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# A Word Atlas of North Louisiana.

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A WORD ATLAS OF NORTH LOUISIANA.

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A WORD ATLAS OF NORTH LOUISIANA

A Dissertation

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy

in

The Graduate Linguistics Program

Mary Lucile Pierce Folk  
B.A., Grenada College, 1930  
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August, 1961

To  
My husband  
John Thomas Folk  
Whose help and encouragement  
made this work possible



## ACKNOWLEDGMENT

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## ABSTRACT

The purpose of this investigation was to study the vocabulary of the white people of north Louisiana, the simple, daily words used by people in all walks of life. Although the primary concern was with vocabulary, a sampling of pronunciation was included as well as a survey of the historical, economic, educational, and cultural background of the people. The last phase of the general purpose was to tie the results in with those found by Kurath in the eastern states and those found by Tarpley in a recent study of northeast Texas.

The parishes studied are the twenty-six of the northern half of the state, which are bound together economically, religiously, and culturally. The inhabitants are descendants of the Scotch-Irish immigrants who, during the past century, came from the older states east of the Mississippi River.

The questionnaire used for the study is based on the one used by Fred Tarpley in his northeast Texas investigation. Dr. Tarpley had based his questionnaire on that of Dr. Bagby Atwood of the University of Texas, who granted permission for it to be used in Louisiana.

Freshmen students at Louisiana Tech, where the investigator teaches, were selected as young informants because they represent a cross section of the people of the area served by the college and to be investigated. After the purpose of the study had been presented to the students, they were given the opportunity to participate if they wished to. As soon as each student had answered a questionnaire, he was given two to complete as he interviewed a middle-aged and an elderly person. The only restrictions in their choice were that the informants be white people who were natives of north Louisiana. A few informants were secured through correspondence. Additionally, some were interviewed by the author, who made tape recordings of at least one informant from each parish. In other cases the pronunciation was written down phonetically during the interview.

Of the five hundred questionnaires collected, 275 were chosen to be included. These were balanced among the three age groups and between the two sexes. The informants ranged in age from sixteen to eighty-seven and in education from no formal schooling to graduate degrees. The number of informants for each parish was determined by the white population as given in the 1950 census.

The responses given by the informants have been plotted on maps, one for each concept. The comments preceding each map tie the results in with those found by Kurath in the eastern states. The vocabulary of north Louisiana is a

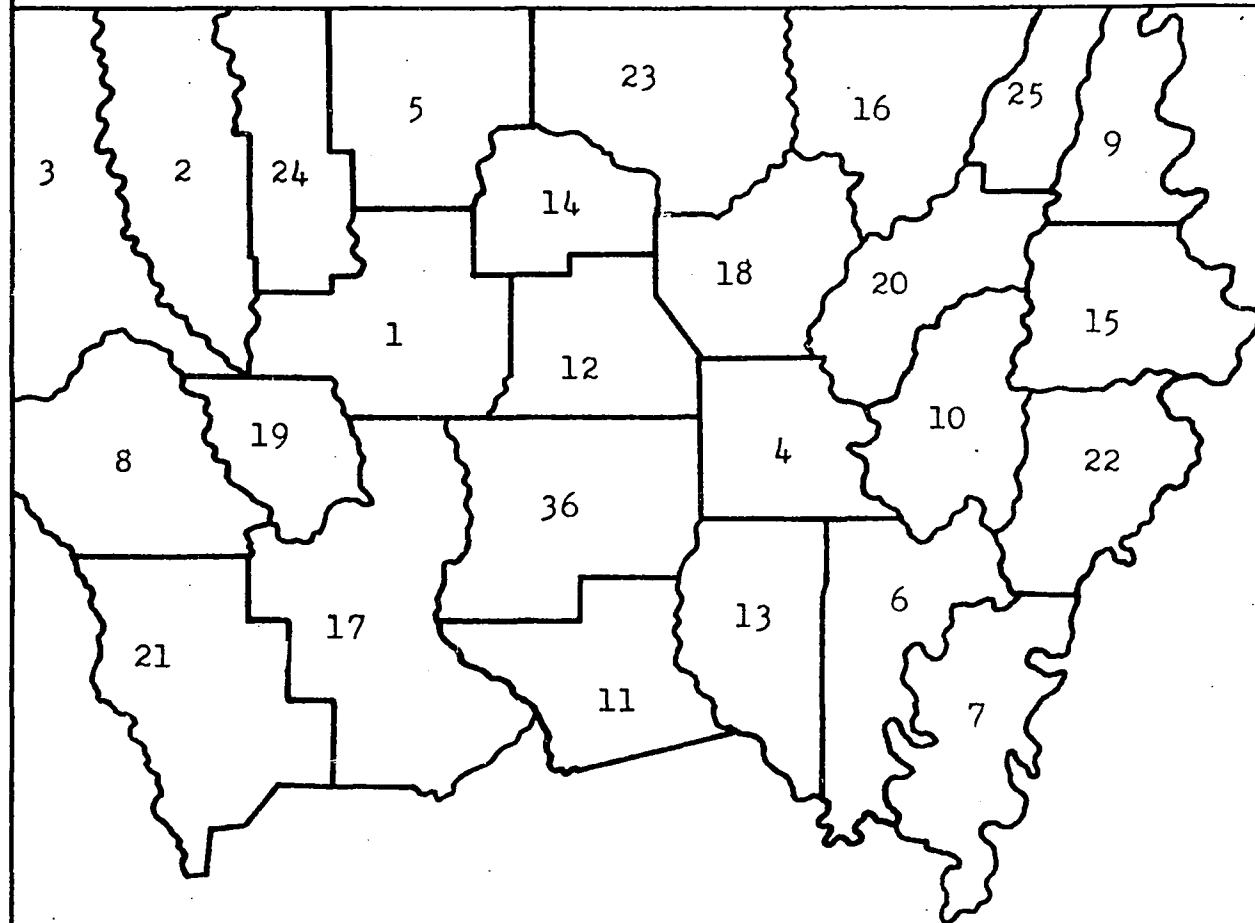
mixture of Midland or South Midland and Southern. In some expressions it is Midland or South Midland; in others it is Southern. In a third group of terms the usage is about equally divided. The pronunciation, however, is South Midland, especially in the pronunciation of postvocalic r. Otherwise, it has features characteristic of South Midland and Southern.

The method of using students as interviewers was satisfactory because the informants were at ease with the students who were their neighbors and friends. As a result, the informants entered into the investigation with a spirit of enthusiasm and cooperation.

# A WORD ATLAS OF NORTH LOUISIANA

## Plate I

### Area of Investigation



- 1 Bienville
- 2 Bossier
- 3 Caddo
- 4 Caldwell
- 5 Claiborne
- 6 Catahoula
- 7 Concordia
- 8 De Soto
- 9 East Carroll
- 10 Franklin
- 11 Grant
- 12 Jackson
- 13 La Salle
- 14 Lincoln
- 15 Madison
- 16 Morehouse
- 17 Natchitoches
- 18 Ouachita
- 19 Red River
- 20 Richland
- 21 Sabine
- 22 Tensas
- 23 Union
- 24 Webster
- 25 West Carroll
- 26 Winn

## CHAPTER 1

### SCOPE OF INVESTIGATION

The purpose of this investigation is to study the vocabulary of the white people of north Louisiana, the simple, daily vocabulary used by people in all walks of life. To a large extent this investigation has followed the same pattern used by Hans Kurath<sup>1</sup> in his study of the eastern states. Although the primary concern is with vocabulary, a sampling of pronunciation is included as well as a survey of the historical, economic, educational, and cultural background of the people. The last phase of the general purpose is to tie the results in with those found by Kurath in the eastern states and to the results found by Fred A. Tarpley in a recent study of northeast Texas.<sup>2</sup>

Those parishes studied are the twenty-six of the northern half of the state. They are bound together economically, religiously, and culturally. The inhabitants are primarily the descendants of the Scotch-Irish

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<sup>1</sup>Hans Kurath, A Word Geography of the Eastern United States (Ann Arbor: University of Michigan Press, 1949.)

<sup>2</sup>Fred A. Tarpley, "A Word Atlas of Northeast Texas" (unpublished Doctor's dissertation, Louisiana State University, Baton Rouge, 1960).



immigrants who, during the past century, came from those older states east of the Mississippi River.

The questionnaire<sup>3</sup> used for the study is based on the one used by Fred A. Tarpley in his northeast Texas investigation. Some changes had to be made because he had a number of terms common to Texas but not to Louisiana. In addition to the change through omission of some words, several questions relating to things peculiar to Louisiana were added. Dr. Tarpley had based his questionnaire on that of Dr. Bagby Atwood of the University of Texas, who very graciously granted permission for it to be used in Louisiana also. Most of the terms in Atwood's are found also in the work done by Dr. Kurath in the East.

Although no thorough study of north Louisiana has been made previously to this one, some work had been done by Dr. W. A. Wise of Louisiana State University, who has for a number of years been collecting information on both vocabulary and pronunciation from the entire state. This material has not been organized and published, but it is on file in the library of Louisiana State University. In addition to Dr. Wise's work, W. A. Read has made a careful study of the French of south Louisiana.

Since such an investigation as this calls for informants of all ages from all levels of society, freshmen at Louisiana

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<sup>3</sup>See Appendix D.

Tech, where the investigator teaches, were selected because they represent a cross section of the people of the area served by the college and to be investigated. This group served as the young informants. First, the purpose of the study was presented to them; then they were given the opportunity to participate in it if they wished to. After each student had answered a questionnaire, he was given two to complete as he interviewed a middle-aged and an elderly person. These adults could be men or women, educated or uneducated, well-to-do or poor. The only restrictions were that they be white people and natives of north Louisiana. The students were instructed to tell each informant that his name would not be used and that the investigation was not concerned with errors in usage or archaic expressions as such. It was felt that the adults serving as informants would be more at ease with the young people who were their friends and neighbors than they would with a stranger. Also, they would be more likely to answer truthfully all the questions.

Additionally, in two parishes a few informants were secured by correspondence, and in Sabine and Natchitoches parishes additional informants were secured through the help of English teachers. The author personally interviewed the students and some of the adults and made tape recordings of the pronunciation of at least one informant from each parish. In several other cases the pronunciation was written down phonetically during the interview.

Each informant was asked to fill in a personal data sheet; a copy is included with the questionnaire in Appendix D. In addition to the information called for on that sheet, each one was asked where his ancestors came from before they settled in Louisiana.

Five hundred questionnaires were collected, but only 275 were chosen to be included in this study. With such a large collection to choose from, it was easy to balance the three age groups and the two sexes and to include only those informants who had lived all their lives — or nearly all their lives — in the same parish. Finally, the informants ranged in age from sixteen to eighty-seven and in education from no formal schooling to graduate degrees.

The number of informants varies from parish to parish. The parishes with large urban centers have more informants than the rural parishes. The number was determined in each case by the white population. The 1950 census figures were used as a basis for determining the number of informants.

For the parishes included in the investigation, see Appendix B. All informants are referred to by number; very brief sketches of these are given in Appendix C.

CHAPTER 2  
HISTORY OF NORTH LOUISIANA  
Part I

The state of Louisiana has a very colorful history; over its soil have flown the flags of France, England, Spain, the Republic of West Florida, the United States, the Southern Confederacy and its own. Its polyglot population shows the result of migrations from France, Spain, England, Germany, Scotland, and Ireland. These immigrants settled in such a way that today Louisiana is distinctively French and Catholic, Anglo-Saxon and Protestant; it is south Louisiana and north Louisiana.<sup>1</sup> Even to the casual observer the dividing line between the two Louisianas is obvious when the coffee changes color, the flatlands lie on one side and the pine-covered uplands on the other, and the speech of the people is characterized by the French accent on the one hand and the Southern drawl on the other.<sup>2</sup> To north Louisiana belong the light-roast coffee, the uplands, and the Southern drawl. This change between the two Louisianas

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<sup>1</sup>Louisiana Legislative Council, Louisiana: Its History, People, Government, and Economy (Research Study No. 7. Baton Rouge: Louisiana Legislative Council, 1955), p. 1.

<sup>2</sup>Charles E. Richardson (ed.), Lovely Louisiana (Alexandria: Claude Morgan and Associates, n.d.), p. 104.

becomes noticeable above Alexandria. To the north of this central Louisiana city are the piney woods and the people of Scotch-Irish stock who speak with a drawl and are Protestant in faith. Although Louisiana is one state in government, it is really two regions with two peoples of two entirely different cultures.<sup>3</sup>

Actually the geography of the state is largely responsible for these two cultures. With the exception of the delta near the Mississippi River and the valleys of the Red and Ouachita Rivers, north Louisiana is largely rolling pine hills and ice-age terraces one hundred to three hundred feet high. The highest elevations in the entire state are in Bienville and Claiborne parishes: 535 feet above sea level. Much of the soil in this area is of low fertility; that near the rivers is, of course, very fertile. The pattern of settlement in such areas is that of the small farmer who operates his own farm.<sup>4</sup> This hilly land of north Louisiana attracted the Scotch-Irish settlers who had been used to the same kind of terrain in the older states. Also there was great similarity in climate, rainfall, and

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<sup>3</sup>Roger W. Shugg, Origins of Class Struggle in Louisiana (Baton Rouge: Louisiana State University Press, 1939), pp. 2-3.

<sup>4</sup>R. O. Trout, "The People of the North Louisiana Hill Country" (unpublished Doctor's dissertation, Louisiana State University, Baton Rouge, 1954), pp. 17-20.

growing season to that of the states east of the Mississippi—Mississippi, Alabama, and Georgia.<sup>5</sup> This same similarity in climate and terrain attracted those more prosperous planters to the delta lands where the plantation system developed. Those two types of farms, the small, owner-operated farm and the large plantation, developed early and are still characteristic of north Louisiana.

But these Scotch-Irish immigrants were not the earliest inhabitants of north Louisiana. According to the archeologists the earliest inhabitants were the "Marksville people" who were the ancestors of the Indians who were living here when the Europeans arrived.<sup>6</sup> Those first Indians came to Louisiana probably about 2000 years ago. Then centuries later, about 1200 years ago, other Indians followed. And in 1700 when the white man arrived, many Indians lived in well fortified villages; they showed some interest in religion, for they built temples. They also cultivated the land to some extent, made pottery, wove baskets, and were reasonably peaceful, with one possible exception: the Caddo tribes. These Indian settlements were usually along the rivers and streams. Their homes were frames of wooden poles with mud-plastered roofs covered with grass. In 1700

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<sup>5</sup>Shugg, p. 14.

<sup>6</sup>Louisiana: Its History, People, Government, and Economy, p. 29.

the Indian population of the state was probably about 13,000.<sup>7</sup>

Throughout eastern Louisiana the Indians left their mark; mounds are to be found scattered over the entire area. Some of these mounds have been carefully studied by archeologists, but many remain untouched. Those which have been studied indicate a very early presence of Indians in that section of the state. When the Europeans came, they found no Indian tribes in east Louisiana claiming a right to the soil. However, they did encounter a few hunting parties of the Choctaw, Arkansas, and Caddo nations, but no cultivated fields and wigwams. There were about fifty families of Choctaws who had settled twenty miles west of Ft. Miro in a village (known today as Indian Village) which they inhabited until about 1825.<sup>8</sup> So far, historians have not been able to determine where the moundbuilders came from and where they went.

The exact date when the white man first came to north Louisiana is uncertain. According to legend, DeSoto is supposed to have come through this section of the state, but historians do not agree that his journal indicated the

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<sup>7</sup>Stuart O. Landry (ed.), Louisiana Almanac and Fact Book (New Orleans: Louisiana Almanac and Fact Book, Inc., 1956), pp. 42-43.

<sup>8</sup>Frederick W. Williamson (ed.), Eastern Louisiana (Louisville, Kentucky: The Historical Record Association, 1939), Vol. I, p. 8.

Ouachita Country.<sup>9</sup> But if he did come down the Ouachita River, it was probably in 1542. In 1682, one hundred forty years later, another white man, LaSalle, did appear on the scene. He explored the area, claimed it for Louis XIV of France, and named it Louisiana. Then in 1700 Bienville and St. Denis explored the Red and Ouachita Rivers. The French soon had several missions established and had a post at Natchitoches in 1714; by 1740 they had several settlements. By the early 1780's Louisiana had been passed to Spain, and the Spanish had Fort Miro established on the Ouachita. When the Spanish first came, they found some white and Indian hunters on both sides of the Ouachita River, but no settlers. Although the Spanish in their program of colonization did not want American and English settlers, a number of Anglo-Saxons did settle on the west bank of the Ouachita in the 1790's. In fact, enough Anglo-Saxons settled there to make their culture noticeable early in the nineteenth century.<sup>10</sup>

Then as soon as the United States took over in 1803, a steady stream of immigrants began settling in the hill region. During the following decades the stream continued until the Civil War brought it to a halt. After the war, migration started again. As the new home-seekers were going west

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<sup>9</sup> Trout, p. 23.

<sup>10</sup> Ibid., pp. 24-25.



searching for new homes, many decided to settle in north Louisiana. Then a generation later some of their sons and daughters moved westward. Nearly all of these immigrants came from Georgia, Alabama, Tennessee, the Carolinas, and Mississippi. There are still some place names that indicate the origin of the settlers; for example, Alabama Landing on the Ouachita.<sup>11</sup>

Not all of these early settlers came from the older states; some were of foreign birth. In Catahoula Parish, for example, some were of Spanish origin. Germany contributed the largest number of foreign born. Though soon absorbed by the Anglo-Saxon element, they left some place names behind them, such as Minden and Germantown.<sup>12</sup> Ireland came second, followed by England, Netherlands, Scotland, Denmark, and Norway. These early settlers, whether Anglo-Saxon or foreign, have been described as "poor, honest, simple-hearted, hospitable people, banded together by ties of kinship or friendship."<sup>13</sup>

So far, attention has been centered on the north central hill country. Although the history of that area is almost identical with that of the eastern section of north Louisiana, there are some additional facts that should be added. As

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<sup>11</sup> Ibid., pp. 27-28.

<sup>12</sup> Ibid., p. 28.

<sup>13</sup> Ibid., p. 31.

stated earlier, Ft. Miro (now Monroe) was established by the Spanish. After this fort had been established, the Spanish governor Carondolet was eager to get new settlers in the area to prevent immigrants from the United States from settling. Fortunately at that time two Royalist refugees, the Marquis de Maison Rouge and Baron de Bastrop arrived.<sup>14</sup> To each the governor granted a large area of land in the Ouachita country on the condition that agricultural families would be brought in to settle. Maison Rouge received three grants: one on the east of the Ouachita, one on the west, and one on Bayous Desiard and Bartholomew. De Bastrop received 2,000,000 acres which are now Morehouse and West Carroll Parishes.<sup>15</sup>

The Marquis did bring over a number of French colonists, but they were not farmers. Soon he and Don Filhoil, the commandant of Ft. Miro, were at outs. As a result of his bringing in non-farming colonists and his failure to remain on friendly terms with Filhoil, he failed in his project.<sup>16</sup> But de Bastrop was somewhat more successful; he did succeed in bringing in some new families, but he did not reach the goal of five hundred as agreed upon. Somewhat later he

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<sup>14</sup>Ibid., pp. 32-33.

<sup>15</sup>Williamson, pp. 41-47.

<sup>16</sup>Ibid.

became involved in litigation with Colonel Morhouse of Kentucky who took over his land.<sup>17</sup>

Filhoil, who had established Ft. Miro in 1783, had tried to bring the settlers together for protection, to keep Americans out, and to keep any people hostile to Spain away from the Indians, and to keep in harmony with other posts in Louisiana. Also he was to take a census of the settlers. A detailed description of the people can be found in his manuscript in the Library of Congress. He described the 200 settlers as

composed of the scum of all sorts of nations, several fugitives from their native countries, and who have become fixed there through attachment to their idleness and independence, perhaps even to escape from pursuit of justice. Their customs correspond to their origin. They excel in all vices, and their like is a veritable scandal. The savages hold them in contempt. The women are as vicious as the men. What models for their posterity! They are lazy. I have tried to bring them together as a community. Twenty-five families got together and undertook to cultivate the land. Most abandoned before the harvest.<sup>18</sup>

None of the settlers had seen Indians living in the area, but Indian hunting parties did spend part of the year in the area. However, the settlers did not show any fear or anxiety because of the Indians.

The other fort in north Louisiana which Filhoil was to keep in harmony with was that of Natchitoches, an older

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<sup>17</sup>Ibid., pp. 49-57.

<sup>18</sup>Ibid., pp. 35-40.

settlement which was established in 1714. It was in 1714 that Cadillac asked Louis Juchereau de St. Denis to establish a post on the Red River in northwest Louisiana. The purpose of the fort was to stop the Spanish at the Sabine River. To carry out this purpose, St. Denis with twenty-five soldiers and a sergeant chose Natchitoches as the best site for the fort. St. Denis was soon friendly with the Indians and was able to explore the region. Gradually he won the Indian fur trade from the English.<sup>19</sup> In the early days of Natchitoches the population was notoriously mixed: Creoles, Spaniards, Indians, Mexicans, Italians, Germans, and half-breeds known as Red-bones. Frequently both the children and the slaves spoke a patois of English, French, and Spanish.<sup>20</sup> And today this mixed breed is still to be seen along Cane River in Natchitoches Parish.

Both Ft. Miro and Natchitoches continued to grow before and after the Louisiana Purchase in 1803. After the United States took over, there followed a period of prosperity in the whole of Louisiana. The fame of Louisiana's fertile land had spread, and very soon settlers came crowding in to find new homes. And for years no great events took place,

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<sup>19</sup> Edwin Adams Davis, Louisiana: The Pelican State (Baton Rouge: Louisiana State University Press, 1959), pp. 40-42.

<sup>20</sup> Shugg, p. 43.

especially in north Louisiana; in fact, there were no events worth recording. But if one looks at the period closely, he will see that what an English historian calls a "noiseless revolution" was going on. It was a revolution brought on by the increase of population and the development of industries.<sup>21</sup> The only things that interfered with the prosperity of the state during the first half of the nineteenth century were yellow fever and the overflows of the Mississippi River; both came with great regularity. Old timers had developed a certain amount of immunity to the fever, or so it seemed, for most of the victims were among the new comers. And the very early settlers hoped the reports of the fever would keep the bustling, pushing Americans out. Although this jealous feeling continued for some years, the old and the new settlers finally mingled freely, and ill feeling was forgotten.<sup>22</sup>

Anglo-Saxon settlement continued in north Louisiana. As the newcomers poured in, they sought land similar to that which they had left behind. The small farmers from hilly country settled in the hills and at times on small farms in the swampy land near rivers. These small farms were far more numerous than the big plantations which

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<sup>21</sup>Grace King and John R. Ficklen, A History of Louisiana (New York: University Publishing Company, 1897), p. 94.

<sup>22</sup>Ibid., p. 195.

developed in the areas near the Mississippi, Red, and Ouachita rivers. The rich land cost more than the hilly; therefore, only the rich planters sought it. Since there was always the danger of a flood, levees had to be built; only the rich planter could afford to build them. Also it was only the rich planter who could afford the slaves who served as the labor to cultivate the large plantations and to build the levees. Naturally the number of slaves on the large farms was great, but on the small farms in the hills there were few slaves.<sup>23</sup>

The society of that period was made up of the planting aristocracy, the slaves, and the "poor whites" who were often thought of as hill billies or "poor white trash." That idea of the whites is false. Of course, a small number were poor, ambitionless whites, but most of them were simply poor people who were white. Their lot was not a happy one, for they were powerless in a slave-holding society; they were the forgotten men of the South.<sup>24</sup> By 1860 the population of Louisiana was only 51% white; outside New Orleans it was but 39% white.<sup>25</sup> In the plantation sections the whites were in an even greater minority. And today in those areas the Negroes are still the major part of the population.

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<sup>23</sup> Shugg, pp. 8-9.

<sup>24</sup> Ibid., pp. 20-23.

<sup>25</sup> Ibid., pp. 16-17.

With the ever increasing number of American settlers in the northern parishes of the state, the economic and social life of the generation before the Civil War was already typically American; the French influence was already so weak that it was described by travelers as "an archaic curiosity."<sup>26</sup>

Then came the period of the Civil War followed by that of Reconstruction. Actually the period of peace was almost as dreadful as that of war. Most of the young men were dead or wounded; many homes and farms were desolate. The young men who did return home were seldom physically able to take up the strenuous work of farming. In addition to the desperate conditions of the white population, there was the enormous problem of the thousands of Negroes, ignorant and unused to independent existence. They were loose on the plantations--free, penniless, and helpless.<sup>27</sup> Although the situation seemed utterly hopeless, in a few years the outlook became brighter and by 1874 prosperity began to return to north Louisiana. Since that date, immigration has been rapid and steady. As new immigrants came in, the ex-slaves

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<sup>26</sup>  
Ibid., p. 19.

<sup>27</sup>  
Maurice Thompson, The Story of Louisiana (Boston: D. Lothrop Company, 1888), pp. 275-76.

and the white people became adjusted to the new pattern of freedom: the whites became the employers; the Negroes, the employees.<sup>28</sup>

During this period of adjustment the small farmer survived better than the planter. The number of small farmers increased rapidly, but the spread of tenancy was even greater; by 1900 half of the people who farmed did not own their land. It was largely the ex-slaves who became tenants. It is true that foreigners were sought for cheap labor, but the South did not appeal to them because they were not willing to take the places of ex-slaves.<sup>29</sup>

The whites who had the poor land before the war had the same poor land after it. They were still poor; they were seldom able to rise in the field, factory, or shop. By hard work and thrift a few were able to climb to better positions, but, generally speaking, people who were poor and white had changed neither their color nor their condition in any appreciable sense. But they had power at the polls; their votes counted. And so by the votes of people as poor and humble as they, the demagogues were voted into office.<sup>30</sup>

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<sup>28</sup> Ibid., p. 286.

<sup>29</sup> Shugg, pp. 241-58.

<sup>30</sup> Ibid., pp. 275-77.



During the same years of difficult adjustment and of the rising demagogue, came the railroads and with them the sawmills. The coming of the railroads caused some towns which were by-passed to die and others to spring up. For example, Vienna in Lincoln Parish began to die as soon as Ruston was founded in 1884 when the railroad was extended from Monroe to Shreveport. Along the same railroad Arcadia and Gibsland sprang up. With the railroads came the sawmills. Most of the sawmills "cut out and got out"; they left the piney woods not as pine covered, rolling hills, but as denuded, cut-over land. There were a few companies that practiced good conservation; these are the ones that are still in operation today. Everywhere in the cut-over parishes there is still mute evidence of the age of the sawmill: wasteland and poverty. This big scale pine cutting began about 1900, and by 1925 almost no virgin pine was left.<sup>31</sup>

About the same time, wildcat drilling for oil began, and the first producing wells were brought in in 1921 in the Haynesville-Homer field and in the Bellevue field in Bossier Parish. Just as the coming of the railroad marked the end of the pioneer period, so did the discovery of oil and gas begin the period of rural decline which is characterized by the depopulation of the rural sections

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<sup>31</sup>Williamson, pp. 32-33.

and by the return of the land to forest and pasture.<sup>32</sup>

As the traveler drives through the northern half of Louisiana today, he will see a continuation of the conditions just described. Throughout the delta lands, he will see plantations and a concentration of Negroes. Everywhere he will notice an increase in cattle raising, an increase in poultry farming, a large area devoted to peach orchards, and a beginning of many tree farms. In Springhill, Bastrop, West Monroe, and Hodge are large paper mills which are now practicing good conservation of pine forests. The gas and oil industry is important all over the area. Many industries are centered in the urban areas. A few parishes show an increase in population since 1950, but most of them show a loss during the past decade.

## Part II

### Sources of Population

As the United States expanded its boundaries, the newer sections were colonized by people who were leaving the older states. This emigration from the older sections to the Mississippi valley seems to have gone in columns, moving from the East almost due west from the states from which they originated. The Virginia column advanced to Kentucky, and from there it moved to south Indiana, Illinois, and Missouri. The column leaving North Carolina moved into

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<sup>32</sup>Ibid., pp. 33-34.

East Tennessee, later to West Tennessee, and Missouri. The South Carolina and Georgia columns moved to the plains of Alabama and Mississippi. In Arkansas the people in the columns from Kentucky and Tennessee predominate. Though very few Virginians found their way to the lower South, many from North Carolina did make their way into the deep South. Most of the people of the lower South are really the children and grandchildren of those emigrants from the Carolinas, Georgia, and Tennessee. Generally speaking, these people came in families or with other relatives and friends, and they sought land similar to what they had left behind.<sup>33</sup>

And as soon as north Louisiana was settled, the descendants, in turn, often joined the westward trek. The 1880 census indicates that Louisianans were participating in the general westward surge. Movement of Louisianans to Mississippi was local and limited for the most part to adjacent counties, but the movement into Texas did not stop near the borders of the state; it went farther west.<sup>34</sup>

Migration is very important in the study of a region because it serves as a contact between population and new

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<sup>33</sup> Frank L. Owsley, Plain Folk of the Old South (Baton Rouge: Louisiana State University Press, 1949), pp. 57-62.

<sup>34</sup> T. Lynn Smith and Homer L. Hitt, The People of Louisiana (Baton Rouge: Louisiana State University Press, 1952), pp. 210-11.

economic opportunity and because it may change the population in its composition. It has great influence on the educational, religious, economic, recreational, and health agencies.<sup>35</sup> North Louisiana is what it is because the flood of immigrants were mainly Protestant in faith, very poor, courageous, and determined to build their homes and rear their families in this new land which they were clearing from the wilderness. They were typical frontiersmen who had been driven west by the depression of 1837.<sup>36</sup> These hardy pioneers were the grandparents and great-grandparents of today's north Louisianans.

Though the population of Louisiana as a whole is very heterogeneous, the white people of north Louisiana are fairly homogeneous. There are very few of foreign birth. As a whole, the area is predominantly rural; however, it is urbanizing rapidly. A third characteristic of the population is that it has many children and older people, a deficiency of people in the productive age group. The females outnumber the males who have gone elsewhere to work. Unfortunately the illiteracy rate is high, but the great concentration of illiterates is in

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<sup>35</sup> Ibid.

<sup>36</sup> G. W. McGinty, A History of Louisiana (New York: The Exposition Press, 1951), p. 141.

south Louisiana. The trends show that illiteracy is decreasing, the age is increasing, and industry is becoming more and more important.<sup>37</sup>

The following table gives the census figures for 1940, 1950, and 1960.<sup>38</sup>

Parish	1940 Census	1950 Census	1960 Census
Bienville	23,993	19,088	16,547
Bossier	33,162	36,956	57,402
Caddo	150,203	174,679	222,684
Caldwell	12,046	10,212	8,976
Catahoula	14,618	11,738	11,299
Claiborne	29,855	25,055	19,350
Concordia	14,562	14,347	20,375
De Soto	31,803	24,577	24,105
East Carroll	19,023	16,295	14,354
Franklin	32,382	29,418	25,884
Grant	15,933	14,218	13,236
Jackson	17,807	15,413	15,796
La Salle	10,959	12,692	12,896
Lincoln	24,790	25,246	28,492
Madison	18,443	17,444	16,359
Morehouse	27,571	32,059	33,682
Natchitoches	40,997	37,744	35,566
Ouachita	59,168	74,276	102,889
Red River	15,881	12,092	9,957
Richland	28,829	26,653	23,717
Sabine	23,586	20,839	18,356
Tensas	15,940	13,151	11,775
Union	20,943	19,089	17,543
Webster	33,676	36,623	39,529
West Carroll	19,252	17,042	14,110
Winn	16,932	16,085	15,920

Several of these parishes have no urban centers; in other words, the entire population is classed as rural:

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<sup>37</sup>T. Lynn Smith, The Population of Louisiana (Baton Rouge: AES Bulletin No. 293, 1937), pp. 77-79.

<sup>38</sup>Final count for Louisiana (1960) is not yet available.

Bienville, Caldwell, Catahoula, Grant, La Salle, Red River, Richland, Sabine, Tensas, Union, and West Carroll.<sup>39</sup> Since population is never static, there is a constant shift in the quality of the population as to age, sex, education, race, etc.<sup>40</sup> Especially among farm families is there much "milling around," as these people advance their status from laborer to tenant to owner. Tenants move about much more often than owners. People do a great deal of moving from farm to farm, but the present trend is movement toward the city. As the urban center grows, the rural area suffers because it has lost its leadership in the shuffle. The young and better educated go to the city for jobs, leaving the schools, the churches, and the communities in the hands of the older people or of the less capable.<sup>41</sup>

Another problem of distribution of population is that of the Negro. At present the Negroes are concentrated in those areas where plantations or at least large farms were the pattern in slavery days. In north Louisiana it means that the greatest concentration is in the upper Mississippi delta parishes and in Red River, De Soto, Claiborne, and Morehouse parishes. Lincoln parish has a very large concentration in and around Grambling.<sup>42</sup>

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<sup>39</sup>Smith and Hitt, The People of Louisiana, pp. 23-24.

<sup>40</sup>Ibid., p. 231.

<sup>41</sup>Ibid., pp. 218-24.

<sup>42</sup>Ibid., pp. 39-40.

At this point it would be well to mention the few pockets of mixed breeds in Louisiana. The mixed groups are known by various names, the most common ones being "Free Mulattoes," "Jerry Brindles," "Sabines," and "Red bones." Though the meaning of each term may vary from place to place, the general use of the terms will have the following meanings:

Free Mulattoes--mainly white French mixed with Negro  
 Jerry Brindles--white Anglo-Saxon mixed with Negro  
 Sabines--Negro plus Indian plus a little white  
 Redbones--fusion of Indian, Negro, and white

Socially the white race is the most privileged of the three, and the Negro is the least privileged. Somewhere in between the two with no fine dividing line are the mixed breeds. They are rejected by the whites and refuse to identify themselves with the Negro. Oddly enough, the children of some of the Redbones and Jerry Brindles attend white schools. Some have schools to themselves. In north Louisiana there is one group of mixed bloods in Natchitoches Parish and a group in Sabine Parish.<sup>43</sup> The small groups of foreign born that were earlier in Sabine, especially the Belgians at Many, were assimilated by the Anglo-Saxon element long ago.

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<sup>43</sup>Ibid., p. 45.

All that has been said so far really serves as introduction to the main subject of the chapter: the sources of the white population of north Louisiana. The censuses of 1870 and 1880 are the only ones that contain state-of-birth data; the 1880 census is the better one for a study of the origin of the people in Louisiana because it is less confused from the aftermath of the Civil War. In 1880 the population of the state was 939,946. Over 80% of these people were born in Louisiana; about one-fifth were born in other states. The following eleven states contributed that one-fifth: Mississippi, 38,421; Alabama, 23,263; Virginia, 21,321; Georgia, 15,172; South Carolina, 9,495; Texas, 7,322; Kentucky, 6,564; North Carolina, 6,202; Tennessee, 5,382; Maryland, 4,875; and Arkansas, 4,298.<sup>44</sup>

A careful study of the source of these migrants in each parish shows the following:<sup>45</sup>

Parish	Sources of migrants, arranged according to the state contributing the most down to the fewest
Caddo	N.C., Ala., Ga., Va., other states
Bossier	S.C., Ala., Ga., Miss., other states
Webster	Ga., Ala., Miss., S.C., other states
Claiborne	Ga., Ala., Miss., S.C., other states
DeSoto	Ala., Ga., S.C., Tex., other states
Sabine	Ala., Ga., S.C., Tex., other states
Red River	Ala., Ga., Miss., S.C., other states

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<sup>44</sup>Ibid., pp. 207-208.

<sup>45</sup>Ibid., p. 209.



Natchitoches	Ala., Miss., Va., Tex., other states
Grant	Miss., Ala., Ga., S.C., other states
Winn	Miss., Ala., Ga., S.C., other states
Jackson	Miss., Ala., Ga., other states
Lincoln	Ala., Ga., Miss., S.C., other states
Union	Ala., Ga., Miss., S.C., other states
Morehouse	Ala., Miss., Ga., Va., other states
Ouachita	Ala., Miss., Ga., Va., other states
Caldwell	Miss., Ala., Va., Tenn., other states
Franklin	Miss., Ala., Ga., Va., other states
LaSalle-Catahoula	Miss., Ala., Ga., Va., other states
Concordia	Miss., Ga., Ala., Ky., other states
Tensas	Miss., Ga., Ala., Ky., other states
Madison	Miss., Ala., Ga., Ky., other states
East Carroll	Miss., Ala., Ga., Ky., other states
West Carroll	Miss., Ala., Ga., other states
Richland	Miss., Ala., Va., Ga., other states
Bienville	Ga., Ala., S.C., Miss., other states

A careful study was made of the biographical sketches of prominent men in the northwest parishes. In most cases these accounts, which were written in 1890, gave the place of birth of each person and frequently the place of birth of the parents. The result of the actual count showed the same sources of prominent families as given in the table above. And of the ones born in Louisiana the parents and grandparents were given as being natives of the same southeastern states as found in the foregoing table.<sup>46</sup> Very few of the prominent men were of foreign birth.

These same sources of ancestors have been found among the almost three hundred people who have served as informants for these studies. Many informants said that

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<sup>46</sup>Biographical and Historical Memoirs of Northwest Louisiana (Nashville and Chicago: The Southern Publishing Company, 1890), pp. 48-703.

their ancestors had been in the state for so long that they did not know where the ancestors had originally come from. But among those who did know, these same southeastern states had been the former homes of their ancestors. The three sources studied--the census of 1880, the biographical sketches of prominent citizens of northwest Louisiana in 1890, and the informants--all indicate that most of the population of north Louisiana came originally from the older southern states east of the Mississippi River.

### Part III

#### Educational, Cultural, and Economic Background of North Louisiana

Almost from the very beginning of colonial days, Louisiana has had two entirely different groups of people who represent two different cultures and two religious faiths. In south Louisiana the French Catholics settled; into north Louisiana came those pioneers of British origin and of the Protestant faith. The latter established a society like that of their forefathers, and in that society education had an important place.<sup>47</sup> As the years have passed, education has become even more important than in those early pioneer days. It is very important today

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<sup>47</sup> C. W. Dabney, Universal Education in the South (Chapel Hill: University of North Carolina Press, 1936), Vol. 1, p. 358.

because even farming has become a business concern and the farmer needs a better education than his grandfather did. And, too, the farm population serves as the main source of new city people. For these two reasons the educational status of the population is an important index to its quality. "It is the direct reflection of the amount of effort which parents, community, and state put forth to ensure the well-being of future generations."<sup>48</sup>

In order to ensure the well-being of their children, the early settlers began to establish schools. As early as 1806 an act was passed to establish at least one public school in each parish, but it was repealed two years later when an attempt was made to subsidize some of the private academies already in existence. Then in 1831 Governor Dupre called attention to the fact that the money was being wasted on those schools.<sup>49</sup> As late as 1840 large sums of money were appropriated for academies scattered over the state, such as the College of Louisiana, College of Franklin, College of Alexandria, Montpelier Academy, Claiborne Academy, Providence Academy, Catahoula Academy, Minden Seminary, and many others. Most of the colleges and academies established in those early days lasted a very

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<sup>48</sup>T. Lynn Smith and Homer L. Hitt, The People of Louisiana, p. 88.

<sup>49</sup>Dabney, pp. 362-363.

short time because they lacked a broad foundation of elementary schools on which to build.<sup>50</sup>

This good elementary school system which was badly needed was provided for in the constitution of 1845.

"The constitution of 1845 really created the public school system in the whole state; it ordained that the legislature should establish free schools throughout the state."<sup>51</sup>

And so, though a permanent school fund was created, though real estate was taxed for the support of schools which the legislature was authorized to establish, and though the office of state superintendent of education was created, it seemed that there was more lip service to education than there was genuine interest in it.<sup>52</sup> The schools simply were not established.

What little progress had been made was checked during the Civil War and the Reconstruction. Then a new start had to be made. One of the biggest problems was that of attitude. Before the war, education had been denied the Negro, but the whites who could afford tutors or private schools had provided education for their children. After the war, the poor whites refused to attend the free schools because they thought attendance would mean they were

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<sup>50</sup> Alcee Fortier, Louisiana Studies (New Orleans: Hansell and Brother, 1894), pp. 249-54.

<sup>51</sup> Ibid., p. 262.

<sup>52</sup> Garnie W. McGinty, pp. 145-50.

recipients of charity. They preferred to grow up in ignorance rather than to accept charity. This attitude among the poor white people slowly began to change, especially among those who lived in the hill regions. But while this attitude was slowly changing, many white children did grow up in ignorance, and the public schools were attended largely by Negroes.<sup>53</sup> The following letter gives a good description of the schools that the white children attended in the post-Reconstruction era. It was written in 1929, when the author was 57 years old, in reply to Melba Murray's aunt who had written for help on a paper about the schools of fifty years ago (the 1880's).<sup>54</sup>

10-29-1929  
Oakland, La.

Dear Eleanor,

We rec'd all of your letters & was glad to hear from you. I am looking for your Bible everyday. I sent for it through the Christian Herald the last of Sept. they wrote me they were out of stock & would send it sometime soon. will send it on to you when it comes.

I am afraid I cant tell you very much about school in the olden times for I didnt get to attend much and never started atthe first. but will do the best I can. Fifty years ago we had three or four

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<sup>53</sup> Dabney, pp. 109-20.

<sup>54</sup> Letter in possession of Melba Murray's family, Kilbourne, La.

months school in the summer. The teachers call to books was by ringing a small bell or knocking on the side of the house with a stick. The children all rushed in fairly tumbling over one another. The teacher would take his or her seat by the teachers desk or table & wait for all to get settled in their seats, then he would rise and read the Rules, which was something like this, School opens at 8: o'clock each morning. Each scholar should be present to answer to his name when the roll is being called. "There is no fighting, swearing, climbing, or running through the woods allowed," & lots of other things that I cant remember was mentioned in the rules. Next came the roll call, Each scholar answered "present" when their names were called & if he wasnt there he was marked absent. The first classes in the morning were the beginners in the Blue Back Spellers, after learning the ABCs, they were learned to spell on the book words of two letters & so on for a few pages & then there were classes to spell by heart or off the book, this was kept up till all the little ones were off of hand, but during this time the higher classes were preparing their lessons Such whispering you never heard, we had first, second third fourth & fifth readers, first second & advanced geography, arithmetic was, Primary, intermediate & advanced. Grammar was First & advanced. there were three history classes, first second & advanced. The last class in the evening was the big Spelling class all the big boys & girls would form a line across the floor & the teacher would give out the lesson. Each scholar knew his place in the line and if one missed a word it was passed on till someone spelled it & the lucky one would move up ahead of the first one that missed it. If the boy or girl stood head of the class a weak without missing a word, they were given a head mark (which was a great honor) then go foot & work up to head again. Your Dad will have to explain a lot of this to you, for it is nothing like the school you attend. Our water bucket was in a convenient place near the door & teacher & all the children drank from the same dipper or gourd. We didn't have lunch kits, we had dinner buckets bought for the purpose. made with a ring in the center of the lid to pull it off with. The bigger the family of children the bigger the bucket. we had lots of good things to eat in our buckets & among the rest would be a bottle of molasses, & when there were several to eat from the same bucket some would pour molasses in the lid & sop & the others would make a hole in their biscuit with their fingers & pour it full of molasses you havent the least idea

how good it was. anyway we managed to thrive on it & there are a good many of us alive yet.

It was a lively bunch turned loose every evening, running and getting tags while our molasses bottles played a tune in our empty buckets. We all went barefooted except the grown up boys and girls & didn't matter how we dressed just so we were clean, we generally wore what we had. that was either cotton stripes or calico. The little girls wore their dresses about half way between their knees & ankles & pantletts just below their dresses. the big girls wore their dresses to their feet. All wore sunbonnets & our hair braided. We didnt know anything about paint & powder, but our mothers had a box of "Lillie White" to put on our faces on Sunday. Well Eleanor Ill quit now, I have had a peck of fun going over these old times. You need not think "Aunt Bessie is just making this." Some of it sounds ridiculas but it was just that way. Let me know if you get any points from this for your paper. Lots of love from

Aunt Bessie

The progress in public education was exceedingly slow until the beginning of the twentieth century. In 1908 T. H. Harris became state superintendent of education, and real progress began. Others had paved the way for him. There was Thomas Duckett Boyd who had served as president of the Normal School in Natchitoches from 1888 to 1896. Through his influence the idea of schools had changed from that of a charity institution to that of an institution of all the people to train efficient citizens. It was he who helped elevate the teacher from the position of a temporary hireling to that of a well-trained professional.<sup>55</sup> As

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<sup>55</sup> Dabney, pp. 365-80.

early as 1901, the number of pupils had grown rapidly and the level of education had risen as the teachers who had been trained in the colleges of the state increased in number.<sup>56</sup> In north Louisiana the Normal School in Natchitoches and Louisiana Industrial Institute in Ruston were of great influence.

Another step forward came when the office of parish superintendent called for professionally trained men as early as 1904. Slowly the parishes were able to fill the office with well-trained men. The high school developed. As one community made progress and showed pride in that progress, another would follow suit. In the present century hundreds of new buildings have been erected, many schools consolidated, many children brought to the newly consolidated schools in horse-drawn wagons at first but now in modern buses. This progress is evident in the decreasing illiteracy of the state.<sup>57</sup>

Although these great strides have been made in education, Louisiana still ranks at the bottom in the nation. It is not the low status of the Negro that places Louisiana in this low rank; if the comparison is based on whites alone, the state still ranks at the bottom.<sup>58</sup> This

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<sup>56</sup> J. R. Ficklin, History and Government in Louisiana (Chicago and New York: Werner School Book Company, 1901), p. 148.

<sup>57</sup> Dabney, pp. 369-73.

<sup>58</sup> Smith and Hitt, p. 5.



poor educational showing is due to inadequate rural schools. A careful study of the situation showed that there is a greater difference between the educational status of the state's urban inhabitants and those of the rural communities than in the case of any other state. The big difference between Louisiana farmers and those of other states is found in the young farmers, not in the elderly alone.<sup>59</sup> There remains much to be done in the public schools of the rural areas.

Just as the status of education varies greatly between urban and rural dwellers, so does it vary greatly from one part of Louisiana to another. According to the study of the state made by T. Lynn Smith, the average education of the white people of north Louisiana is much better than that in the southern part of the state.<sup>60</sup> The same thing is also true of the Negro, with the exception of Red River Parish. Even though the facts as to years in school or grade completed indicate quantity, not quality, of training, it does indicate an interest in education and a recognition of its importance.<sup>61</sup>

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<sup>59</sup> Ibid., p. 23.

<sup>60</sup> Ibid., pp. 100-102.

<sup>61</sup> Ibid., p. 92.

In the 1940 census the following comparative figures in education are found: Louisiana urban whites had an average of 9.1 years in school, rural non-farm had 8.1 years, farm whites had only 6.3 years; the United States average was 9.6, 8.6, and 8.0 respectively. The comparison has the same results if the basis is the number who completed high school: Louisiana, 34.3%, 23.87%, 10.1%; the national average, 34.6%, 25.7%, 14.4%.<sup>62</sup>

The following table based on the 1950 census gives more recent figures for the educational level of north Louisiana.<sup>63</sup>

Parish	Percent Negro	Average years in school	Percent Urban
Bienville	49.2	7.2	None
Bossier	34.7	8.9	41.8
Caddo	37.6	9.3	75.6
Caldwell	28.5	7.4	None
Catahoula	35.1	6.3	None
Claiborne	51.7	7.6	31.0
Concordia	59.3	6.1	26.0
De Soto	56.6	6.3	18.0
East Carroll	61.1	5.4	25.0
Franklin	36.7	6.2	12.0
Grant	24.2	7.3	None
Jackson	29.8	7.0	20.0
LaSalle	11.2	7.9	None
Lincoln	40.2	9.0	40.0
Madison	66.2	5.4	44.0
Morehouse	48.2	6.5	40.0
Natchitoches	44.9	5.9	26.0
Ouachita	33.0	8.5	65.0

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<sup>62</sup> Ibid., pp. 93-94.

<sup>63</sup> Edwin P. Goldfield, (ed), County and City Data Book 1956 (Washington: United States Government Printing Office, 1957), pp. 122-23.

Red River	50.0	5.6	None
Richland	41.0	6.5	12.0
Sabine	20.6	6.8	None
Tensas	64.8	5.4	None
Union	36.4	7.4	None
Webster	36.5	8.1	37.0
West Carroll	18.1	7.0	None
Winn	27.4	7.5	35.0

The table shows some interesting facts. First, the highest level is in the western half of north Louisiana, where the number of negroes is smaller and where there are large urban areas. In the eastern parishes the Negroes outnumber the whites in Concordia, East Carroll, Madison, and Tensas. Even in the small urban centers there are many Negroes. With most of the population rural and Negro, these parishes rate very low in average education. At first glance the figures for Lincoln Parish may seem unusual. It should be pointed out that the heavy Negro population of the parish has had the advantage of the state supported Negro college at Grambling and that all high school graduates in the parish, both white and colored, have had free transportation to Grambling College and Louisiana Tech for over thirty years. Only Caddo Parish, which is over 75% urban, has a level of education higher than Lincoln.

In addition to the public schools, the northern parishes have several state supported colleges: Northwestern State College in Natchitoches, Louisiana Polytechnic Institute in Ruston, Northeast State College in Monroe, and Grambling College in Grambling. In Shreveport the Methodist school, Centenary College, and the Baptist school in Pineville, Louisiana College, have rendered great

service in the education of the people of north Louisiana. These colleges are so located that hundreds of students are able to drive in each day. Two of the colleges, Northwestern and Tech, have graduate schools as well as undergraduate.

The cultural background, as well as the educational level, determines the quality of the population. Louisiana's culture is drawn from the three greatest colonizing nations of Europe: England, France, and Spain. The twenty-six parishes in the northern part of the state are primarily British. When the United States took over Louisiana, the state had a population of about 60,000, nearly all of whom lived in the southern half of the state. There were some whites in north Louisiana, mainly in Natchitoches and Monroe. These few were largely of French descent. After 1803, immigration to north Louisiana began. Most of those who came were from the southeastern states, of British origin, and in humble circumstances. Since farmers seldom leave their old customs and habits behind them, it was natural that the early pioneers should bring their old way of life with them. Before the Civil War the people were nearly all farmers; the villages and towns were small and numerous. The general pattern of each little town was a few private dwellings, four or five small stores, a jail, and a courthouse if the town served as the parish seat.<sup>64</sup>

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<sup>64</sup> McGinty, pp. 162-63.

It is easy to see that these small towns furnished little in the way of social life.

Since there were few social activities, the religious activities were important and well attended. Most of the settlers were of the Baptist faith, with Methodists and Presbyterians trailing behind. The Episcopal church was not strong in the early days, but there were a few congregations. When the German immigrants came, they brought the Lutheran church with them. The churches led in helping care for the orphans, the sick, and the poor, as well as providing for religious and social activities.<sup>65</sup>

In the earliest days there were some newspapers, all with limited circulation. Most of the early papers were short-lived. In Natchitoches, papers were printed in French for many years. There was little reading matter except the newspaper available to the masses before the twentieth century, for the public library did not begin until the end of the first quarter of the present century.<sup>66</sup> At present there are four fairly large daily papers published in north Louisiana: two in Shreveport and two in Monroe. All parishes have weekly papers which carry the news from all the little towns and villages in the parish. The little

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<sup>65</sup> Ibid., pp. 164-65.

<sup>66</sup> Ibid., pp. 173-74.

social columns in the weekly paper give vivid pictures of the social life of the people. In connection with the newspapers, the other two mass media of communication should be mentioned. There are several small radio stations which are comparable to the weekly newspaper. Then both Monroe and Shreveport have TV stations.

In the field of literature, the state as a whole has produced little; the northern half even less. During the past century the creative energy of the southern mind was shut out of expression in creative literature because of slavery. In any state filled with slaves there can be no freedom of speech or of writing. Those who wrote in the earlier days had to paint pictures that were pleasing to the masters. In Louisiana the result of this lack of freedom was the development of colorful politicians; the creative force found its outlet in oratory.<sup>67</sup> Even today the demagogue is still more prominent in Louisiana than is the literary figure.

In a discussion of the cultural background of a region, one must take into account the occupation of the people. Occupation is important because it prescribes the physical and cultural environment in which a person spends most of his time. It determines whether his exertion is manual,

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<sup>67</sup> Maurice Thompson, The Story of Louisiana (Boston: D. Lothrop Company, 1888), pp. 295-96.

mental, or a combination of the two; it also determines his earning capacity, and in so doing, it confines a person to an economic class. And even more important than the economic class is the social class which is determined largely by the prestige attached to the occupation.<sup>68</sup> For example, sharecroppers usually seek their friends among other sharecroppers, shopkeepers among other shopkeepers, professional people among other professional people. Each has its own society pattern and a certain amount of prestige. In north Louisiana there are many farmers who live on and operate their own farms. There are still some of the big plantations in the delta sections, and on the plantations are some white tenants and many colored. As mechanization has increased, the tenants have decreased in number. And, of course, many people are employed in industries, in small businesses, in a few large businesses, and in the professions. But by and large, the majority of the people are employed in agriculture or in industries growing out of agriculture or forestry.

Today there is a tendency to move to the city from the farm, but in spite of this trend, north Louisiana is still primarily rural. Culturally speaking, rural people are now having a better life than in former days. Good roads and better transportation have brought better schools, libraries,

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<sup>68</sup>Smith and Hitt, p. 112.

movies, and shopping centers to farm people. Country life is more attractive now that electricity is available, and with all the modern conveniences. The farm wife with radio, TV, and telephone can keep up with the times. Her children can be as well dressed as the city children; they no longer look as if their clothes came from a mail order house.

Although north Louisiana is today frequently called a cultural desert by newcomers, there are some bright spots. In several of the largest centers of population there are very good community concert associations; Shreveport has a good series each year and now supports an orchestra and a little theater. In Natchitoches, Ruston, and Monroe the concert series are really under the direction of the colleges in those towns. The cultural influence of the literary and musical numbers goes beyond the students in two ways. First, the students themselves are citizens of the whole state. And second, these concert associations have hundreds of adult subscribers. For example, the Louisiana Tech Concert Association has so many adult members that nearly all numbers are scheduled for two performances, one for students and one for adults. The adult subscribers are from Ruston and the surrounding area and neighboring states.

Another bright spot even more promising than the concert series in these four cities is the public library. The situation as late as 1925 was bleak. At that time the state was described as the "most bookless" state in the nation. During the years between 1925 and 1950, libraries have



actually mushroomed all over the state, and the demand for them has grown even more rapidly.<sup>69</sup> The state library under the leadership of Miss Essae M. Culver has grown from a tiny collection housed in one little room to a state wide system of the main library in Baton Rouge with parish libraries already in most of the parishes. A parish may request a demonstration library for a year. During the year of demonstration the parish has little expense; the state sets up the library, provides the books, personnel, and bookmobile. Then at the end of the year the parish votes to keep the library or give it up. So far, only three parishes in the entire state have ever failed to vote the tax necessary to keep the library: West Carroll, Lincoln, and Bienville--all three in north Louisiana. And today these are the only parishes in north Louisiana without a public library. A borrower has access not only to the parish collection but also to that of the state library; all he has to do is to request the book through his local librarian. In the parishes without libraries an individual may write directly to the state library. If the book requested is not available, the librarian borrows it from another library, especially from that of Louisiana State University or Tulane

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<sup>69</sup> Margaret Dixon and Nantelle Gittinger, The First Twenty-Five Years of the Louisiana State Library (Baton Rouge: Louisiana State Library, n.d.), pp. 3-4.

University. The state library also serves the blind by providing "talking books" for them. The records are really furnished through the Federal Government and distributed by the state library.<sup>70</sup>

The importance of the public library on the culture of the region is evident when one reads some of the circulation figures. On page 1 of the Sixteenth Biennial Report of the Louisiana State Library for 1954-55, the staff reports a circulation of 1,629,078 books and periodicals, and films viewed by 194,744 persons. The staff firmly believes that the educational level is being raised as these books and films go into every parish. Through the use of the book-mobile many remote communities have access to the central library.

The following table taken from the statistical pages 46-48 at the end of the Seventeenth Biennial Report of the Louisiana State Library, 1956-57, gives some interesting facts about the extensive service of the public libraries of north Louisiana.

Parish	Volumes	Periodicals	Circulation	Borrowers
Bossier	55,000	80	223,000	8,195
Caddo	146,000	256	550,000	30,000
Caldwell	11,500	54	70,600	2,991
Catahoula	15,000	50	115,600	4,157
Claiborne	25,000	46	128,000	5,885
Concordia	31,000	35	108,000	5,559
DeSoto	30,500	60	146,000	6,971

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<sup>70</sup> Ibid., passim.

Parish	Volumes	Periodicals	Circulation	Borrowers
East Carroll	10,600	65	59,000	3,383
Franklin	19,300	41	103,700	5,700
LaSalle	15,400	74	110,000	5,601
Madison	18,000	63	56,000	5,811
Morehouse	32,000	97	109,000	5,667
Natchitoches	45,000	61	190,000	7,552
Ouachita	49,000	105	303,000	18,300
Richland	30,500	43	102,000	14,196
Sabine	29,000	52	107,000	2,790
Tensas	10,000	61	59,000	5,155
Union	10,000	73	81,000	5,370
Webster	37,000	93	110,000	9,969
Winn	24,000	92	165,000	5,233

Another aspect of the cultural background of a people is its religion. Religion is an important determinant of the behavior of the people. And in Louisiana the great mass of the people are Catholic, Baptist, and Methodist. There are also Episcopal and Presbyterian churches and some Jewish synagogues. All over the state, especially among farm people, are many small congregations of the smaller churches and sects. It is impossible to find exact figures for the membership of all churches, but according to the figures available for the twenty-six parishes of north Louisiana, all the parishes are over two-thirds Protestant except Natchitoches, which is one-half to two-thirds Protestant. Only four parishes--Natchitoches, Sabine, Caddo, and Ouachita--have a significant number of Catholics.<sup>71</sup> It is also worth noting that at the present time the Catholic Church is increasing in the northern parishes and the

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<sup>71</sup>Smith and Hitt, pp. 128-135.

Protestant churches are spreading over south Louisiana.<sup>72</sup>

Described as a state of two distinct cultures, Louisiana may be described economically as "many Louisianas." As a basis for the division of the state into economic areas, several determinants were used. The first determinant used was the school expenditures per parish per student. School expenditures reflect the economic conditions, the local attitude toward education, and the quality of education. Second, the proportion of land used in farming indicates the prevailing way of making a living. And next, the age of the population is important because the younger the population the more progressive it is. Race is also an important determinant because the presence of a large number of Negroes will affect the cultural and economic life of a community. Then the level of living among the rural non-farm and farm people certainly determines the cultural and economic life. In his study of the economic areas of the state, Bertrand used these determinants--school expenditures, proportion of land in farms, age, race, and level of living--as the basis for dividing the state into "the many Louisianas."<sup>73</sup> Five of these Louisianas lie in the northern part of the state: Area I, Caddo; Area II,

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<sup>72</sup> Edwin Adams Davis, Louisiana: The Pelican State (Baton Rouge: Louisiana State University Press, 1959), p. 328.

<sup>73</sup> Alvin L. Bertrand, The Many Louisianas (Louisiana Bulletin No. 496, 1955), p. 9-10.

Bossier, Red River, Natchitoches, and Rapides; Area III, DeSoto, Sabine, Vernon, Beauregard; Area IV, Webster, Claiborne, Union, Bienville, Lincoln, Jackson, Winn, Grant, Caldwell, and LaSalle; Area V, Morehouse, East and West Carroll, Ouachita, Richland, Madison, Franklin, Tensas, Catahoula, and Concordia.<sup>74</sup>

Areas I and II extend from the northwestern tip of Louisiana to the central part of the state, have two urban centers which influence the surrounding rural areas. Actually the delta land which accounts for the homogeneity of the area makes up only a small part of the parishes. The outer edges are similar to the cutover areas. This area has a high proportion of Negroes, high rate of tenancy, and relatively low level of living. It is a delta-cotton-livestock area of large farms that employ "croppers" for labor. In the delta part there is almost no middle class. However, the middle class is found around the edges of the area.<sup>75</sup>

The next area is called the north Louisiana uplands, because the terrain of the whole section is rolling and hilly. The important crops are cotton, beef cattle, dairy products, and poultry. The income is boosted by the sale

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<sup>74</sup>Ibid., p. 32.

<sup>75</sup>Ibid., pp. 11-12.

of forest products and by work in industries using farm products. Fruit farming is increasing, especially the growing of peaches and watermelons. The farms are family size. Although the soil is not very fertile, the level of living is relatively high. School expenditures are the highest in the state, and the number of pupils per teacher the lowest. The people are hardy, independent, individualistic, God-fearing, and somewhat conservative. There is almost no social stratification.<sup>76</sup>

To the east of the upland area is that of the Mississippi delta, stretching from the northeastern tip along the Mississippi River to the central part of the state. This area embraces three parishes not included in this study--Pointe Coupee and East and West Feliciana. This area is historically associated with the production of cotton on large plantations. And at the present time, the plantations are producing, for the most part, cotton, beef cattle, hay, and soybeans. Although these plantations are highly mechanized, there are still thousands of Negro sharecroppers. In fact, it has the highest percentage of tenancy in the state. There is only one large urban center in the area: Monroe. The rural inhabitants have a very low level

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<sup>76</sup>  
Ibid., p. 14.

of living, low educational level, and very high fertility and dependency ratios. It is a region of highly commercialized farms with extremes of social stratification; everywhere it reflects the historic association with cotton culture and antebellum life.<sup>77</sup>

All the cut-over area could very easily be put together as one except for contiguity. It was once an area of pine and hardwood forests and is now characterized by self-sufficing and part-time farming. It has the highest proportion of rural non-farm inhabitants in the state. The farm value is low as is the value of the farm products which are sold. The soil is poor, density of population low, proportion of Negroes low, fertility rate low, and age index high as a result of low fertility rate. In spite of these things, the level of living and of education is above average. The chief cash crop is cotton, but range cattle and hogs supplement it. Most of the people work part time in lumber industries.<sup>78</sup>

Although De Soto and Sabine parishes are classed together, Sabine is really the cut-over parish. The level of living and of education there is average to slightly below average. The inhabitants as a whole are reticent and more individualistic than those in other areas. They are suspicious of strangers, ask few favors, and mind their own

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<sup>77</sup> Ibid., pp. 14-15.

<sup>78</sup> Ibid., p. 15.

business. And there is, especially in some parts of the parish, a strong tradition of violence.<sup>79</sup> Otherwise it is much like Winn, Grant, and Jackson parishes.

In addition to the description of the economic areas of north Louisiana, the income of the people and the percentage having over \$5000 a year should be added to complete the overall picture of the economic background. The City And County Data Book 1956 gives the following figures based on the 1950 census:<sup>80</sup>

Parish	Average income per family	Percent having over \$5,000
Bienville	\$1387	3.8
Bossier	2364	12.6
Caddo	2638	18.8
Caldwell	1472	5.6
Catahoula	1276	4.8
Claiborne	1626	10.1
Concordia	1265	7.4
DeSoto	1294	6.5
East Carroll	972	5.0
Franklin	1359	6.3
Grant	1334	4.2
Jackson	1994	7.6
LaSalle	1799	5.6
Lincoln	1806	10.5
Madison	1187	4.3
Morehouse	1847	8.7
Natchitoches	1159	6.3
Ouachita	2434	14.2
Red River	1147	5.0
Richland	1338	6.4
Sabine	1302	5.7
Tensas	964	7.1

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<sup>79</sup> Ibid.

<sup>80</sup> Ibid... pp. 122-23.



Parish	Average income per family	Percent having over \$5,000
Union	\$1604	5.5
Webster	2097	8.2
West Carroll	1173	4.0
Winn	1487	4.2

The table above shows that the parishes having urban centers and smaller numbers of Negroes have, on the whole, better average income and a larger percentage of people with incomes over \$5000. The level of living which is largely determined by the economic status, the cultural background, and the quality and quantity of education determines the quality of the population of a region.

### CHAPTER 3

#### A SAMPLING OF PRONUNCIATION

The foundations for the few differences in regional speech in the United States were laid during the period of colonization. The southern part of England contributed the settlers for the New England coast and the Virginia Tidewater, while the northern section contributed those who settled other sections of the older northern colonies. Descendants of those settlers plus others of Scotch-Irish descent migrated to the Shenandoah Valley and to the mountains of the South. Later migration from those Southeastern states extended westward to the plains of East Texas. Some of these pioneers settled in north Louisiana. Since these western pioneers did not keep in touch with England as did the people in the older colonies, there naturally developed some differences in pronunciation. The speech of these immigrants who came from the Southern mountains is generally referred to as Midland and South Midland; it is more nearly like that of General American than is the speech of the lowland South.<sup>1</sup>

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<sup>1</sup> Charles K. Thomas, An Introduction to the Phonetics of American English (New York: The Ronald Press, 1947), pp. 142-144.

The most striking difference between Southern and South Midland speech has to do with the sounds corresponding to the letter r. The sounds are the same in such words as red, green, crow, and pray. Between vowels, as in the word very, the r can be heard. But in words in which the r is preceded by a vowel and followed by a consonant, the Southern speaker generally has no r sound. He usually compensates for the loss by lengthening the vowel as in far and farm, [fa:] [fa:m]. In words like fierce, he may vocalize the r, [fɪəʃ]. In South Midland speech the r will be heard in all three words. The sounds [ʒ], [ʒ], [ʒ], [ə] follow the same pattern. An intrusive r is almost never found in Southern speech, but it is heard in South Midland in such words as wash, Washington, push, and hush.

A second difference has to do with the vowels [ɔ] [a] before an r. The South prefers [a] as in horrid and warrant; South Midland is divided between the two.

Next, in the South and South Midland the broad a words, such as calf, half, and path, are pronounced as they are in all sections of the country except New England. And the vowel in words like carry is regularly [æ], while in General American it is divided between [æ] and [ɛ].

Another variation has to do with the vowel before a velar consonant in such words as log, fog, donkey, and mock. In the South as a whole the [ɔ] predominates slightly over the [a]; in the inland South the [ɔ] is nearly always used.

In the South there is a tendency to reduce the diphthong [aɪ] to a monophthong [a:] and [ɔɪ] to [ɔ:], as in I [a:] and oil [ɔ:].<sup>2</sup>

Dr. Wise in his Applied Phonetics mentions some additional variations. First, the u following t, d, n is generally pronounced [jʊ], occasionally [u] in the South, as in tune [tjʊn]. Also, the vowel in unstressed suffixes is usually [ɪ] in the South and [ə] in General American. The hw sound as in wheat is stable in the South.<sup>3</sup>

Hall, in his study of the speech of the Great Smoky Mountains, says the word ought may have an intrusive r. The oo in such words as coop follows the Southern preference for [ʊ]. The same sound is regularly used in such words as cud, bulk, bulge. There is also a tendency to shift the accent to the first syllable. The sound r is torn between the Southern influence to drop it and the Midland to keep it.<sup>4</sup>

Kenyon and Knott add this variation, the Southern tendency to raise the [ɛ] before nasals to [ɪ].<sup>5</sup>

<sup>2</sup> Ibid., pp. 145-59.

<sup>3</sup> Claude M. Wise, Applied Phonetics (Englewood Cliffs, N. J.: Prentice-Hall, 1957), p. 208.

<sup>4</sup> Joseph S. Hall, "The Phonetics of Great Smoky Mountain Speech," American Speech, XVII (April, 1942), 32-106.

<sup>5</sup> John S. Kenyon and T. A. Knott, A Pronouncing Dictionary of American English (Springfield, Mass.: G. C. Merriam Company, 1953), p. xliii.

In this study only a sampling of the pronunciation was made. Since the pronunciation of only one informant in each parish -- or of two in the more populous parishes -- was recorded, it is possible that the results for that parish would have been different if another person had been selected. However, this sampling should give a representative view of the Southern and Midland features characteristic of north Louisiana.

In the words listed below, the final r sound predominated in all the parishes except East Carroll, Tensas, Concordia, Catahoula, Franklin, Richland, Natchitoches, and Claiborne.

thunder	grasshopper	teacher
gutters	woodpecker	doctor
quarter	dirt dauber	pickers
dresser	water	fever
drawer	preacher	halter

Next, in the words listed below, the r preceded by a vowel and followed by a consonant was pronounced in all the parishes except East Carroll, Tensas, Concordia, Catahoula, Franklin, and Bienville. A few informants who used [ə] for the final r sounded the r in these words.

storm	courting	garbage
burst	turnip	wardrobe
thirty	garden	marsh
porch	hearth	earthworm

irons	barn yard	armload
quarter	turtle	corn

Intrusive r's were found in the words, wash, Ouachita, hush puppies, and ought in Caddo, Webster, Lincoln, Ouachita, Morehouse, West Carroll, Grant, and La Salle parishes.

The next feature, the [a, ɔ] vowels, was recorded in such words as water, swamp, faucet, closet, wash, horse, corn, arm, yard, lord, trough, barbed, barn, garden, garbage, and orphan. Water was generally [a], swamp [ɔ], faucet [a], closet [ɔ], wash about equally divided, horse [ɔ], corn [ɔ], lord [ɔ], trough [ɔ], but arm, yard, barn, garden, garbage varied almost as much as wash. Both sounds were used by all informants; the [ɔ] was predominant in all except five. These five came from Catahoula, Madison, Lincoln, Bienville, and Caddo parishes.

In the case of the [a, ɔ] sounds followed by a velar consonant, the [ɔ] was predominant in the speech of all the informants except two; they were from Sabine and Bienville parishes.

Only one of the broad a words was used in the responses, calf. It was pronounced [Kæf] by every informant.

Carry appeared as [Kɛrɪ] in La Salle, Franklin, Lincoln, Webster, Bossier, West Carroll, and Caddo parishes. In other parishes it had the usual Southern pronunciation [Kærɪ].

The tendency to reduce the diphthong [aɪ] to [a:] was not noticeable. It did occur in such words as dog irons,

fire dogs, wire, quite a while, tight, looks like, and it wasn't I in Webster, Claiborne, Lincoln, Union, Ouachita, Winn, La Salle, Franklin, and Madison parishes.

There was only the word New Orleans in which the sound [u , ju] would have illustrated the Southern preference for [ju] after t, d, n. It was used by so few informants that no comment is needed.

The vowel in the unstressed suffix was consistently reduced to [ɪ] and not [ə]. Examples are sweated, pallet, haunches [-ɪd] , [-ɪt] , and [-ɪz].

Words like wheat, white, whet were consistently pronounced with the [hw] sound except by three informants in Sabine, Caddo, and Concordia parishes.

Last, the Southern tendency to raise the [ɛ] before nasals to [ɪ] was followed by every informant in such words as pen, fence, and French harp.

In the two words Monroe and police, the accent was generally shifted to the first syllable.

The results listed above tie in with those found by Oma Stanley in his study of the pronunciation in East Texas.<sup>6</sup> The main results that are similar are as follows:

1. [ɛ] + nasals raised to [ɪ]
2. reduction of diphthong [aɪ] to [a:] usual in Texas, occasional in north Louisiana

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<sup>6</sup> Oma Stanley, The Speech of East Texas (American Speech Monograph No. 2. New York: Columbia University Press, 1937), pp. 1-74.

3. -og words, [ɔ] generally used in both areas
4. [a, ɔ] variation in words in both areas
5. Unstressed vowels in final syllables [ə] in Texas, but [ɪ] in north Louisiana.
6. Shift of accent to first syllable as in police
7. [ɜ, ə] in plantation areas, [ɜ̃, ɐ̃] in hill region
8. Wh consistently pronounced [hw] in both areas
9. Final r audible in Texas and in nearly all of north Louisiana except the eastern plantation parishes

Although the results indicate some Southern features, in the most striking differences the pronunciation of north Louisiana is predominantly South Midland.



## CHAPTER 4

### THE ATLAS

In this section are the maps showing the distribution of the answers given for each one of the concepts in the questionnaire, when a sufficient diversity among the responses was found. The number on each map corresponds to that of the questionnaire; for example, Map 0101 refers to page 1, question 1. Preceding each map is a page of explanatory notes. In a few instances as many as 95% of the informants gave the same answers; in such cases the map has been omitted.

The symbols used on the maps always appear in the following order: the dot for the most frequent answer, the circle for the next, the plus for others. In a few cases when the third and fourth answers seemed important enough to be represented separately, the star and the open star were used.

All the terms grouped under others are arranged according to frequency -- highest to lowest.

Throughout this section reference is made to the work done by Hans Kurath in the Eastern states. Whenever a reference is made to Kurath, it is to his book A Word Geography of the Eastern United States, published by the University of Michigan Press in 1949. In each reference only the page number is given.

## MAP 0101

Sunrise and sunup are almost equally divided in number of responses, in distribution, and among the three age groups. A few people who gave sunup as an answer apologized for using such a "provincial term." One informant was surprised to find that many people used sunup; she said that teachers have tried to get the children to use only sunrise.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0101

Time the sun comes up

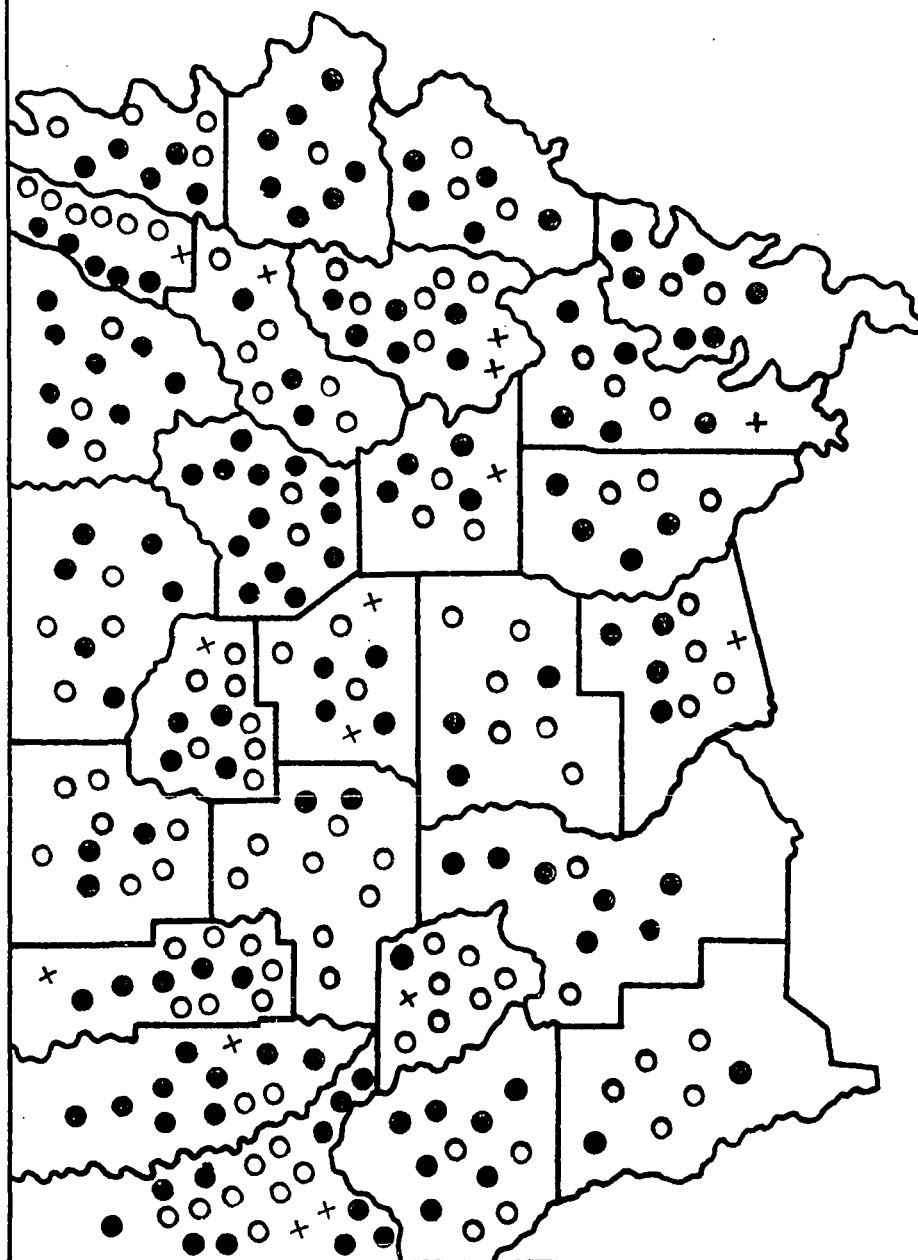
- sunrise 50%
- sunup 43%
- + others 7%

dawn

daybreak

morning

crack of dawn



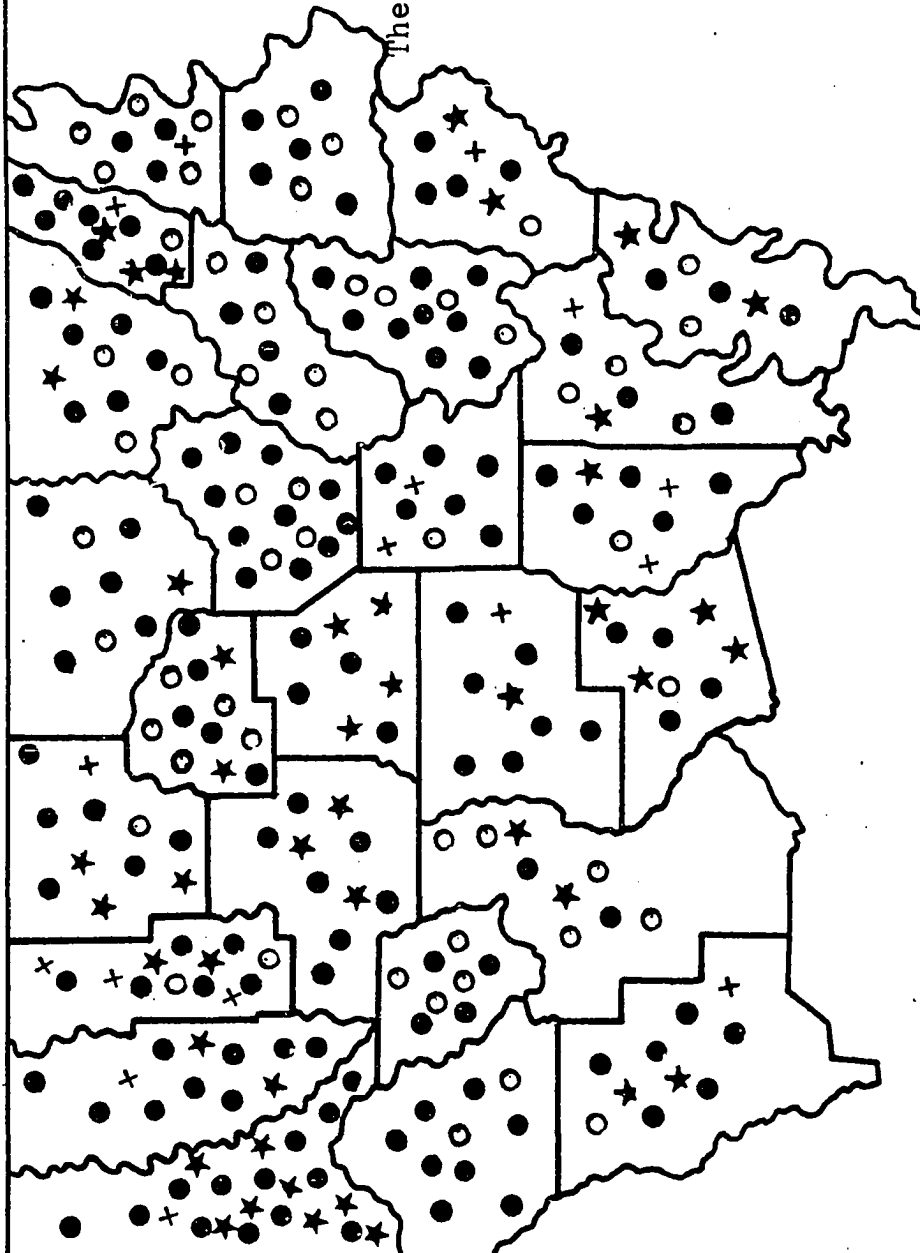
## MAP 0102

Come up and riz were used almost exclusively by the oldest group. This group, of course, represents to a great extent the least educated people in the whole area.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0102

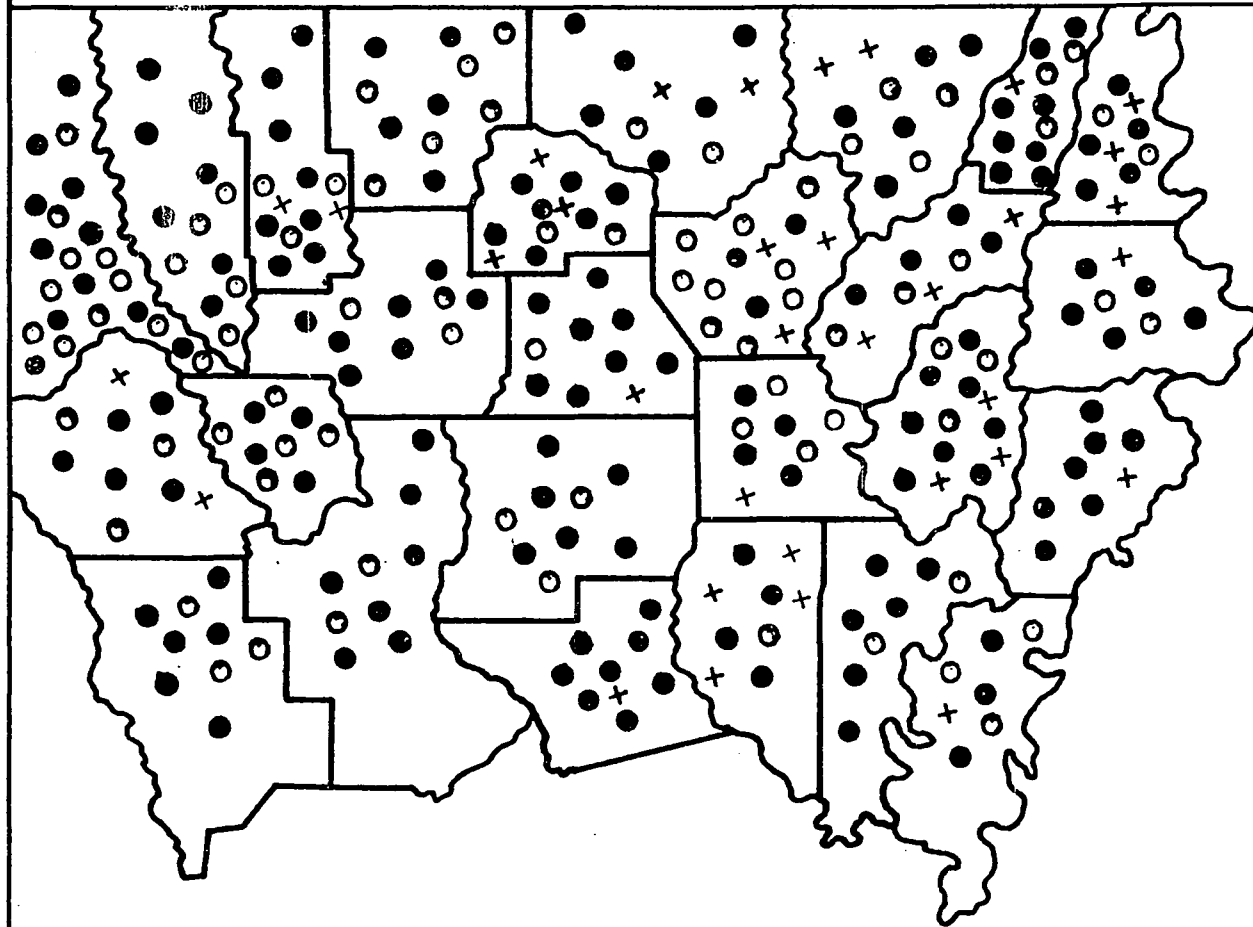
The sun---at six yesterday



## MAP 0103

Although fairing off appeared about twice as often as clearing up, the division between clearing off and fairing up is even.

# A WORD ATLAS OF NORTH LOUISIANA



Map 0103

The weather is \_\_\_\_\_

- fairing off 57%
- clearing up 30%
- + others 13%

clearing off

fairing up

breaking off

clearing

sun coming out

change in weather

## MAP 0104

The three age groups are almost equally represented in all the answers except rain storm. Here the young people account for half of the answers.



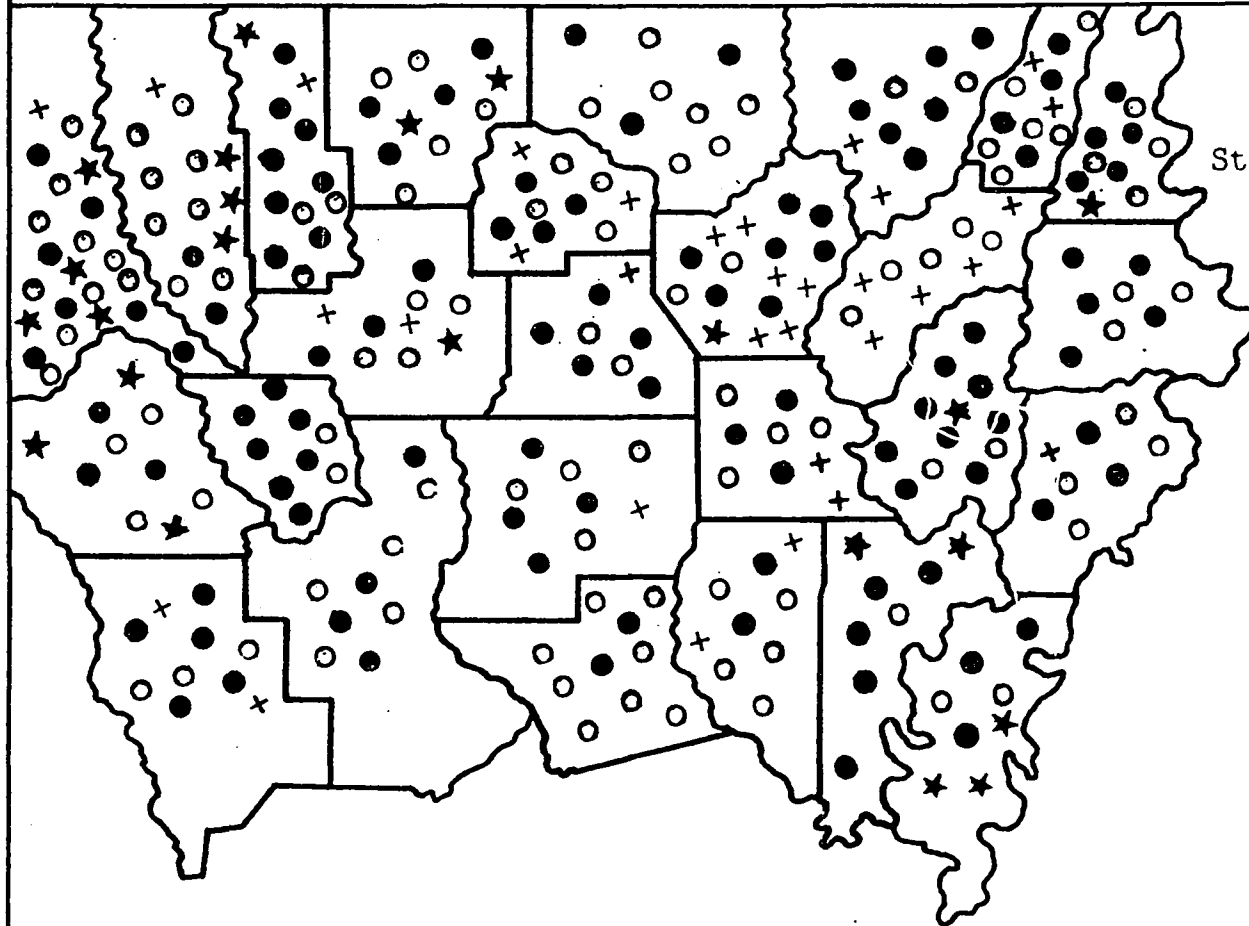
# A WORD ATLAS OF NORTH LOUISIANA

Map 0104

Storm with much thunder  
and lightning

- electrical storm 41%
- thunder storm 39%
- ★ rain storm 8%
- + others 12%

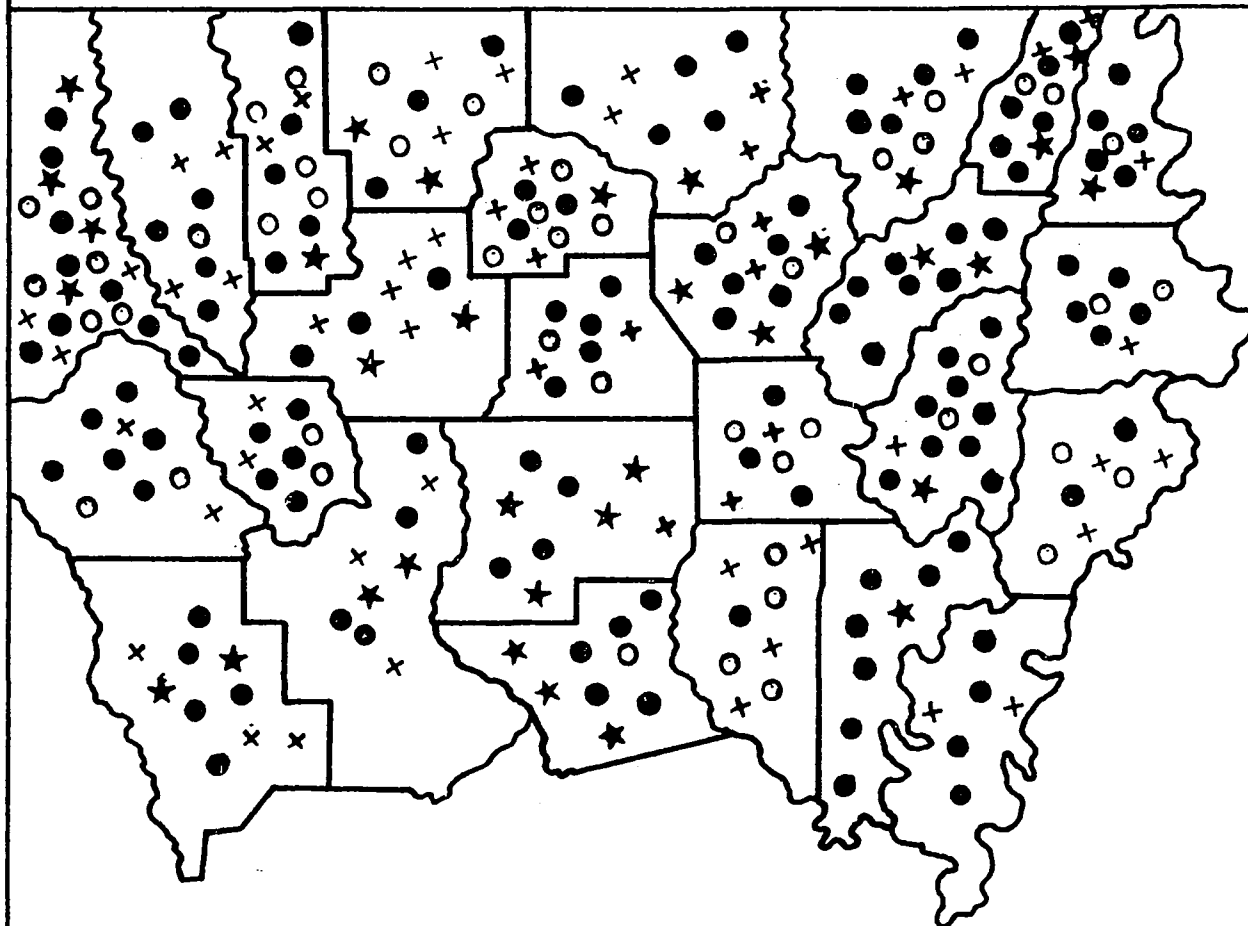
storm  
stormy weather  
bad storm  
wind storm  
bad weather  
lightning storm  
shower storm  
rough weather  
bad clouds



## MAP 0105

The terms listed under others were used almost exclusively by informants in the middle and upper age brackets. Of the 33 using gully washer only 9 were young people. This term is found almost altogether in the hilly section.

# A WORD ATLAS OF NORTH LOUISIANA



Map 0105

A very hard rain that comes suddenly and does not last very long

● cloudburst	45%
○ downpour	15%
★ gully washer	13%
+ others	27%

hard shower  
toad strangler  
thunder storm  
hard rain  
flood  
flash flood  
squall  
gusher

## MAP 0106

The nine terms used most frequently are distributed among the age groups as follows:

laying -- 14% young people

easing -- 48% young people

not blowing so hard -- 52% young

slacking -- 80% young

letting up -- 50% young

aying down -- almost entirely middle and older

calming down -- almost entirely middle and older

ceasing -- almost entirely middle and older

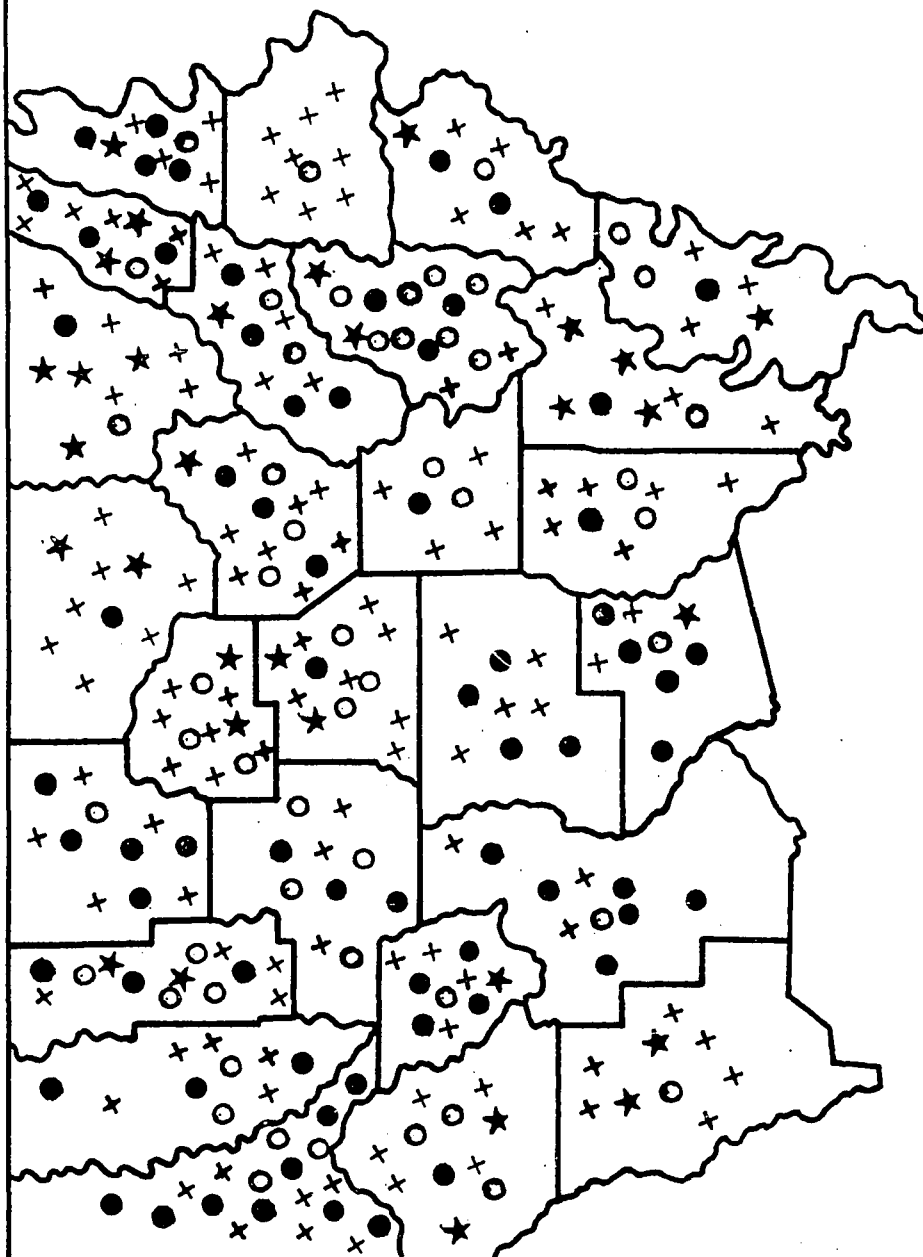
# A WORD ATLAS OF NORTH LOUISIANA

Map 0106

The wind is \_\_\_\_\_

- laying 24%
- easing up 19%
- ★ not blowing so hard 11%
- + others 46%

ceasing down  
dying down  
slacking up  
calming down  
letting up  
slowing up  
settling down  
stopping  
subsiding  
abating

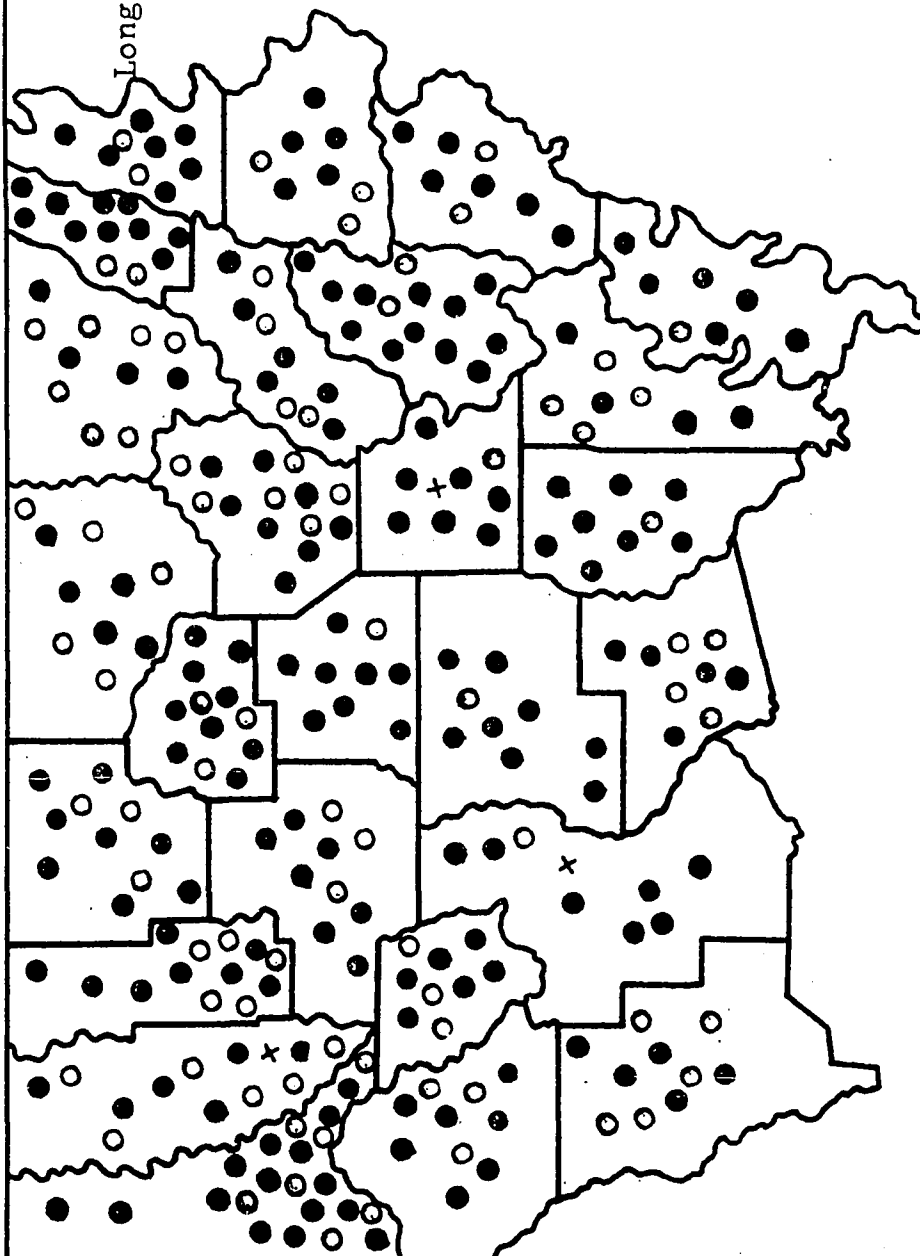


# A WORD ATLAS OF NORTH LOUISIANA

Map 0107

Long period of dry weather

- drouth 68%
- dry spell 31%
- + others 1%
- hot weather
- dry weather



## MAP 0108

Of the 26 who used half past seven, 15 were in the oldest group and 8 in the middle. Only 3 young people used it. The total represented only 10% of the informants..

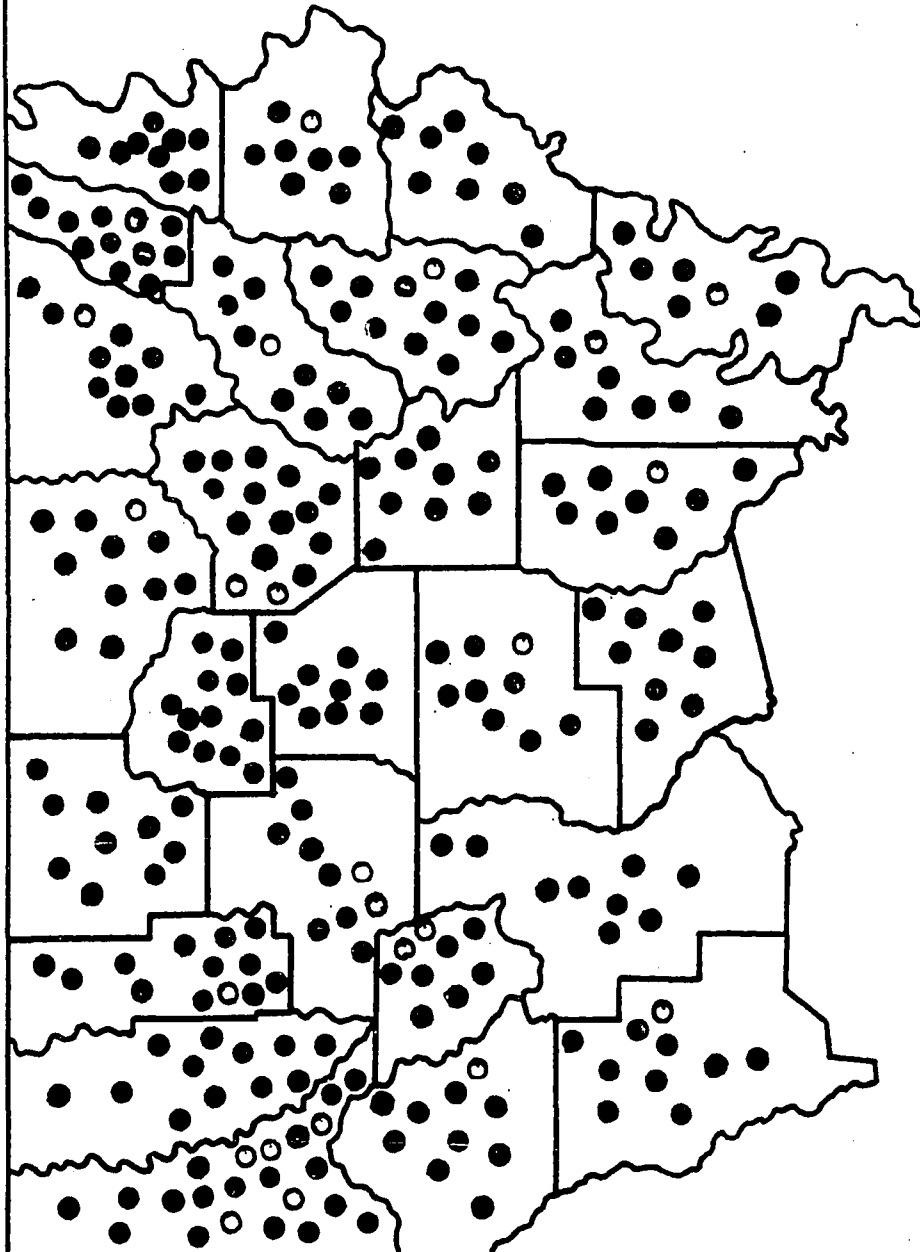
A WORD ATLAS OF NORTH LOUISIANA

Map 0108

Time of day-----7:30

● seven thirty 90%

○ half past seven 10%





MAP 0109

Among the 19 not using two weeks only one is in the youngest group of informants.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0109

Period of two weeks

● two weeks 93%

○ fortnight 3%

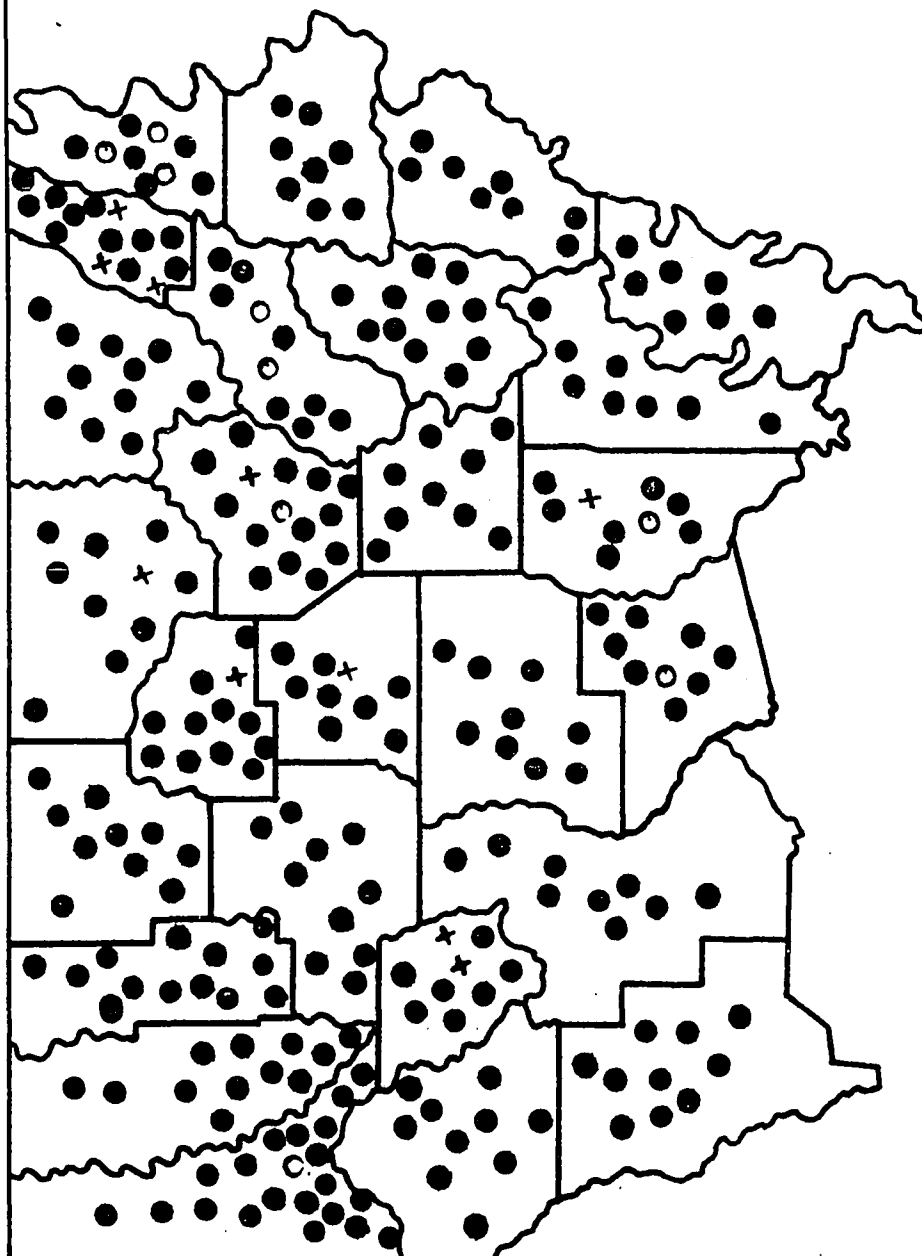
+ others 4%

fourteen days

half a month

semimonthly

couple of weeks



## MAP C201

The terms creek and branch are fairly evenly distributed, but bayou is limited in its distribution. A glance at the second map indicates an isogloss in the eastern area. The term bayou appears a few times in the Red River valley. It is possible that a further study would show that bayou is used by many people who live along Red River.

Kurath<sup>1</sup> says that creek is the most common word for a small stream in the Eastern states.

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<sup>1</sup>  
p. 61.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0201A

Small stream of water

44%

34%

22%

● creek

○ branch

+ others

bayou

brook

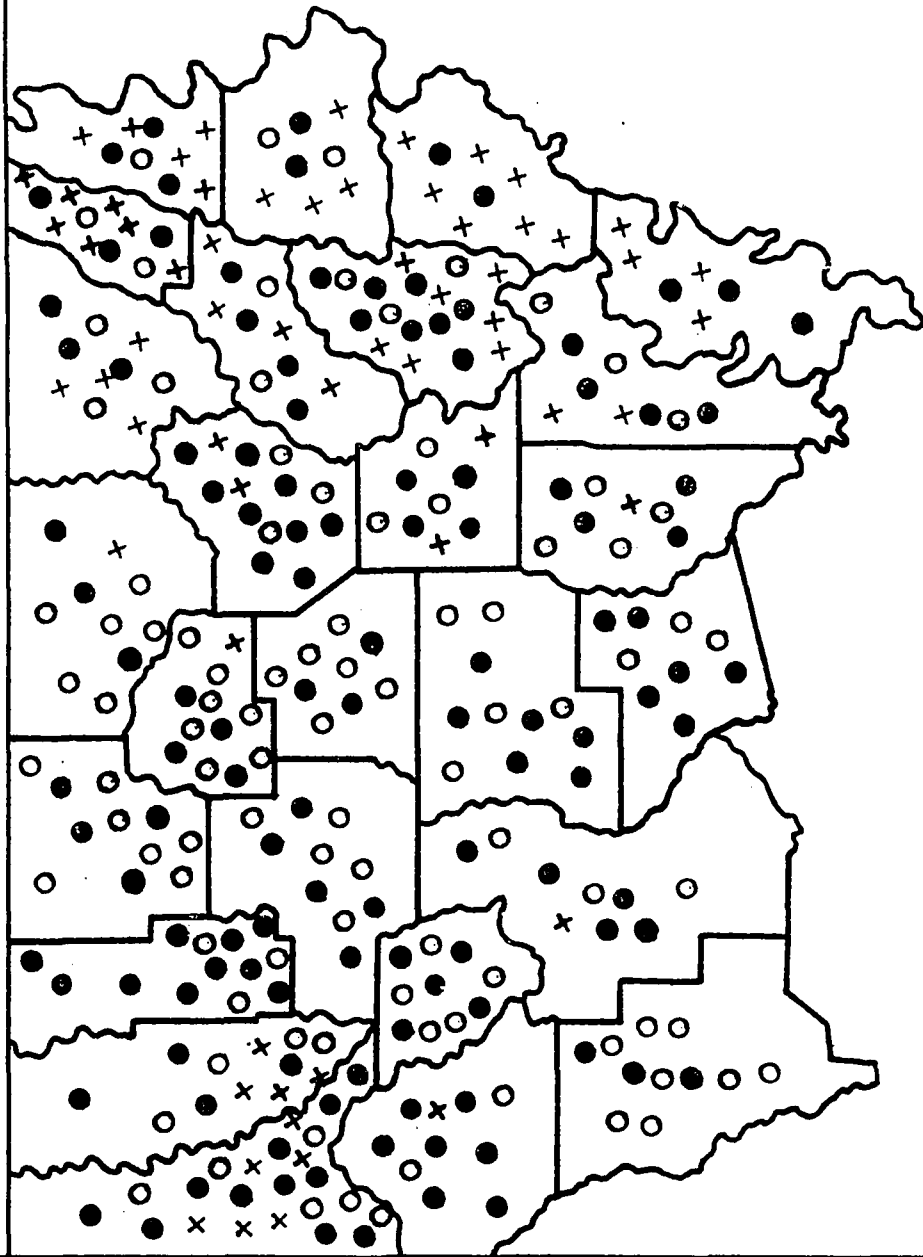
stream

canal

ditch

slough

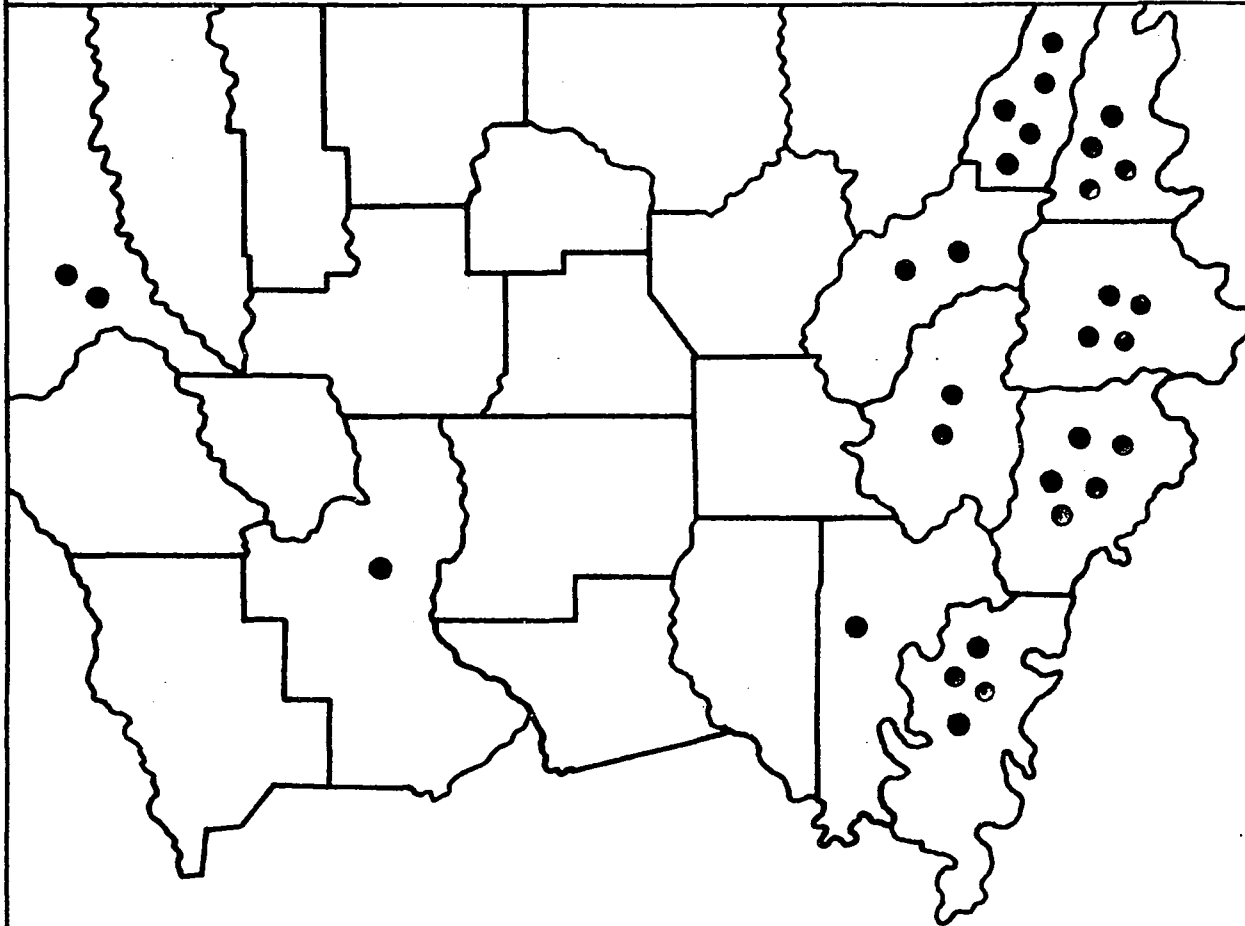
ravine



# A WORD ATLAS OF NORTH LOUISIANA

Map 0201B

Distribution of the word  
bayou which is listed  
under others on  
Map 0201A



## MAF 0202

Although gully is used throughout north Louisiana, ditch rarely appears in the parishes in the Mississippi delta section. Canyon appears in Concordia, De Soto, Morehouse, Natchitoches, and Richland -- a total of seven responses. Ravine appeared 13 times; 8 of the responses were in the oldest group, 4 in the middle, 1 in the young.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0202

Deeply cut ditch or  
gully

71%

14%

15%

● gully

○ ditch

+ others

ravine

canal

canyon

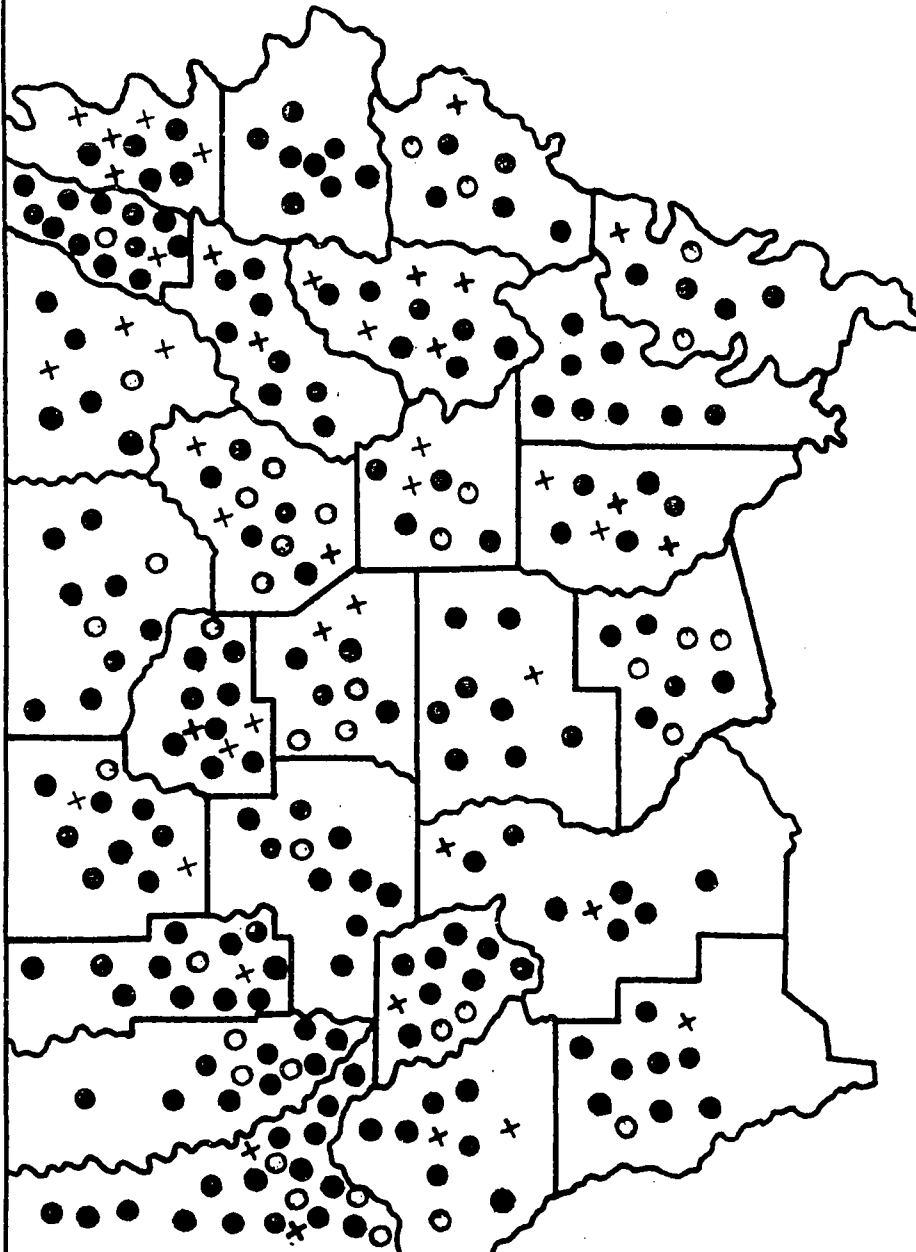
gorge

washout

gulch

dredge ditch

drain



## MAP 0203

Slough had the following distribution: Bossier, 1;  
Claiborne, 2; Lincoln, 1; Richland, 3; Sabine, 1; Union, 1;  
Webster, 4. Elderly people accounted for 7 of the responses.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0203

Backwater of bayou or  
river in time of much  
rain

● backwater 60%

○ overflow 20%

+ others 20%

flood water

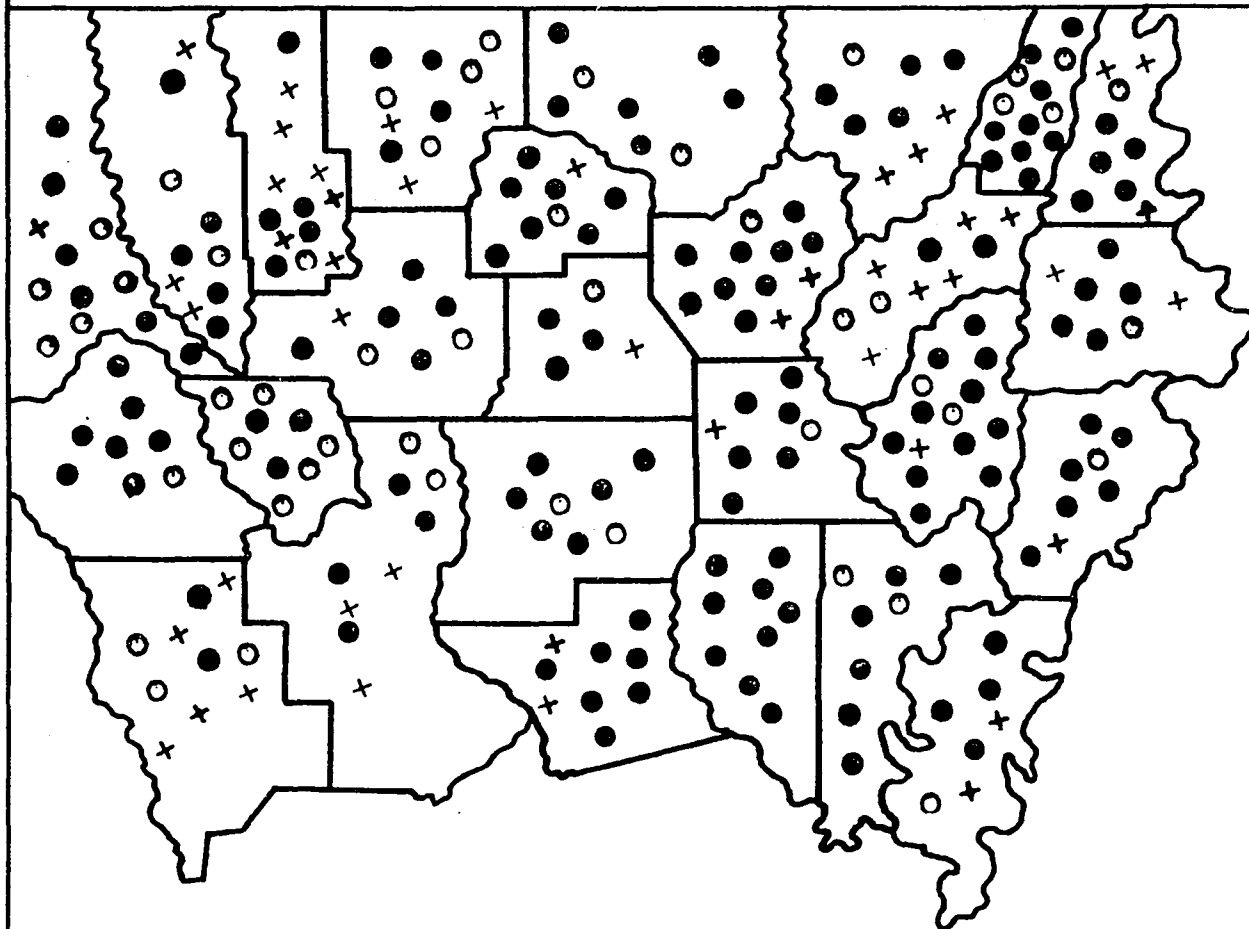
slough

highwater

swollen bayou

bayou

swamp



## MAP 0204

Among the terms listed as others, swamp was used most frequently and almost exclusively by adults, especially the elderly. River bottom was used by young people; delta by those of middle age. Flat appeared once in each of these parishes: Jackson, Natchitoches, Red River, and Webster. Kurath<sup>2</sup> says that in the Midland and South the most common terms are bottom lands and bottoms.

---

<sup>2</sup>  
p. 61.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0204

Low ground in a river  
valley

52%

26%

22%

● bottom land

○ bottoms

+ others

swamp

river bottom

delta

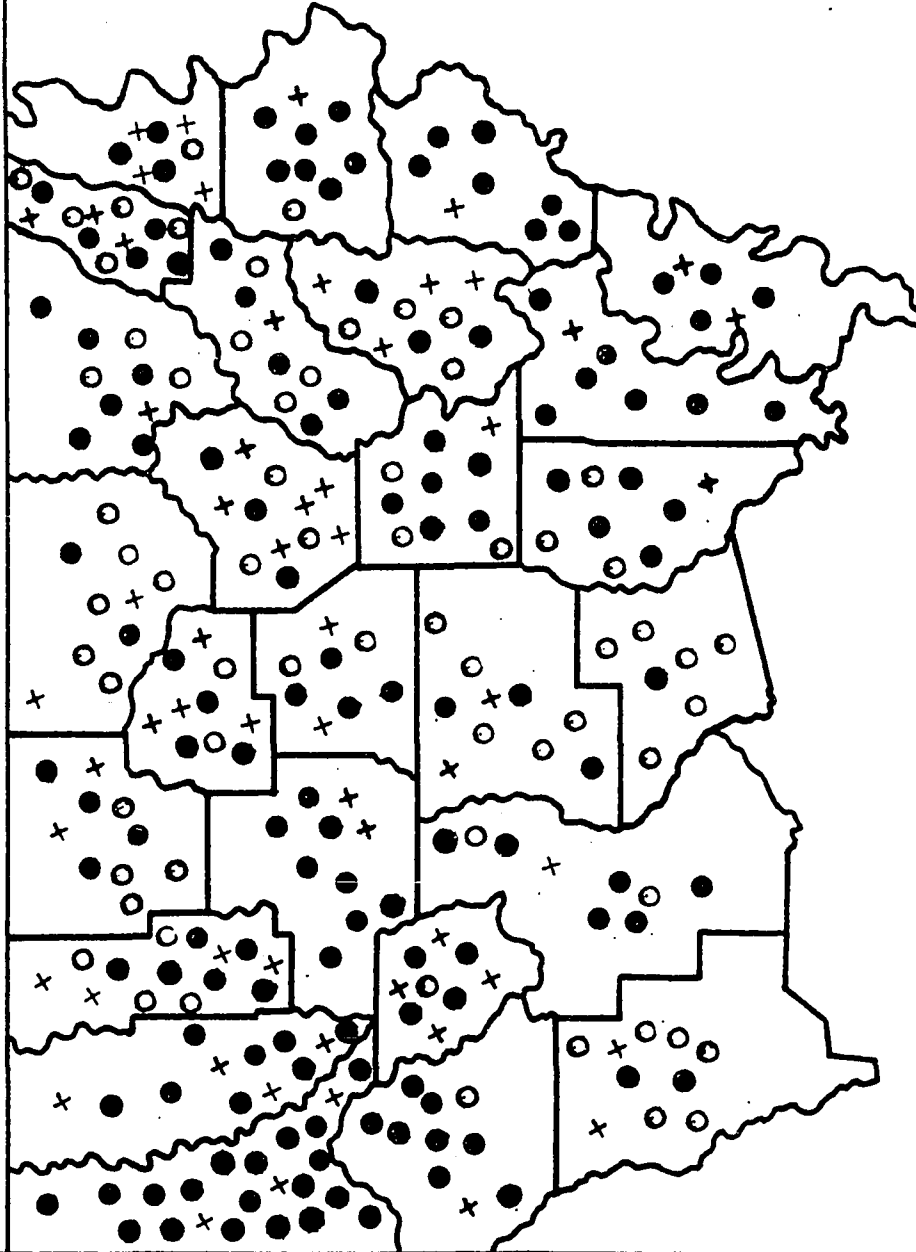
low land

valley

flat land

slough

marsh



## MAP 0205

Cottonwood appeared in these parishes: Lincoln, 2; Morehouse, 1; Tensas, 1; Union, 2; Webster, 1. Button wood and button tree were found in East Carroll, 1; Jackson, 1; Lincoln, 1; Red River, 1. Kurath<sup>3</sup> says that "Maryland, Virginia, and Carolina usage have not been recorded, but the universal use of sycamore in all of West Virginia points to the dominance of that term in the Southern area."

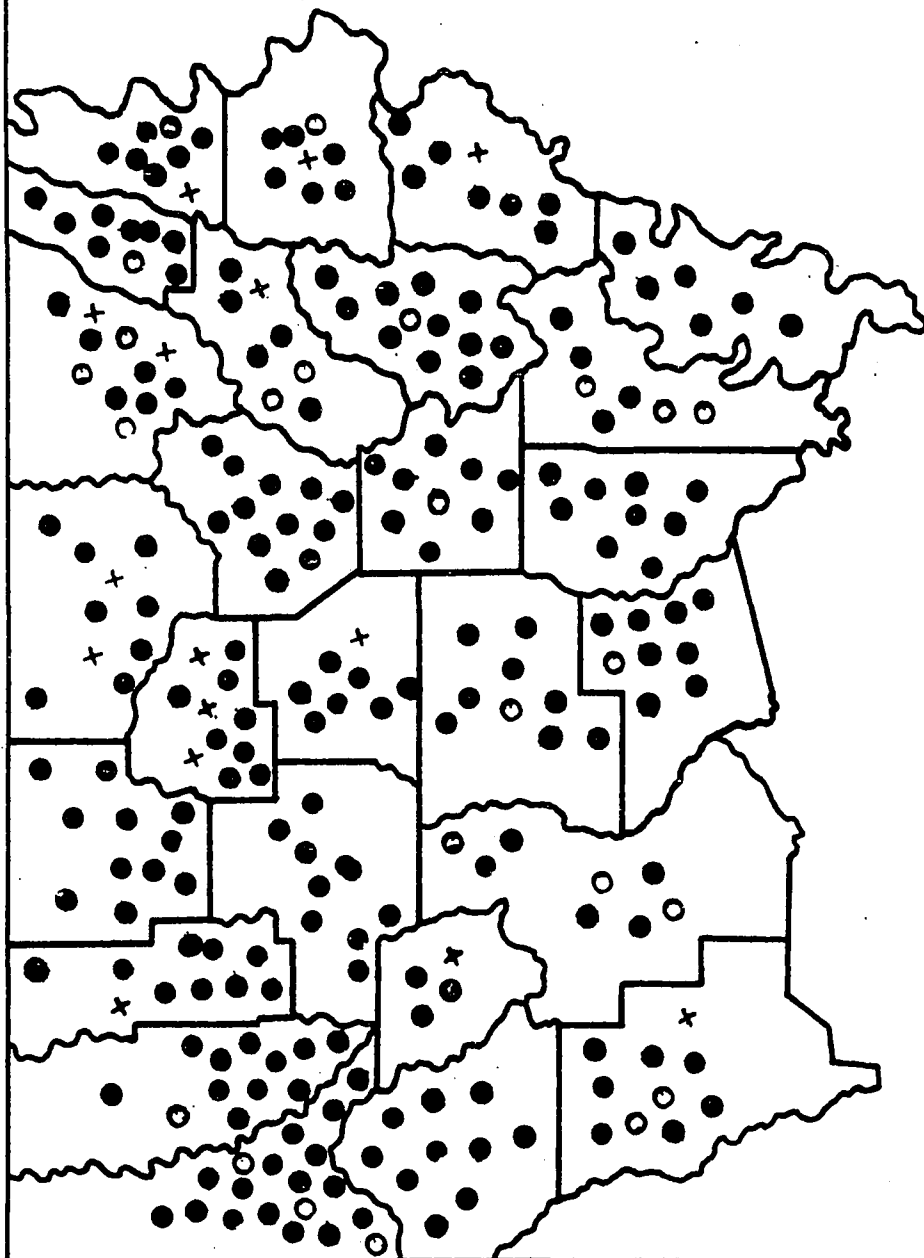
---

<sup>3</sup>  
p. 77.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0205

- Sycamore tree
- sycamore 85%
- button ball 10%
- + others 5%
- button wood
- cotton wood
- button tree
- gum ball tree
- burr tree



## MAP 0206

The map indicates a wide variety of terms for the paved road. These terms are about evenly distributed geographically. Age makes no difference. It may be that the term used depends on the kind of pavement the informant is accustomed to in his community.

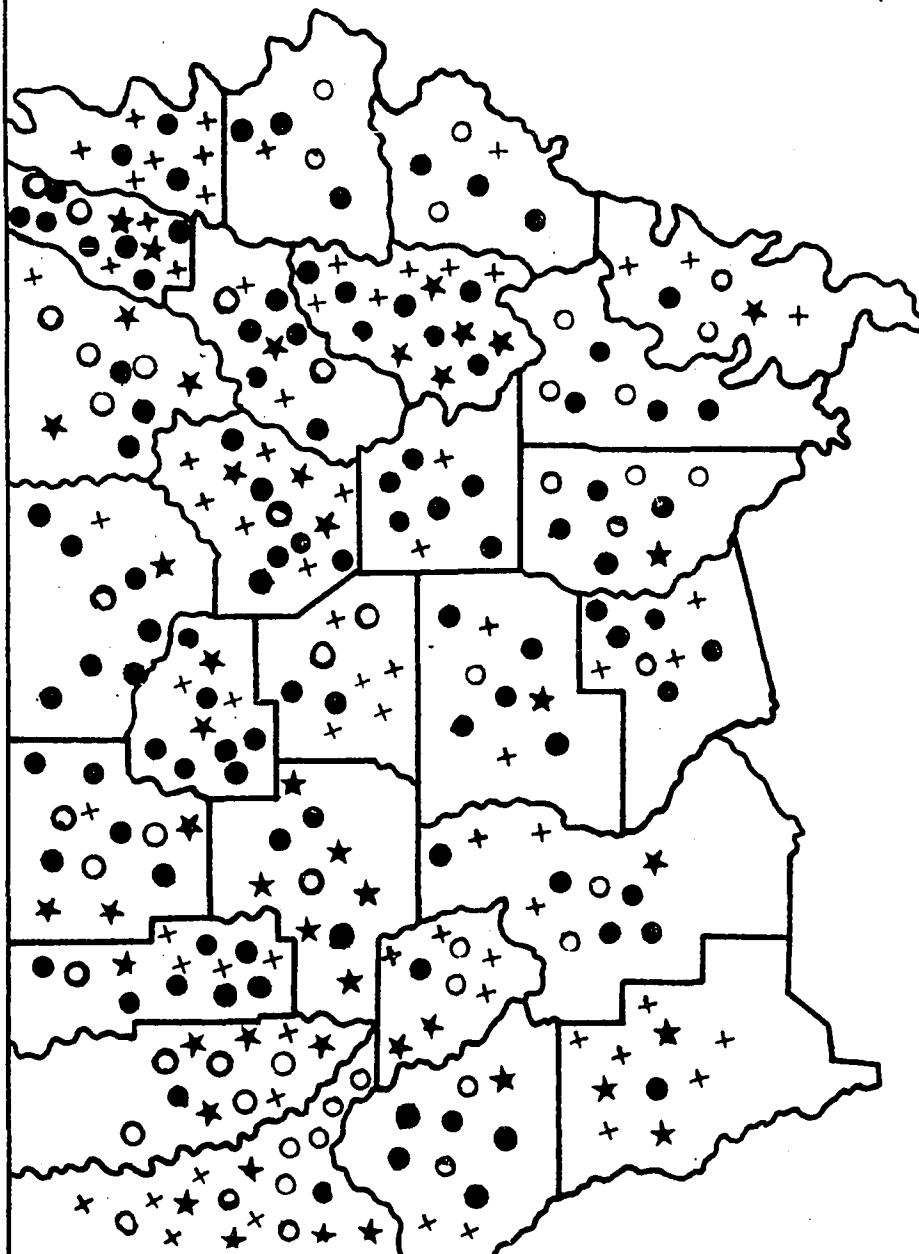
# A WORD ATLAS OF NORTH LOUISIANA

Map 0206

Paved highway

- black top 39%
- concrete 19%
- ★ paved road 19%
- + others 23%

highway  
hard surface  
pavement  
hard road  
asphalt  
slab road



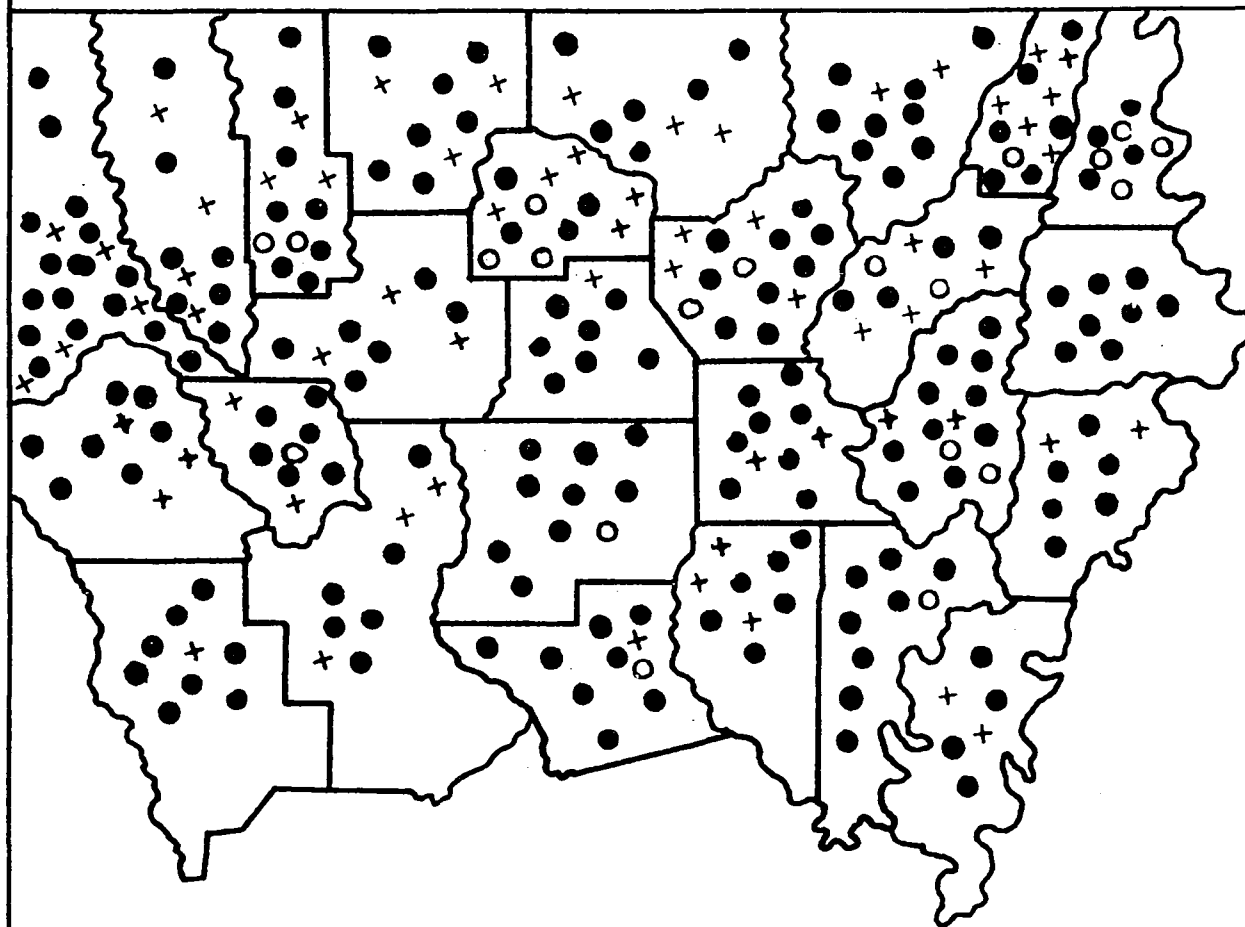
# A WORD ATLAS OF NORTH LOUISIANA

Map 0207

Artificial pool or pond  
where livestock are  
watered

● pond	69%
○ waterhole	8%
+ others	23%

stock pond  
watering pool  
tank  
trough  
man-made pond  
reservoir  
bar ditch





## MAP 0208

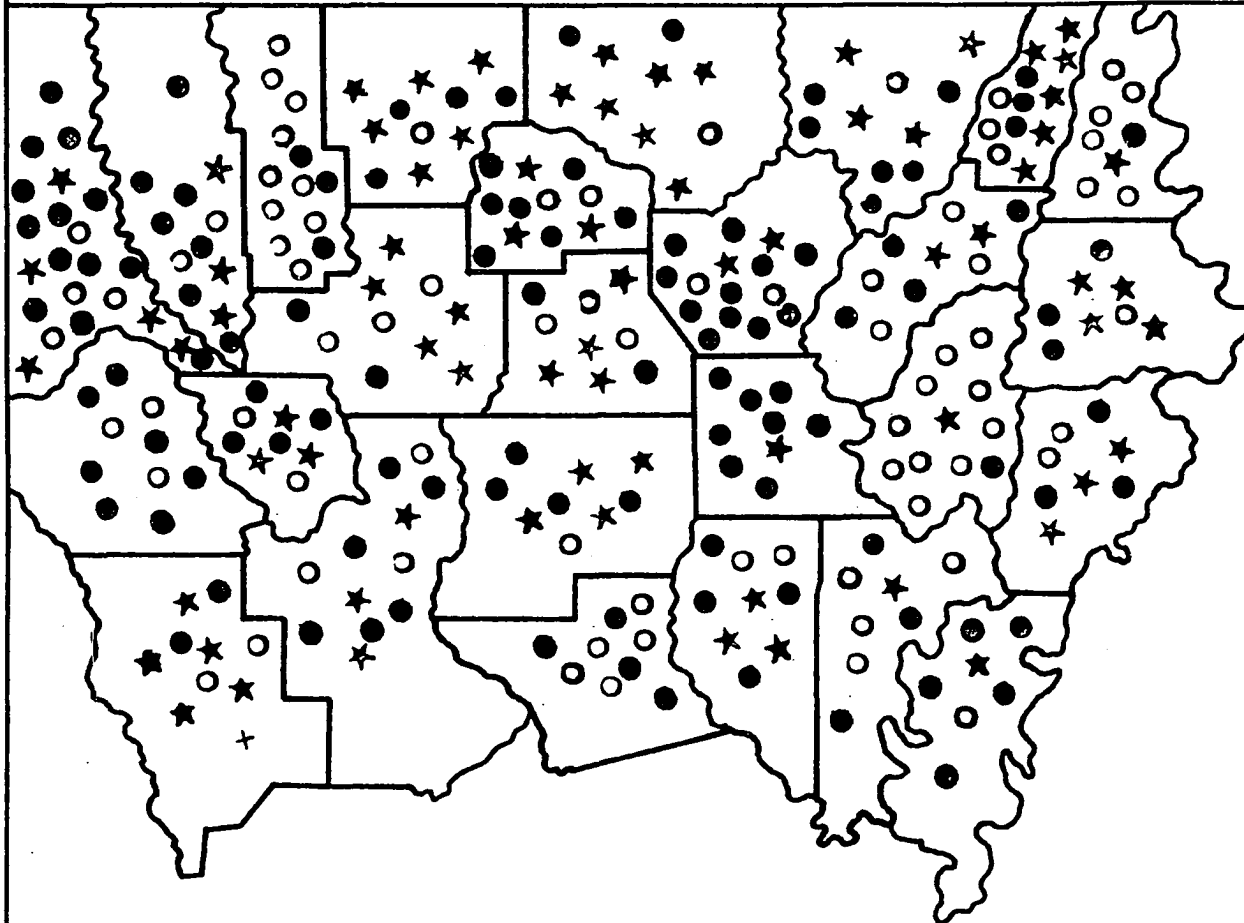
Poison vine was used one time by an elderly person in Sabine Parish.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0208

Plant with three leaves  
that makes the skin  
break out

- poison ivy 43%
- poison oak or ivy 29%
- ★ poison oak 28%
- + poison vine (One person uses this.)



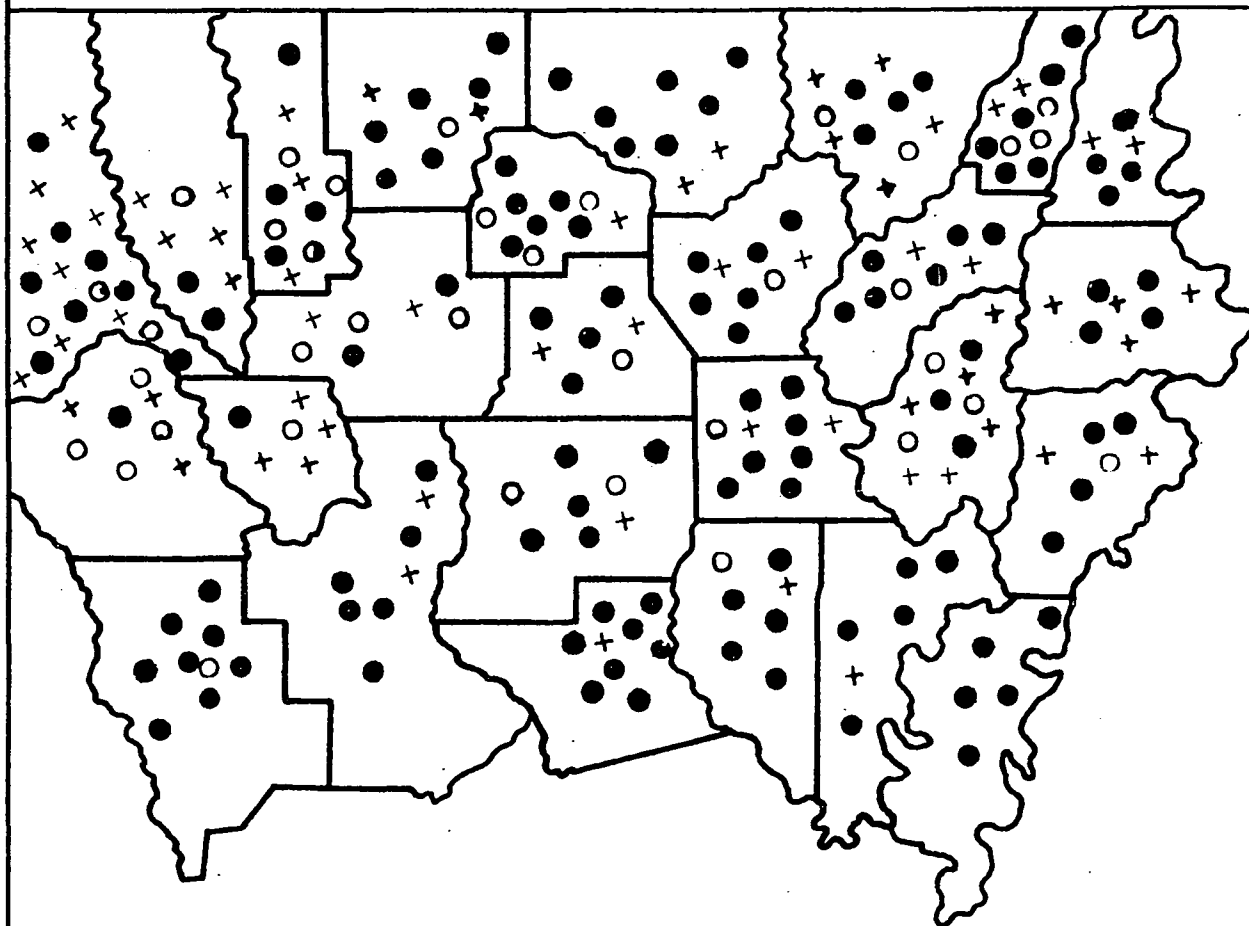
## MAP 0209

New ground appeared in the following parishes:

Bienville, Bossier, Caddo, Claiborne, De Soto, Franklin,  
Jackson, Lincoln, Madison, Morehouse, Red River, Richland,  
Tensas, Union, Webster, West Carroll. Caddo, Franklin, and  
Red River had 4 responses each.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0209



Waste land where trees  
have been cut

● cutover land	54%
○ cleared land	16%
+ others	30%

new ground

waste ground

barren land

pasture

flat land

cut land

treeless land

open land

field

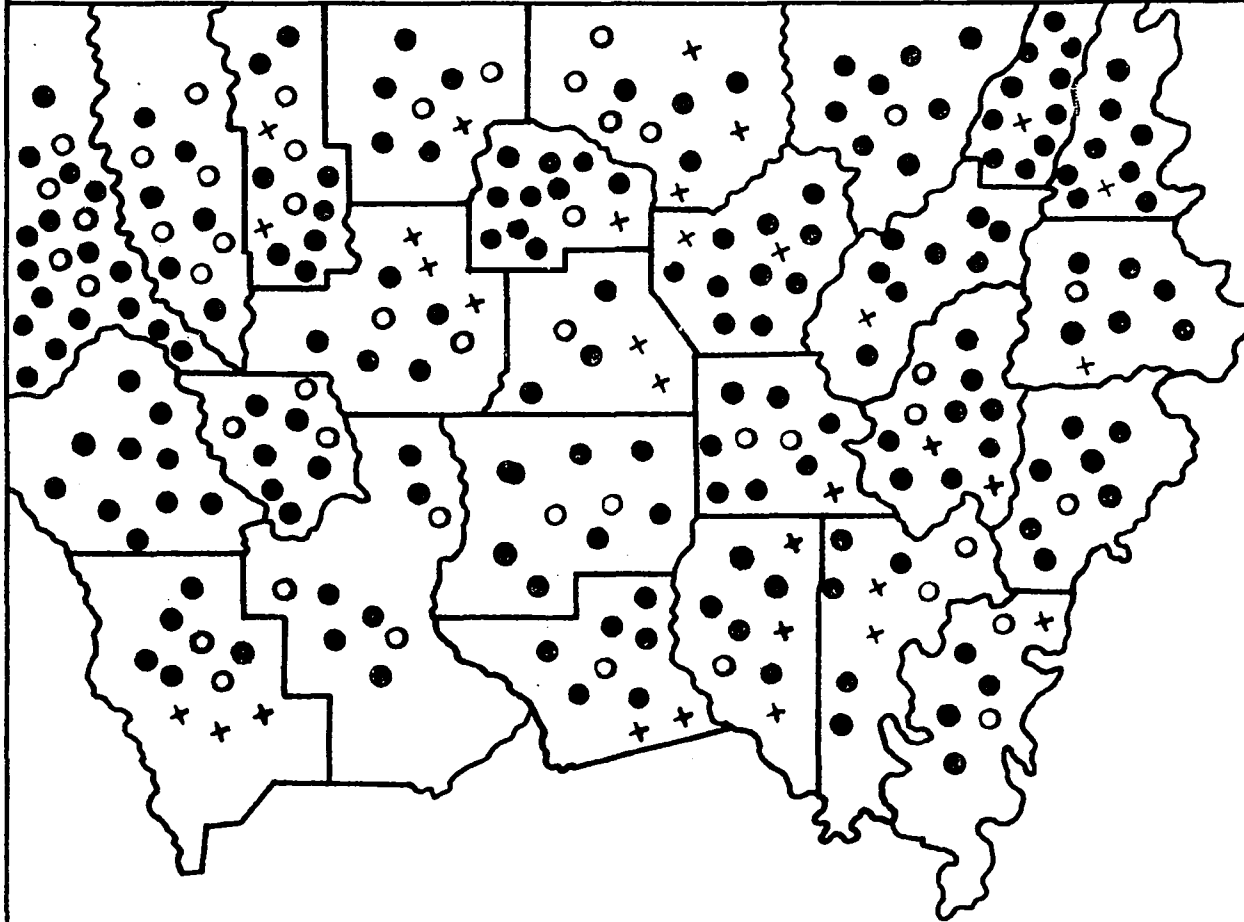
## A WORD ATLAS OF NORTH LOUISIANA

Map 0210

Waste land where growth  
is thick and heavy  
because of marshy  
land

● swamp	71%
○ marsh	17%
+ others	12%

thicket  
underbrush  
bog  
bramble  
briar patch  
bottom  
grown up land  
jungle  
slough



## MAP 0211

Gate and gap are evenly distributed throughout the area. Many more young people use gate than gap. It is safe to say gap is more likely to be heard in rural communities than in urban.

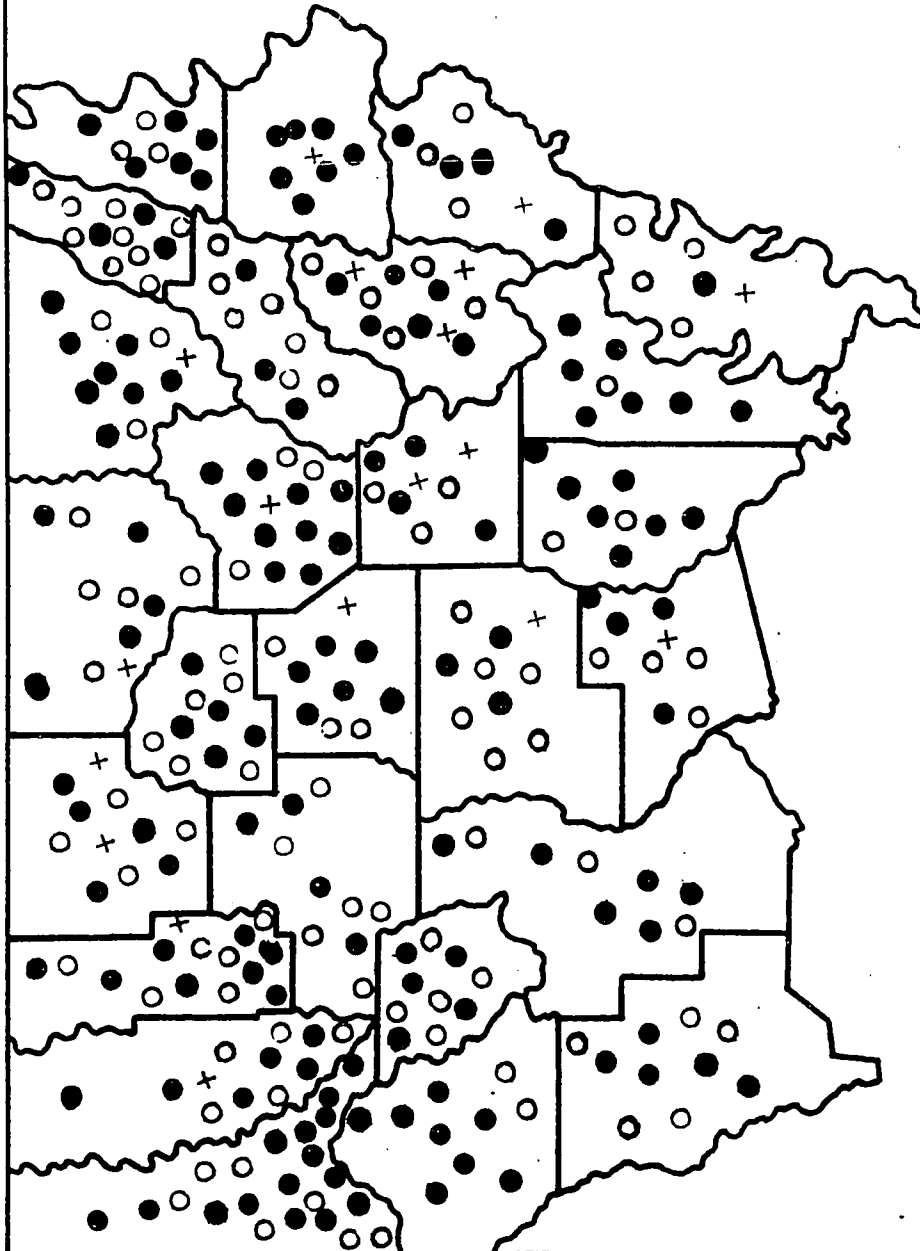
# A WORD ATLAS OF NORTH LOUISIANA

Map 0211

Place to let people or  
cars through a fence

● gate 55%  
○ gap 39%  
+ others 6%

cattle gap  
break  
entrance



## MAP 0212

Station, which is used by 20% of the people interviewed, is evenly distributed throughout the area, with a slight concentration in Caddo and Ouachita, the two urban centers. Even there the term depot is used by most of the people interviewed.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0212

Place in town where  
the train stops

79%

20%

1%

● depot

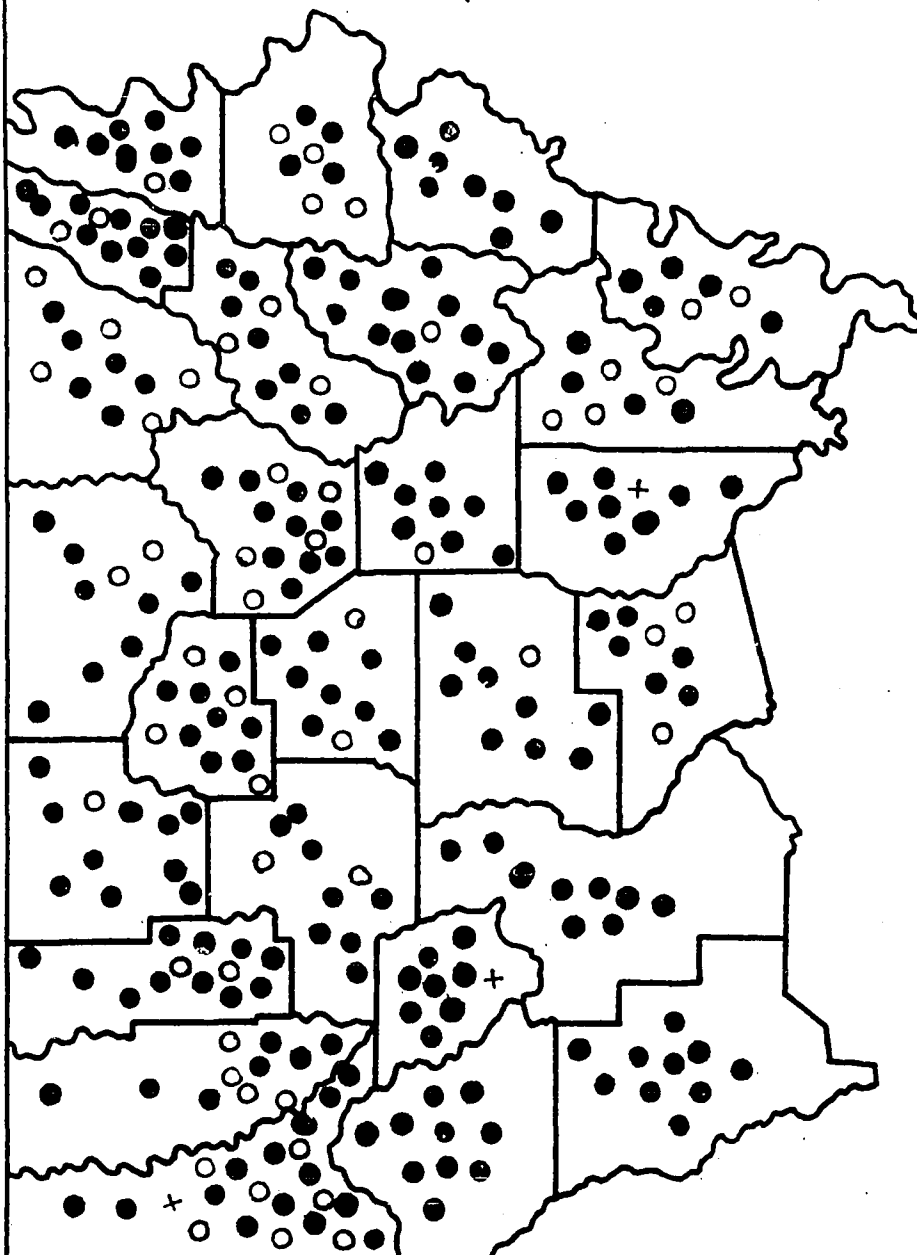
○ station

+ others

terminal

stop

railroad yard



## MAP 0213

No map is needed for the concept: place to walk at the side of the street.

side walk 96%

walk 3%

others 1%

walkway (1 in Claiborne, 1 in Richland)

pavement (1 in Sabine)

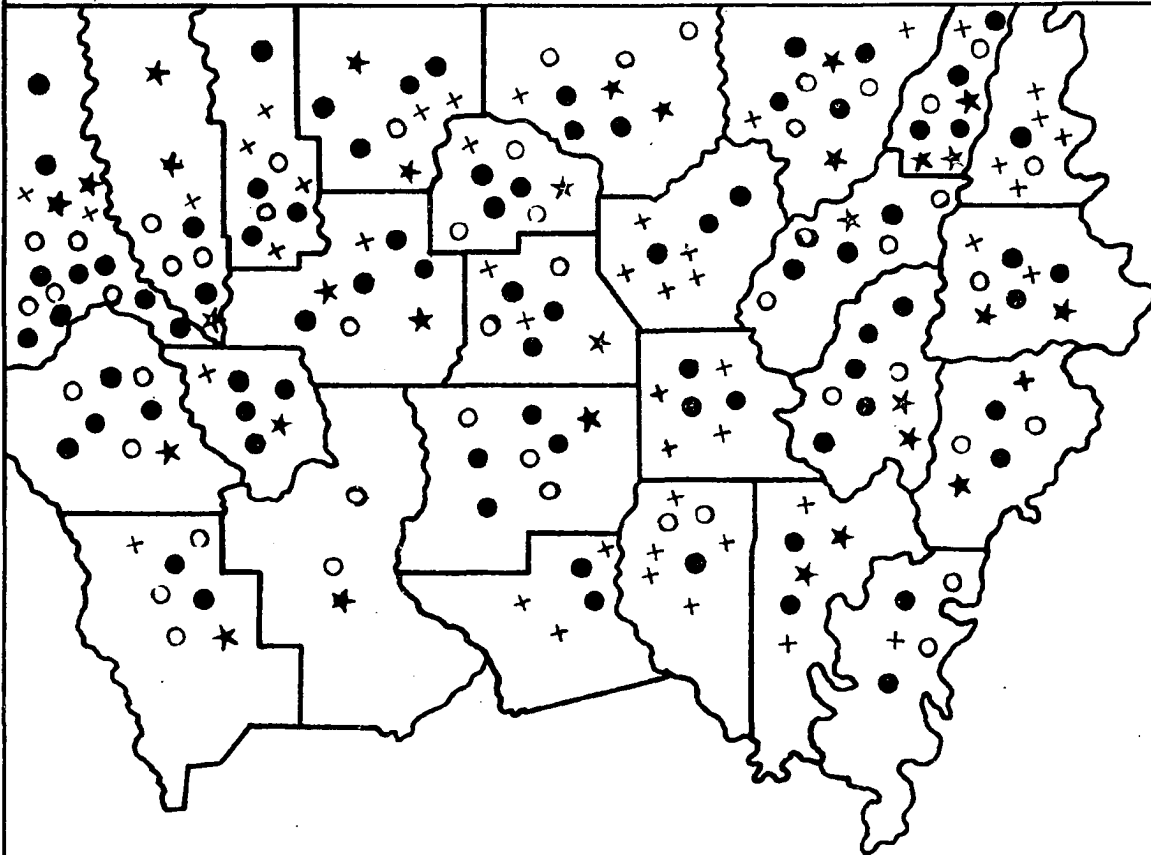
Kurath<sup>4</sup> says that sidewalk is in general use in the Eastern states.

---

<sup>4</sup>  
p. 62.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0214



Clump of trees growing  
in open country

● grove	40%
○ thicket	25%
★ clump	15%
+ others	20%

bunch of trees  
woods  
shade trees  
oasis  
group of trees  
patch of trees  
windbreaker  
cluster of trees  
island of trees

## MAP 0215

All informants using China umbrella tree were in the middle and elderly groups; of the 7 who used umbrella China, 2 were young. Both terms are scattered over the parishes, only one to a parish with two exceptions: 2 in Morehouse and 4 in Sabine. China ball tree was used only one time in Concordia.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0215

Chinaberry tree

● Chinaberry tree 73%

○ Umbrella tree 12%

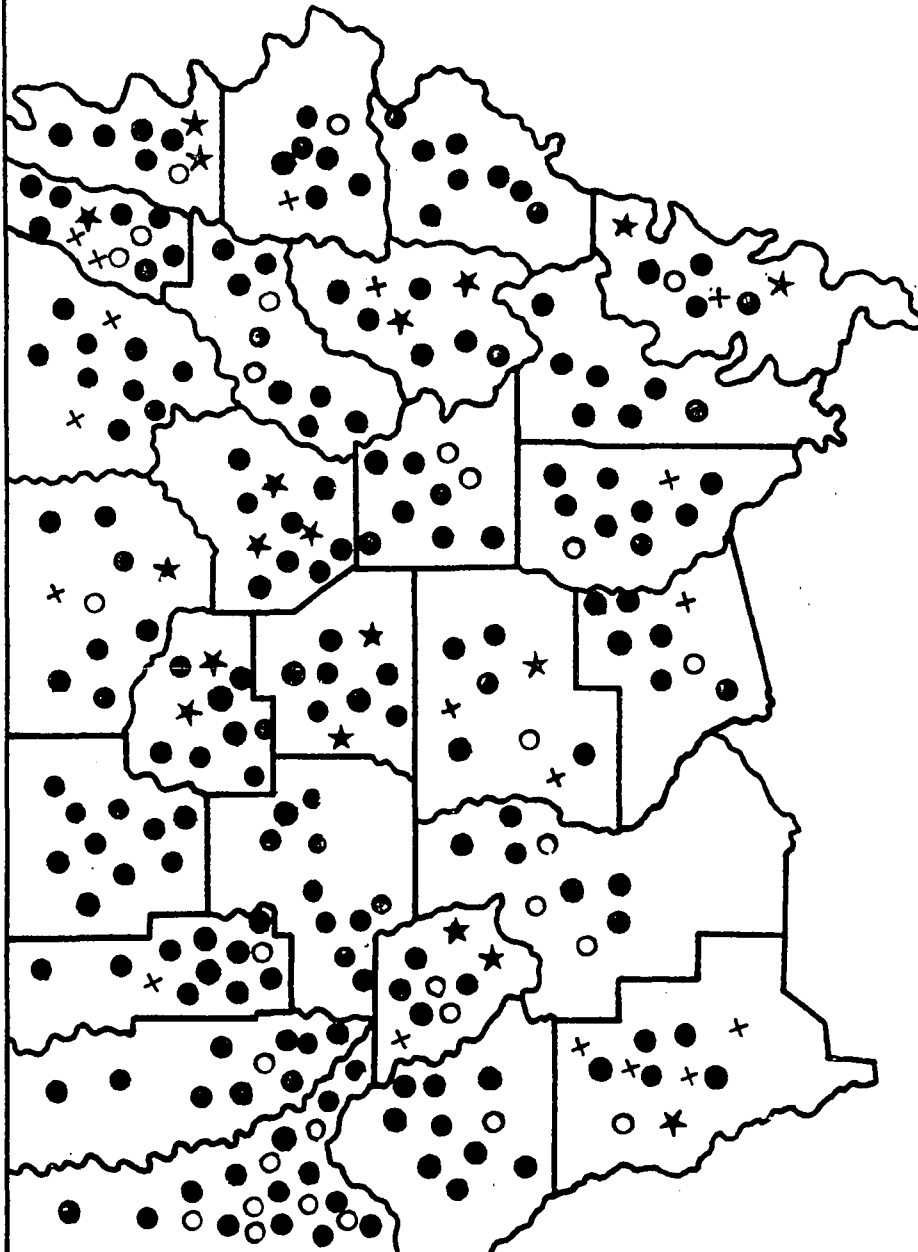
★ China tree 8%

+ others 7%

China umbrella tree

Umbrella China tree

China ball tree

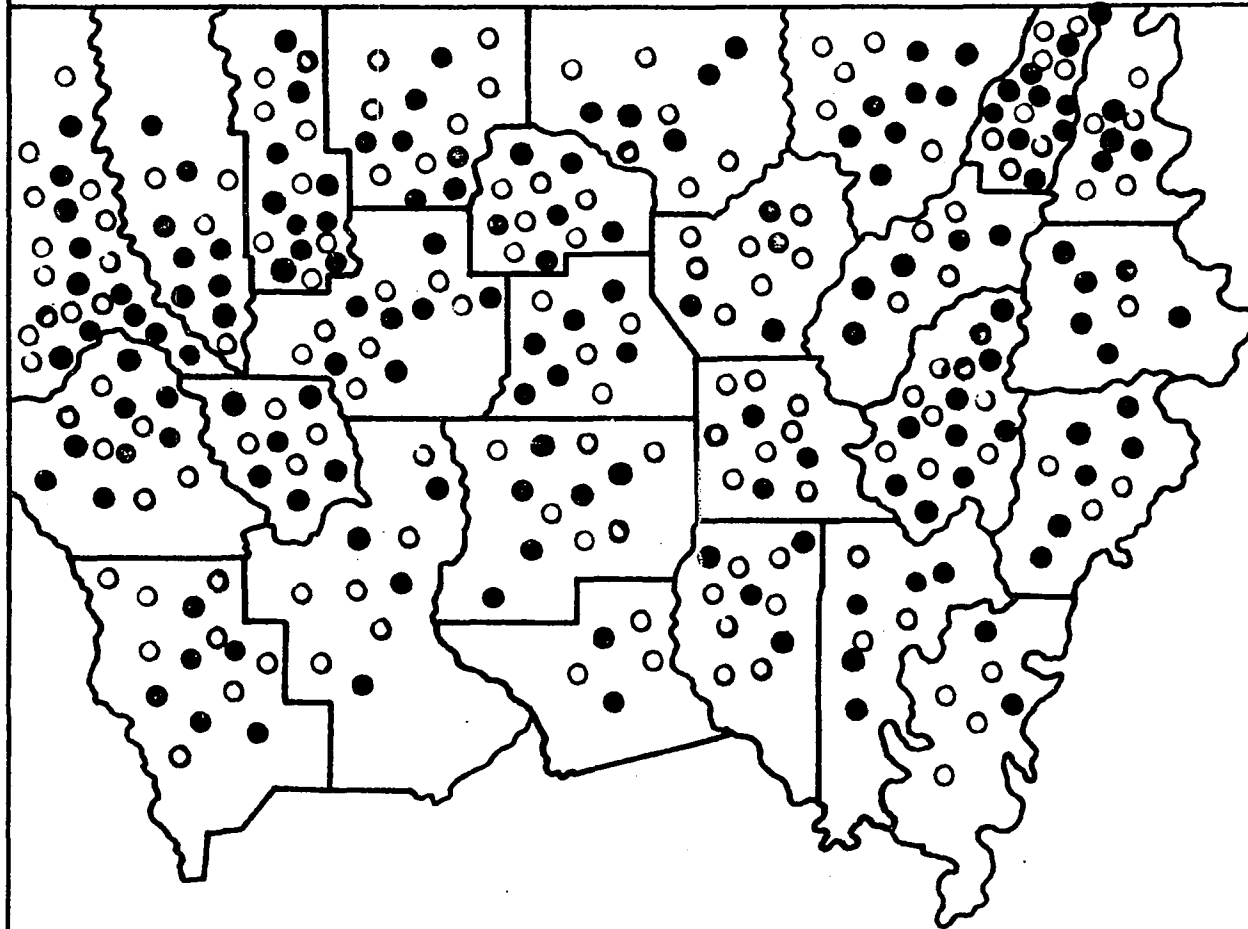


## MAP 0216

There were so many answers given to this question that the results are plotted on two maps: the two most frequent answers on 0216A; the next two and others on 0216B.

A careful comparison of the fish considered not fit to eat and the ones considered edible will show that tastes vary. For example, 25 people listed the buffalo fish as edible; in the same parishes 13 listed the buffalo as inedible.

## A WORD ATLAS OF NORTH LOUISIANA



Map 0216A

What kinds of fish do  
you catch for eating?

● perch 25%

○ catfish 24%

(on next page, Map  
0216B)

★ bass 19%

✕ bream 17%

+ others 15%

trout blue gills

buffalo spoonbill

game fish barfish

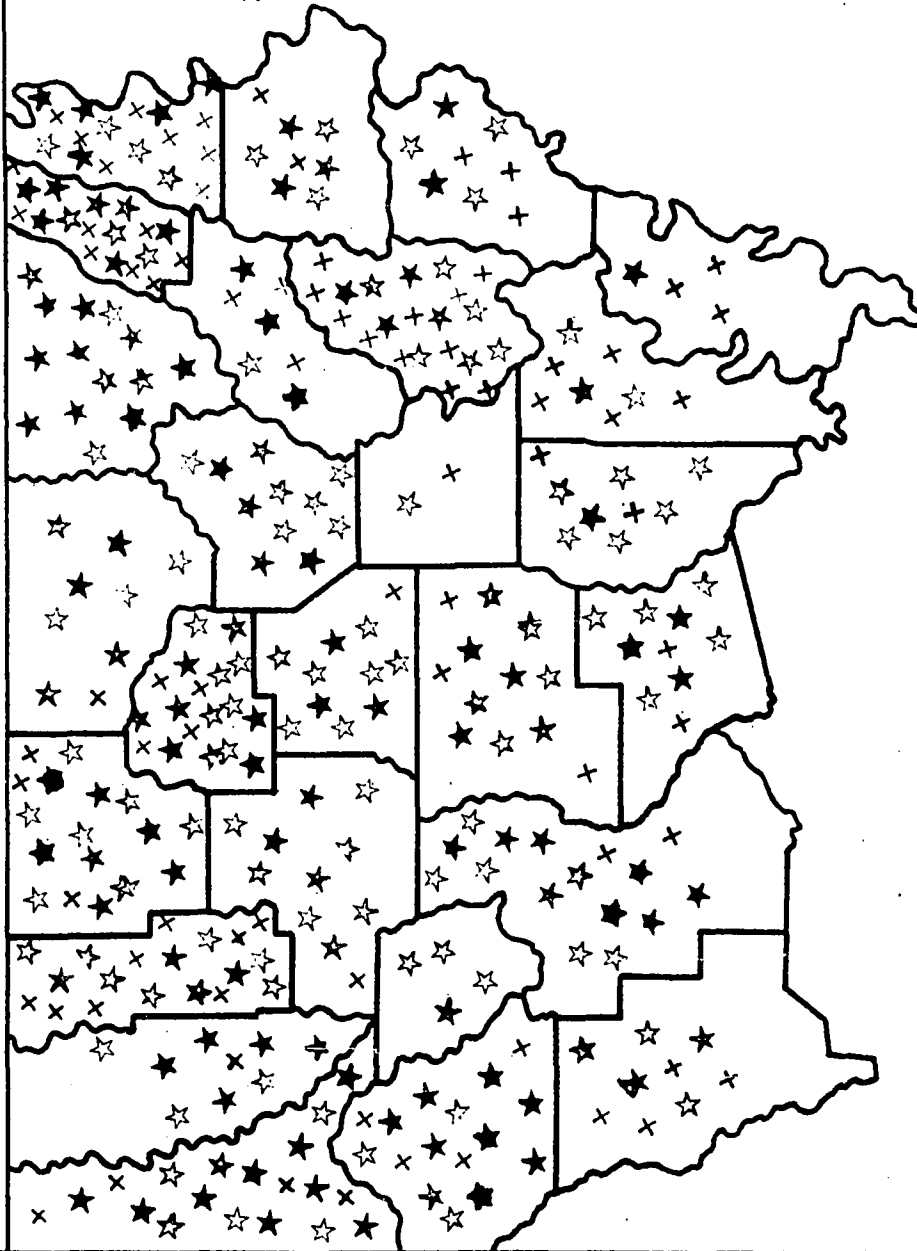
fresh water  
fish

# A WORD ATLAS OF NORTH LOUISIANA

Map 0216B

★ bass 19%  
 ☆ bream 17%  
 + others 15%

(See preceeding page  
 for the list of  
 others.)





## MAP 0217

See comments on preceding page, Map 0216.

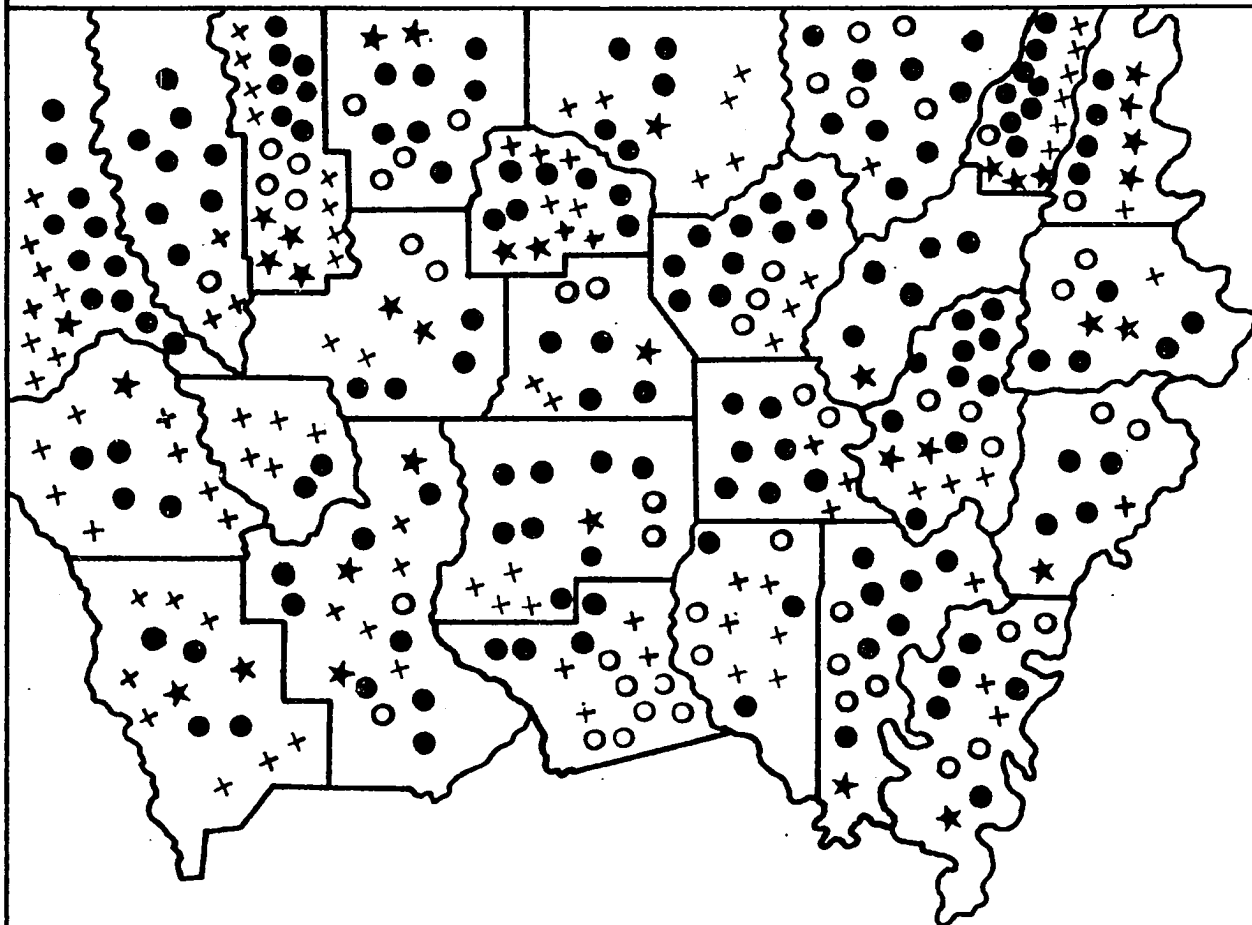
# A WORD ATLAS OF NORTH LOUISIANA

Map 0217

What kinds of fish do  
you consider not fit  
to eat?

● gar	46%
○ grindle	16%
★ shad	10%
+ others	28%

gou  
eel  
jack fish  
buffalo  
mud cat  
bar fish  
suckers  
dog fish  
spoonbill cat  
pumpkin seed gar



## MAP 0218

The map shows the distribution of vultures, but it does not indicate that only the people of the middle and older group used it. Scavengers appeared once in Franklin parish, and carion crow once in Winn.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0218

Large birds that eat  
dead animals

94%

5%

1%

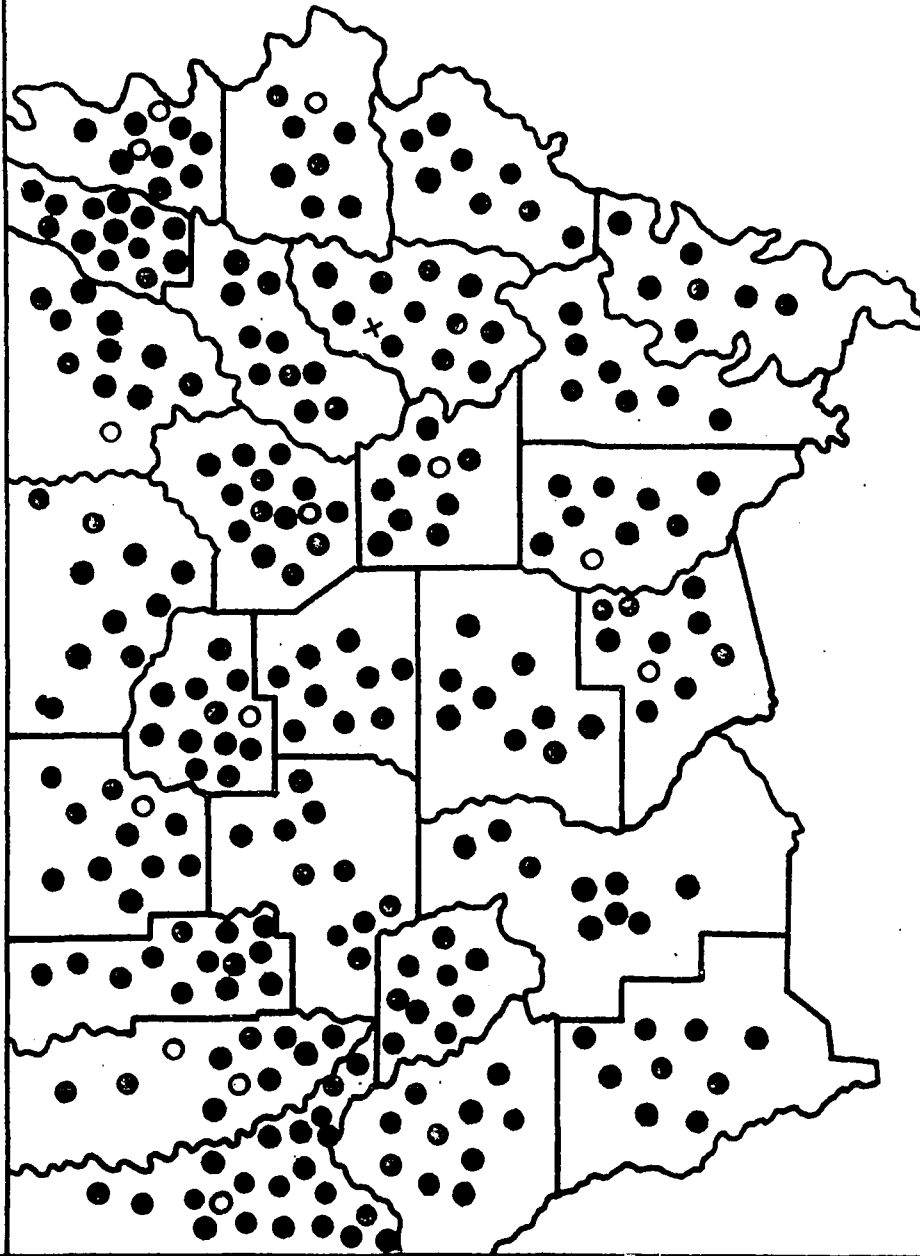
● buzzards

○ vultures

+ others

scavengers

carion crow

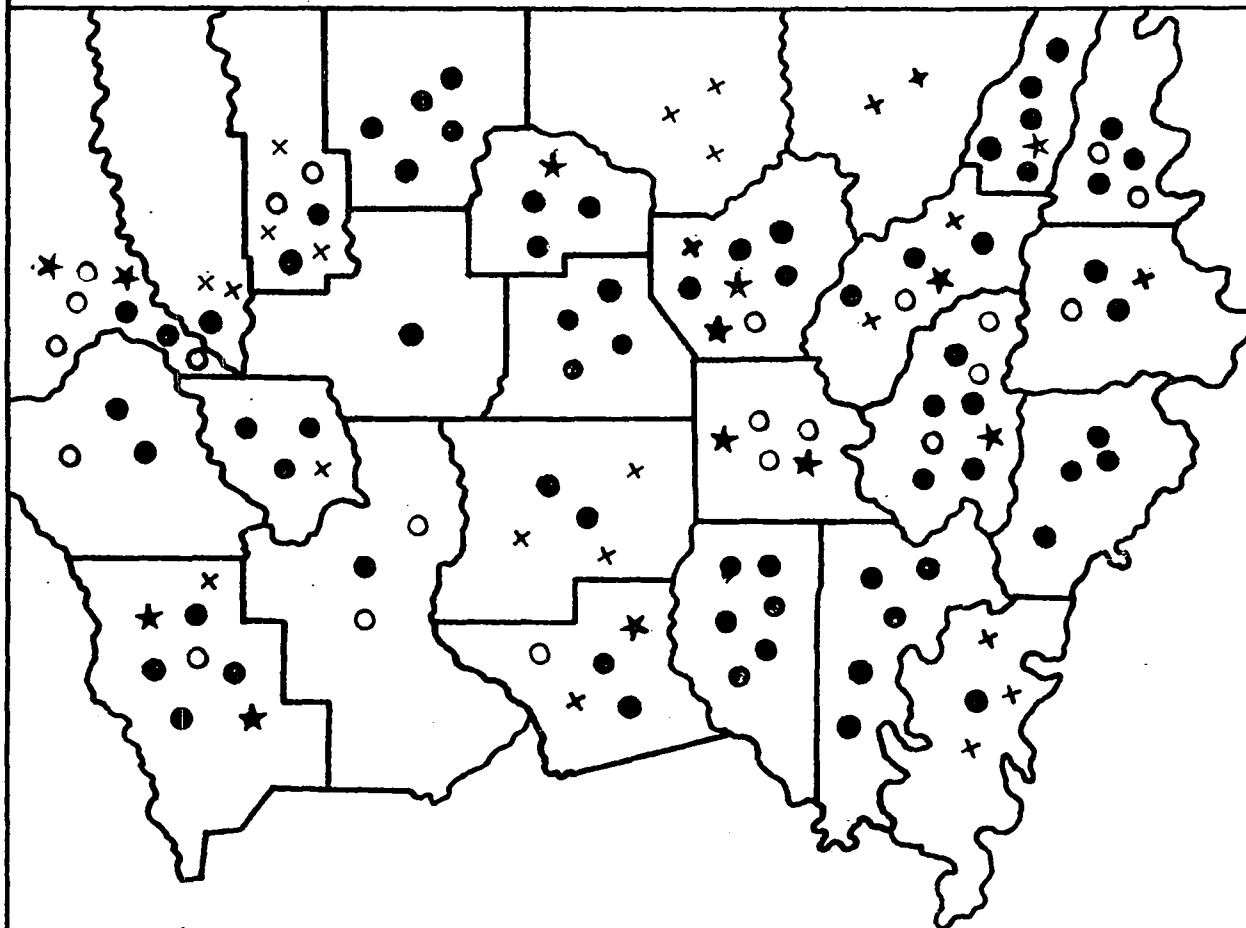


## MAP 0219

Only 126 informants answered this question. Although the term batture had appeared in the Shreveport papers in connection with slum housing problems, only four informants from Caddo parish were familiar with the word batture.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0219



Shore of stream which  
at certain seasons of  
the year may be covered  
wholly or partially by  
water

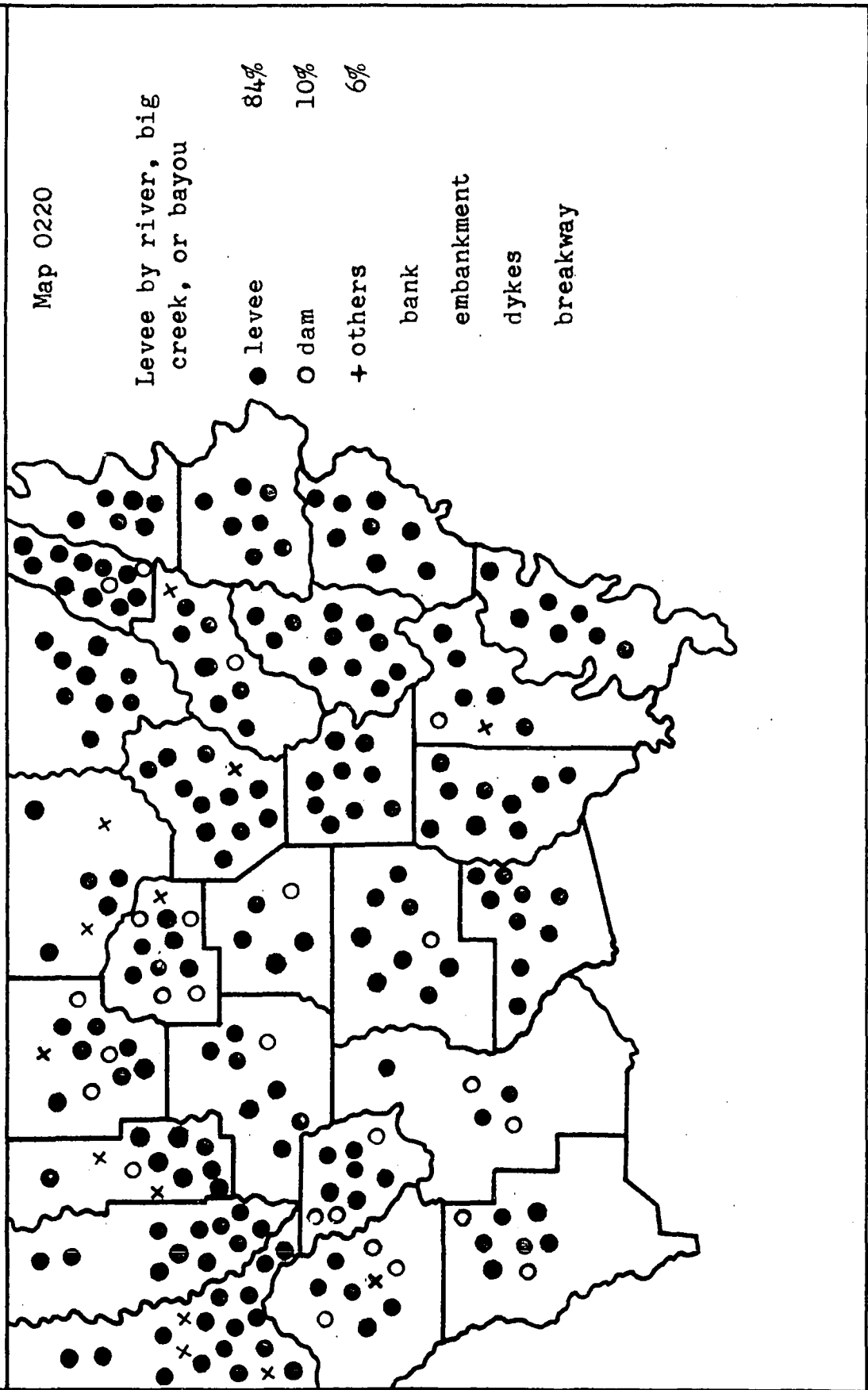
● bank	48%
○ batture	19%
★ sand bar	14%
+ others	19%

shallow bank  
overflow bank  
low bank  
flood level  
shore  
second bank  
beach  
tide land

## MAP 0220

The map is self-explanatory. It was surprising to find 16% of the informants not using levee since Louisiana has so many levees.

# A WORD ATLAS OF NORTH LOUISIANA





## MAP 0221

In the past in some sections of north Louisiana it had been the custom to refer to New Orleans as the city. The purpose of this question was to find out whether people still referred to New Orleans as the city. The interviewer usually asked, "What city are you talking about when you speak of the city?" For the most part, people gave the name of the nearest city. Then the interviewer asked, "Do you ever refer to New Orleans as the city?" In 34% of the responses people said that they did refer to New Orleans as the city. Since the answer had to be suggested and since the affirmative answers are scattered throughout north Louisiana, the validity of the results seems doubtful.

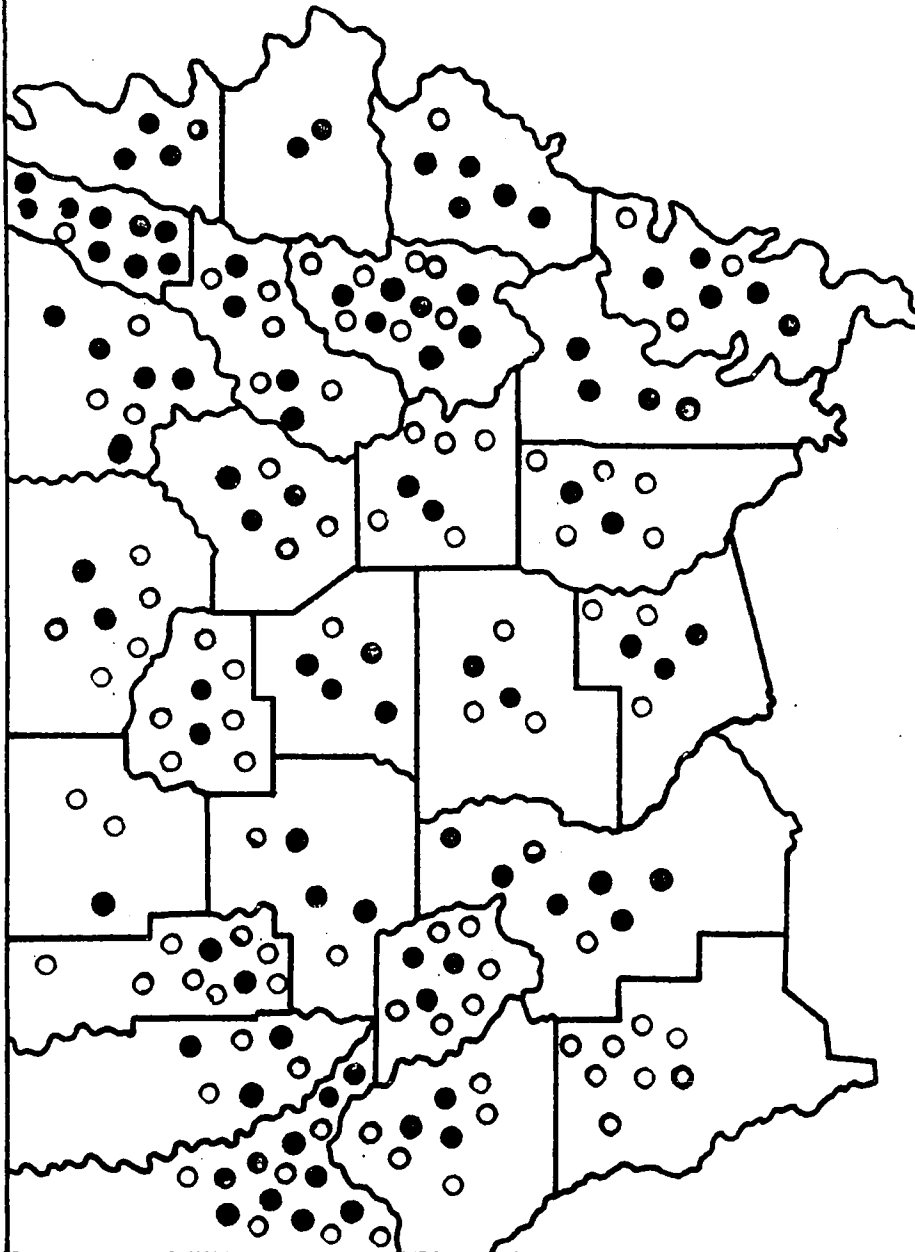
A WORD ATLAS OF NORTH LOUISIANA

Map 0221

City referred to as  
"then" city

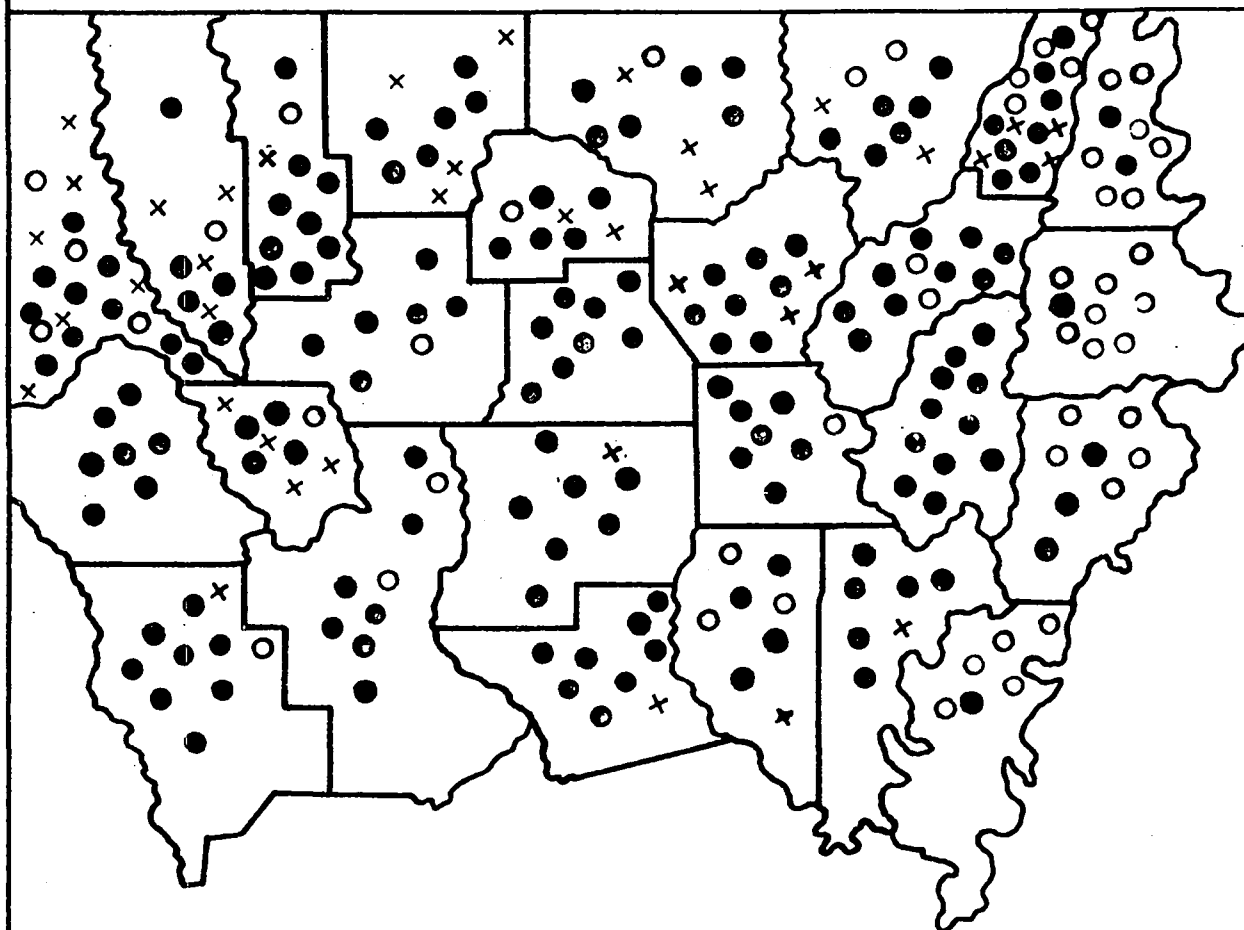
● New Orleans 95 - 34%

○ Other cities 180 - 66%



# A WORD ATLAS OF NORTH LOUISIANA

Map 0222



Heavy black soil that  
tends to clod when  
wet and is very hard  
when dry

● gumbo	67%
○ buckshot	21%
+ others	12%

black mud  
clay  
rich soil  
crawfish ground  
bottom land  
muck  
lime soil  
poor dirt  
peat

## MAP 0301

Of the 36 informants who used parlor, only 6 were young people, 7 were in the middle age bracket, the remaining 23 were among the elderly. Sitting room is distributed as follows: 2 young, 5 middle-aged, and 8 elderly; front room: 3 young, 2 middle-aged, 5 elderly.

Kurath<sup>5</sup> says that sitting room is largely rural and that living room is now used almost altogether in the Eastern states. The map indicates that the same is true of the area covered in this study.

---

<sup>5</sup>  
p. 51.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0301

Room at front of house  
where guests are  
entertained

● living room 78%

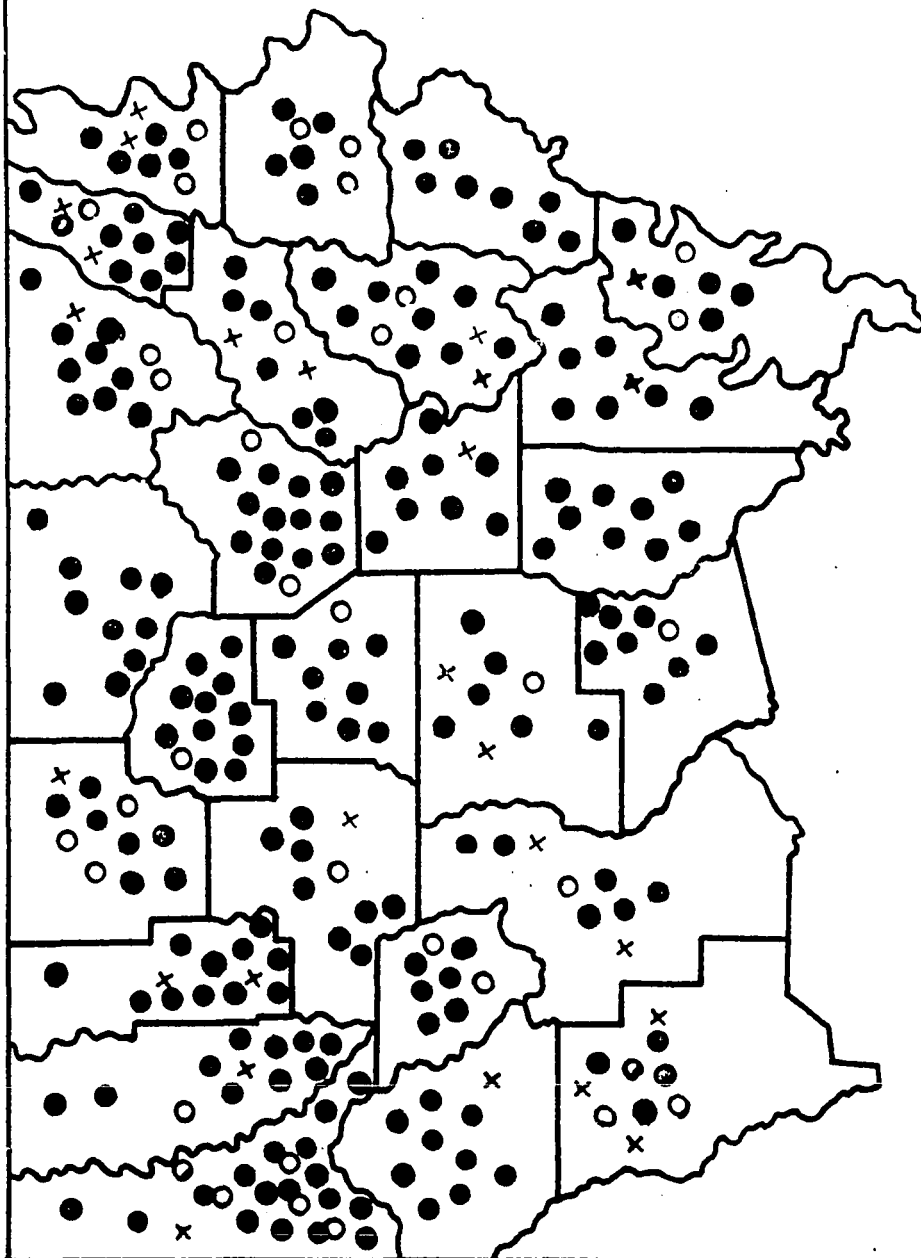
○ parlor 13%

+ others 9%

sitting room

front room

guest room



## MAP 0302

Everyone who answered the question about the floor of the fireplace used the word hearth. No map is needed. Since many young people have never lived in a house with a fireplace, many did not have an answer.

## MAP 0303

Mantel board appeared in Claiborne 4 times; Concordia, 1; De Soto, 1; Franklin, 2; Red River, 1; Tensas, 1; Union, 1; West Carroll, 1.

Mantel shelf was in Winn, Red River, and Morehouse; fireboard in Richland, Red River, and Morehouse.

Mantel and mantel piece are both used in most parts of the Eastern states according to Kurath.<sup>6</sup> Mantel shelf is found in parts of Virginia and North Carolina.

---

<sup>6</sup>  
p. 51.

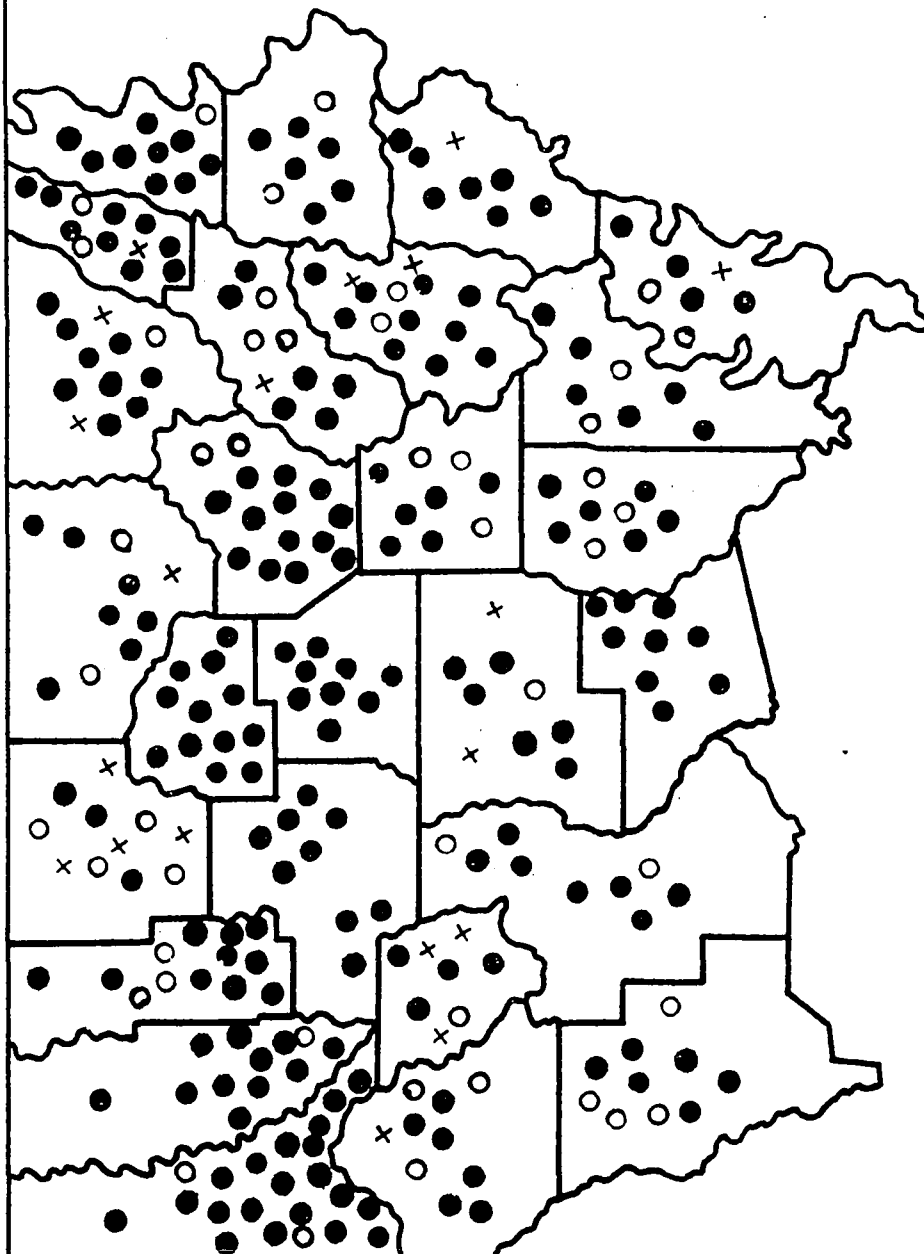
# A WORD ATLAS OF NORTH LOUISIANA

Map 0303

Shelf over the fire  
place

● mantel 76%  
○ mantel piece 17%  
+ others 7%

mantel board  
mantel shelf  
fireboard





## MAP 0304

Water spout appeared one time in each of the following parishes: East Carroll, Jackson, and Lincoln; trough in Bienville, Bossier, Claiborne, Franklin, Jackson, Richland, Union, Webster.

Kurath<sup>7</sup> says that gutters is the usual term found on all social levels in the Southern area.

---

<sup>7</sup> p. 53.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0304

Troughs to take water  
off the house

84%

7%

9%

● gutters

○ eaves

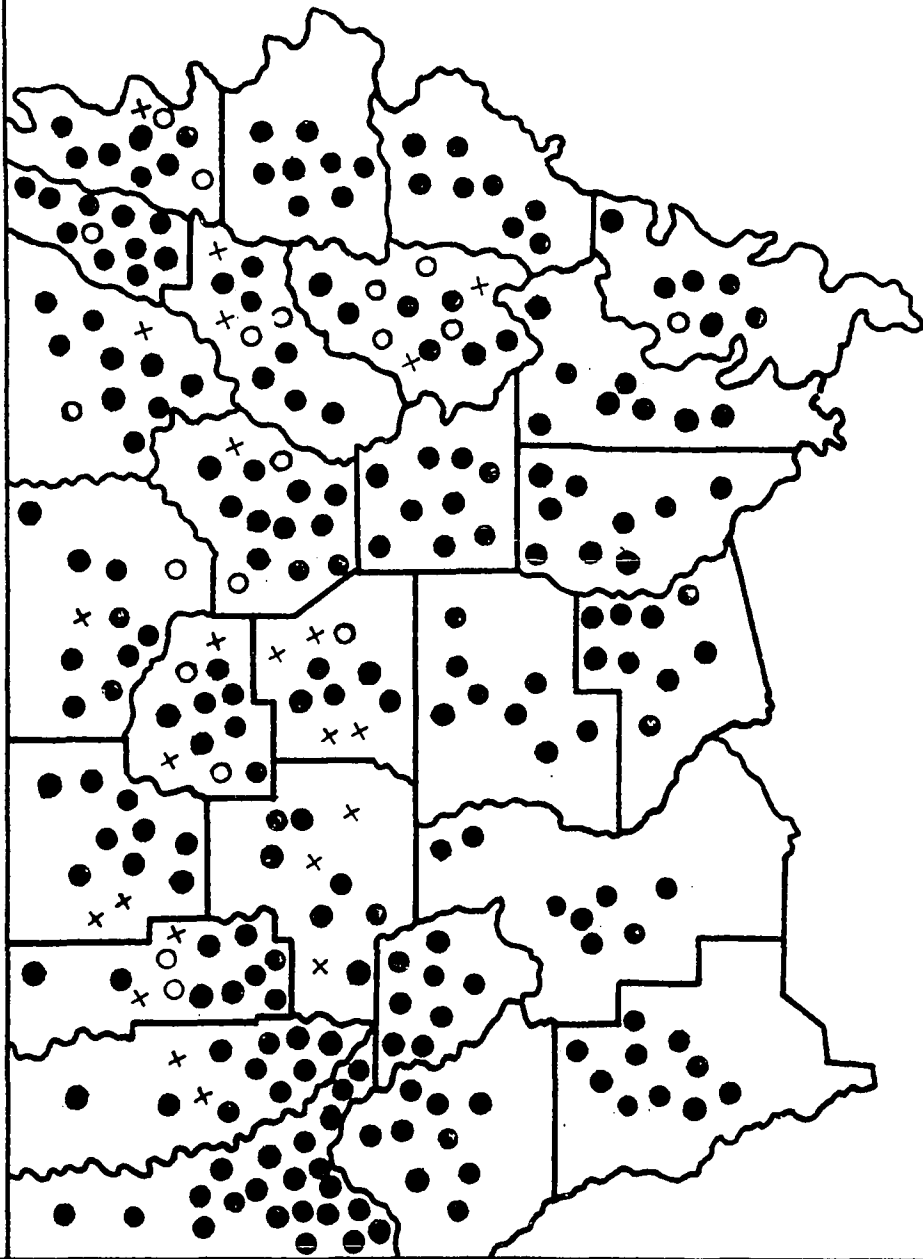
+ others

drain pipe

trough

water spout

valley



## MAP 0305

The map is self explanatory. An elderly person in Caldwell said cabinet, a middle-aged one in Concordia said armoire. Kurath<sup>8</sup> says that he found no trace of clothes press in the South. Informants in this study used closet or clothes closet.

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<sup>8</sup>  
p. 52.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0305

Closet for clothing

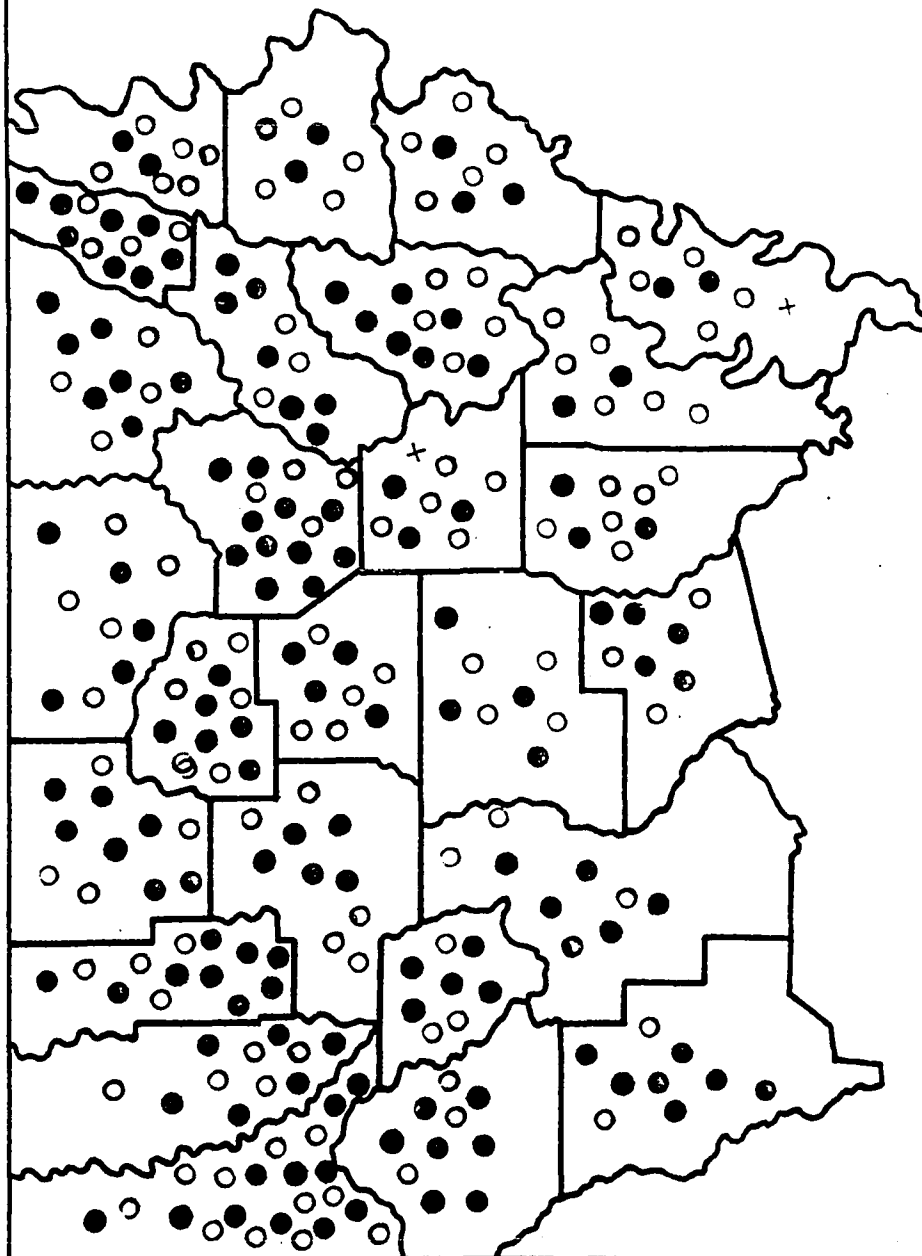
● closet 53%

○ clothes closet 46%

+ others 1%

cabinet

armoire



MAP 0306

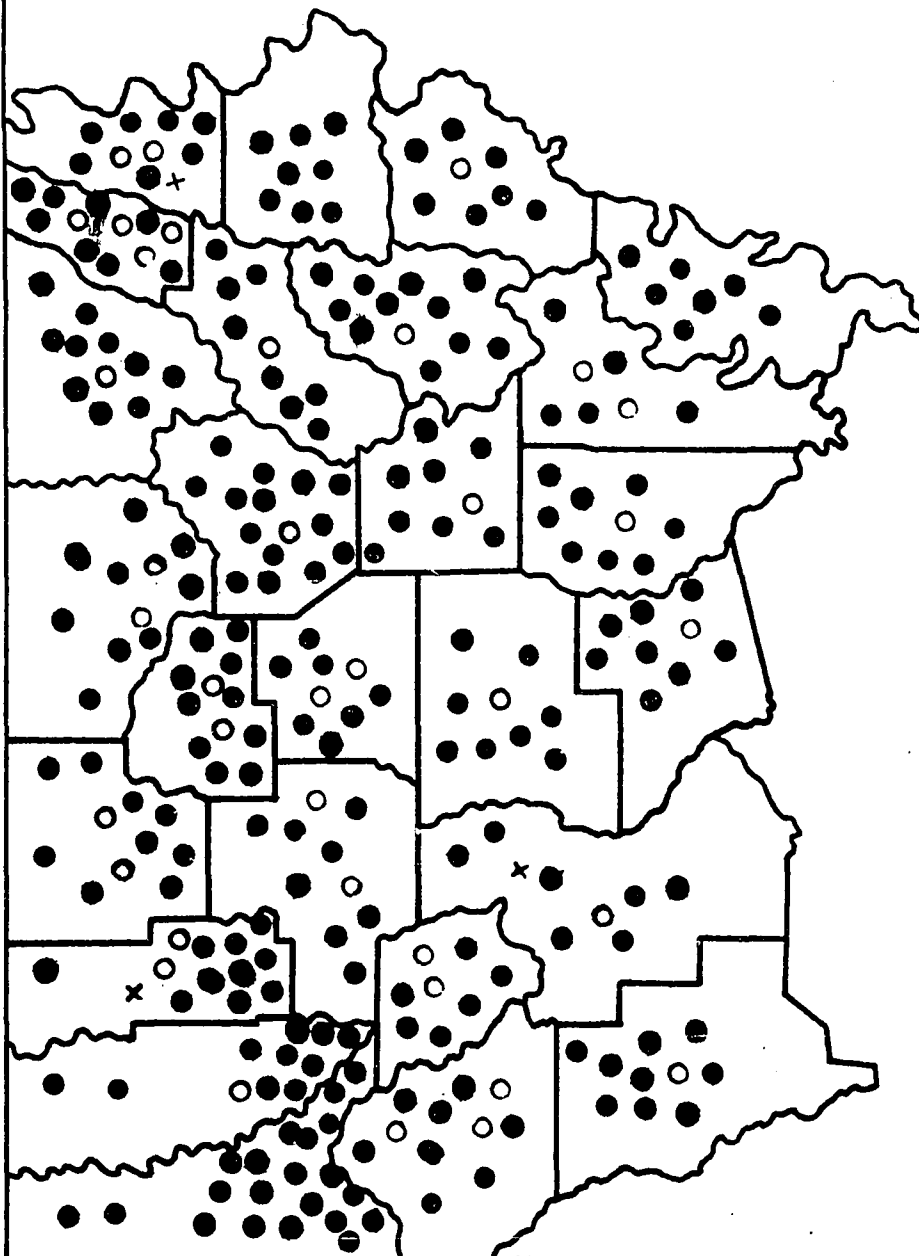
Garret was used by one person in East Carroll and one in Webster.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0306

Unfinished space at  
top of house

- attic 85%
- loft 14%
- + others 1%
- garret
- ceiling



## MAP 0307

The map indicates that most people distinguish between the front porch and the back. There were 56 who used the simple word porch, which is listed under others. Two in Franklin said veranda, and one in Jackson said piazza.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0307

Porch

39%

● back porch

36%

○ front porch

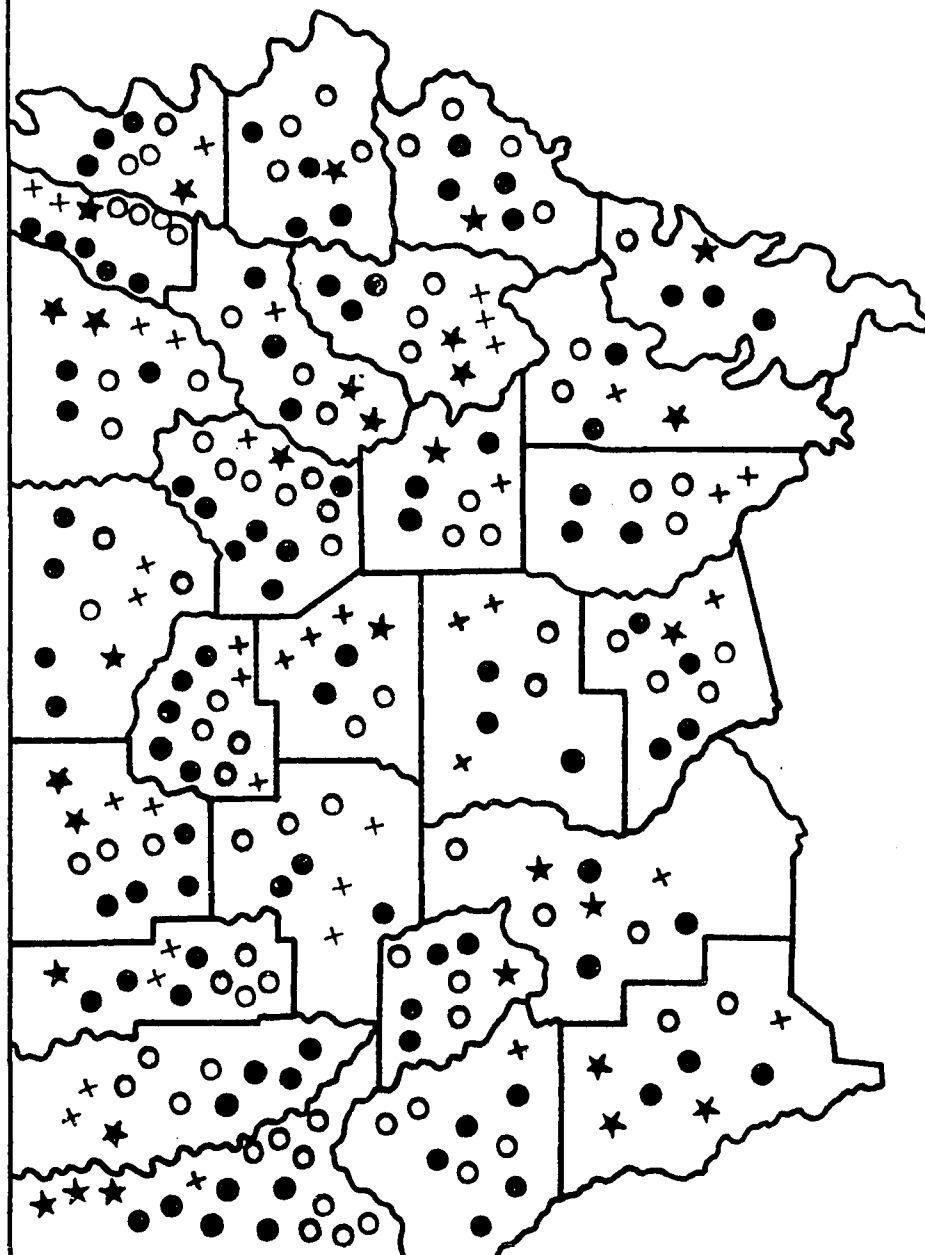
10%

★ gallery

15%

+ others

porch  
patio  
veranda  
portico  
piazza  
terrace  
service porch  
sun porch





## MAP 0308

The map is self-explanatory. The 19% using the terms listed under others were widely scattered in area and age.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0308

Overlapping boards  
on outside of house

54%

● siding

27%

○ weather boards

19%

+ others

clapboards

laves

drop siding

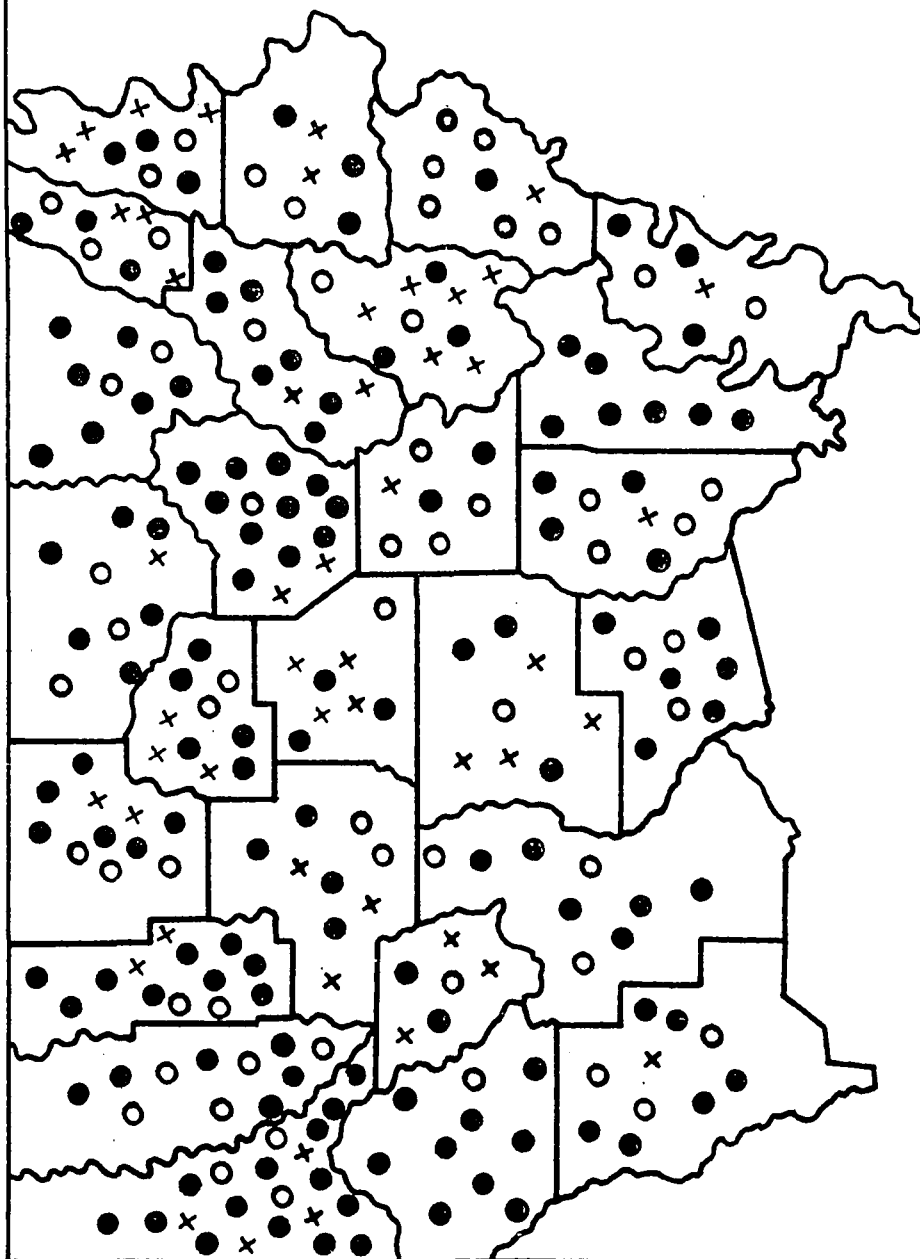
ship lap

shingle boards

planks

side boards

stripping



## MAP 0309

The map is self-explanatory. Some people say junk room which is fairly common in the South Atlantic states, according to Kurath.<sup>9</sup> Most of the informants used storage room, a term not mentioned by Kurath.

---

<sup>9</sup>  
p. 52.

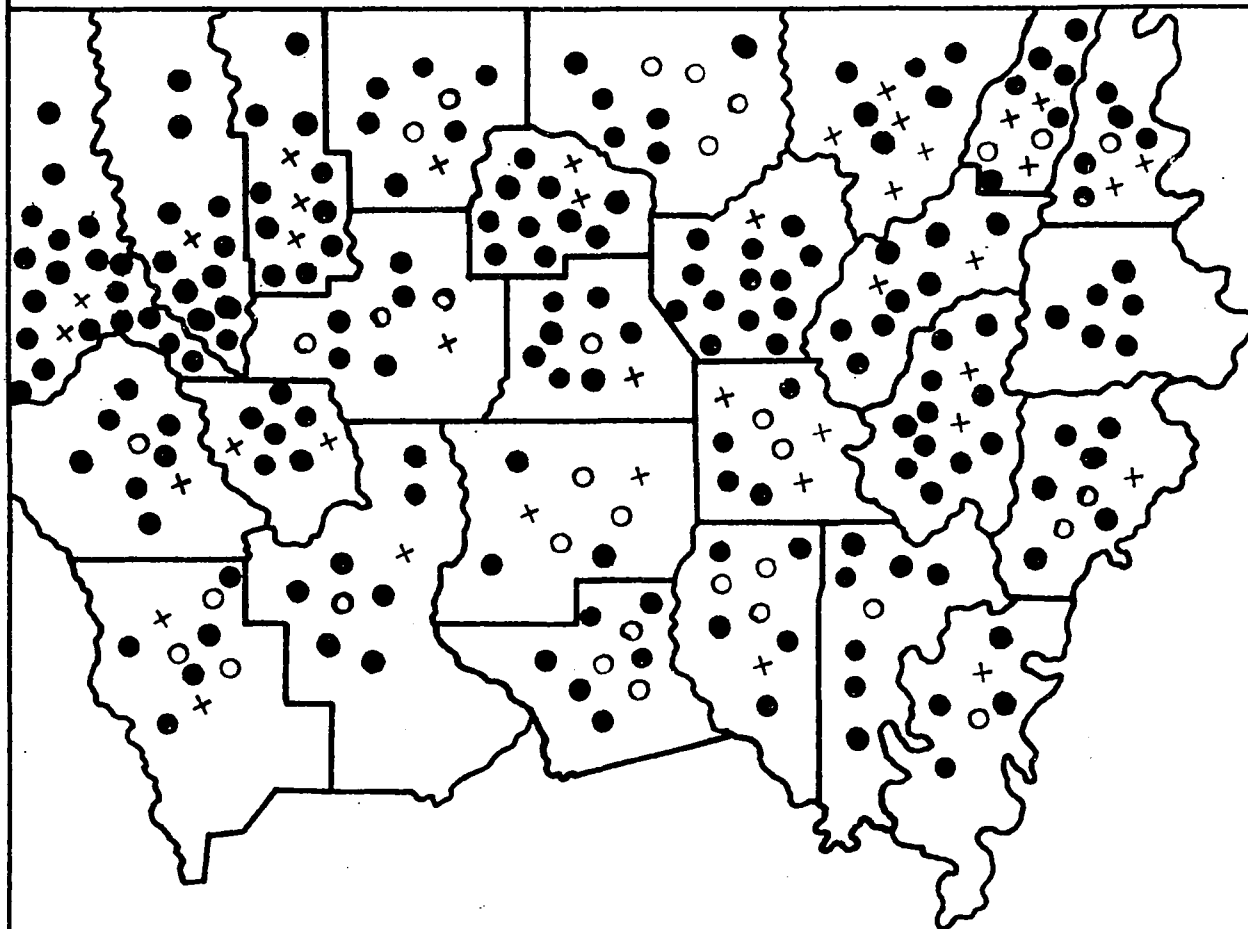
## A WORD ATLAS OF NORTH LOUISIANA

Map 0309

Room for storing  
things and equipment  
not in use

- storage room 72%
- junk room 13%
- + others 15%

utility room  
pantry  
tool shed  
plunder house  
closet  
garage  
smoke house  
dump house  
wash house  
attic



## MAP 0310

A careful study of the map will indicate that the pattern of life has changed greatly; only 89 out of 275 informants referred to the main farm house as the big house or the house. Most of these answers were given by older people.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0310

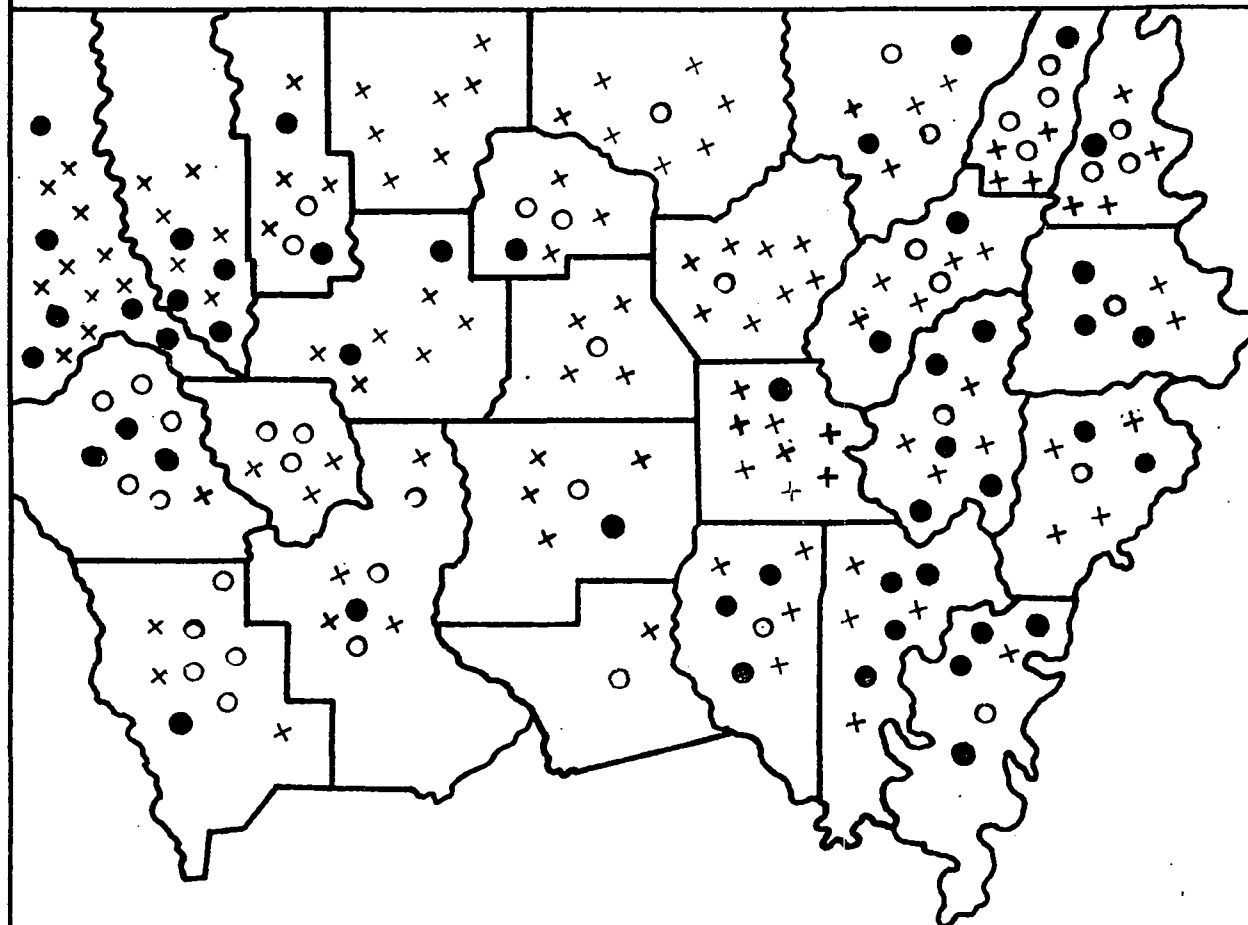
Main farm house

● big house 23%

○ the house 19%

+ others 58%

farm house  
dwelling  
main house  
living home  
land owner's home  
plantation house  
headquarters  
residence  
boss's house  
ranch house



# A WORD ATLAS OF NORTH LOUISIANA

Map 0311

House that is finished  
with plaster outside

● stucco 92%

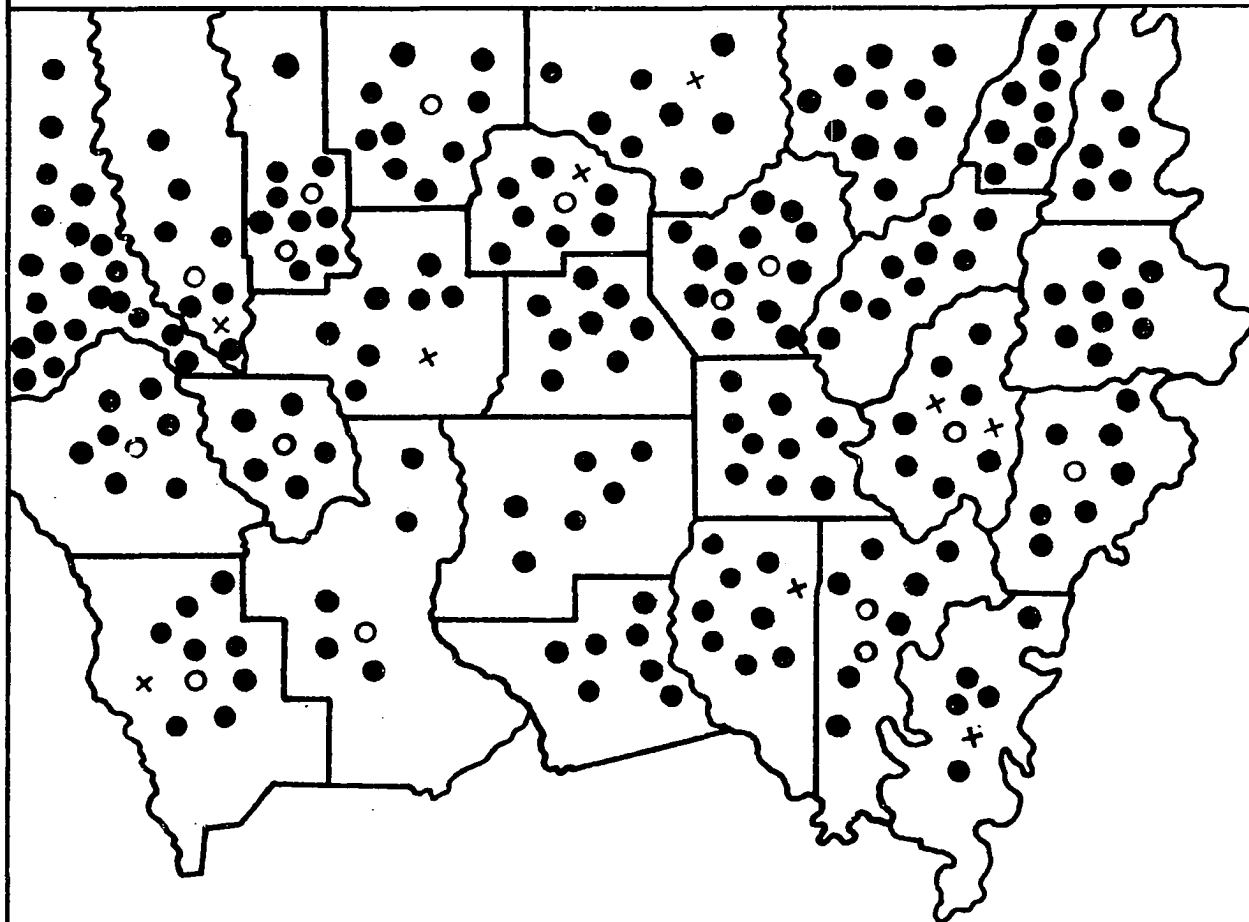
○ plaster house 7%

+ others 1%

adobe house

paste house

cement house



## MAP 0312

Shakes was found in the following parishes: Bossier, Caddo, Caldwell, Catahoula, De Sota, East Carroll, La Salle, Lincoln, Morehouse, Natchitoches, Red River, Richland, Sabine, Tensas, Union.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0312

Shingles or boards  
split from a log

- shingles 45%
- clapboards 21%
- ★ boards 20%
- + others 14%

shakes

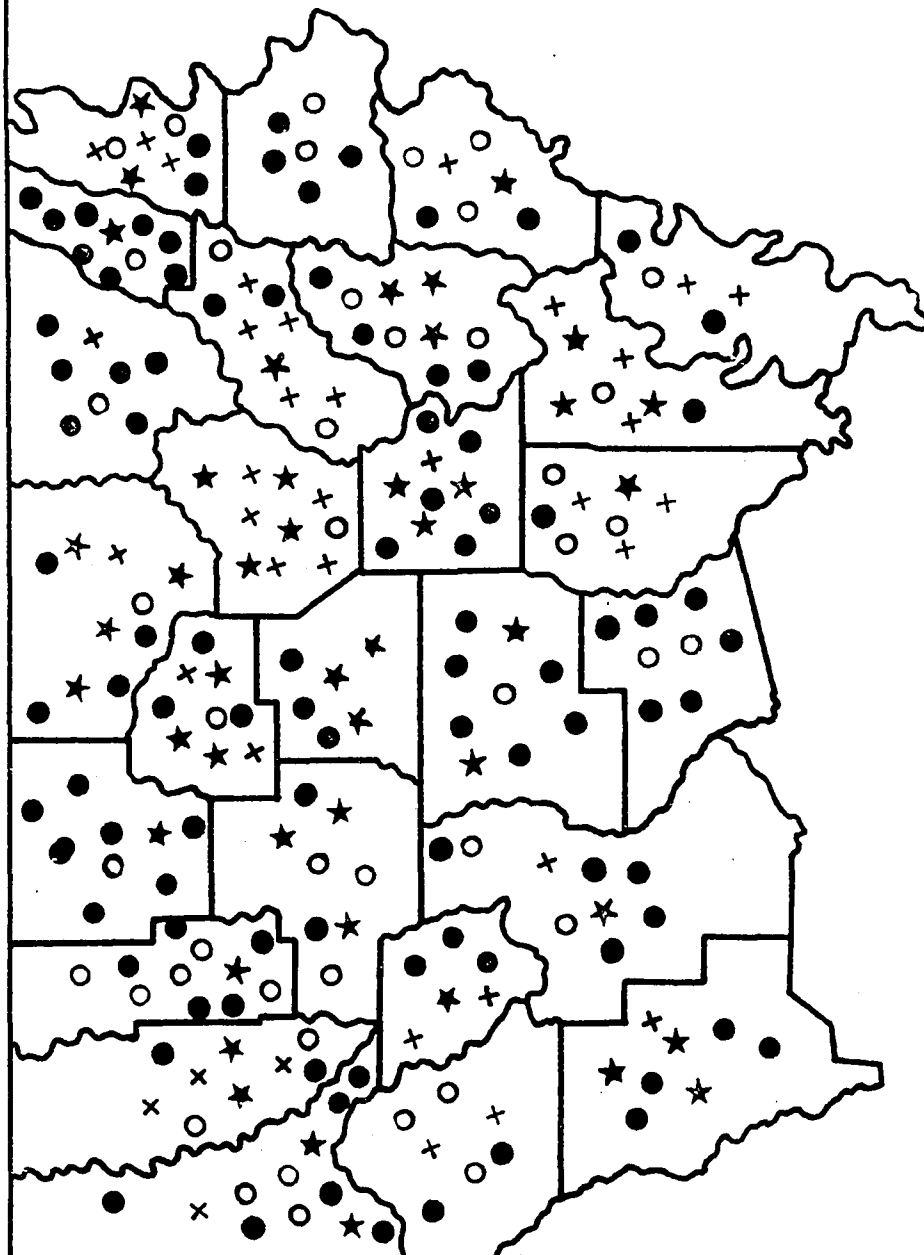
rough shingles

unfinished boards

log shingles

roofing

strippings



## MAP 0313

Long house one room wide of two or three rooms

Shotgun house 98%

Others 2%

little house

long house

dog trot house

cabin

box car house

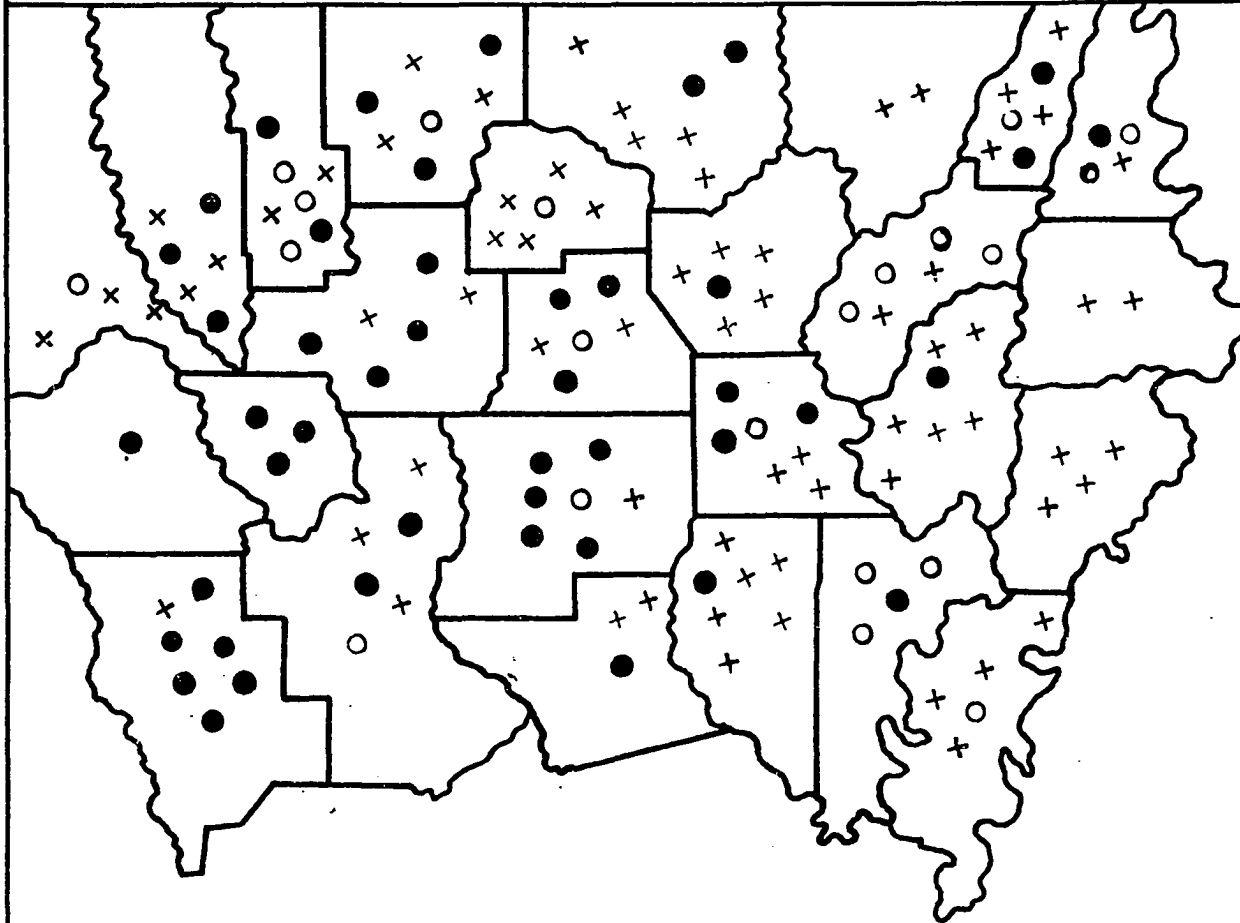
No map is needed.

## MAP 0314

The map shows that very few people answered this question and those who did answer gave a wide variety of responses. Very few young people answered this question.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0314



A house with open hall or breezeway separating it into two parts

● double pen house	36%
○ saddle bag house	17%
+ others	47%

hallway house  
open hall house  
double house  
breezeway house  
farm house  
dog trot house  
split house  
open house  
long hall house  
railroad house  
double barrel house

## MAP 0401

Chiffonier, highboy, and chifforobe were used only by the elderly and by 3 middle-aged people. Bureau was also used by the two older groups; however, there were six young people who gave bureau as the answer.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0401

Chest of drawers

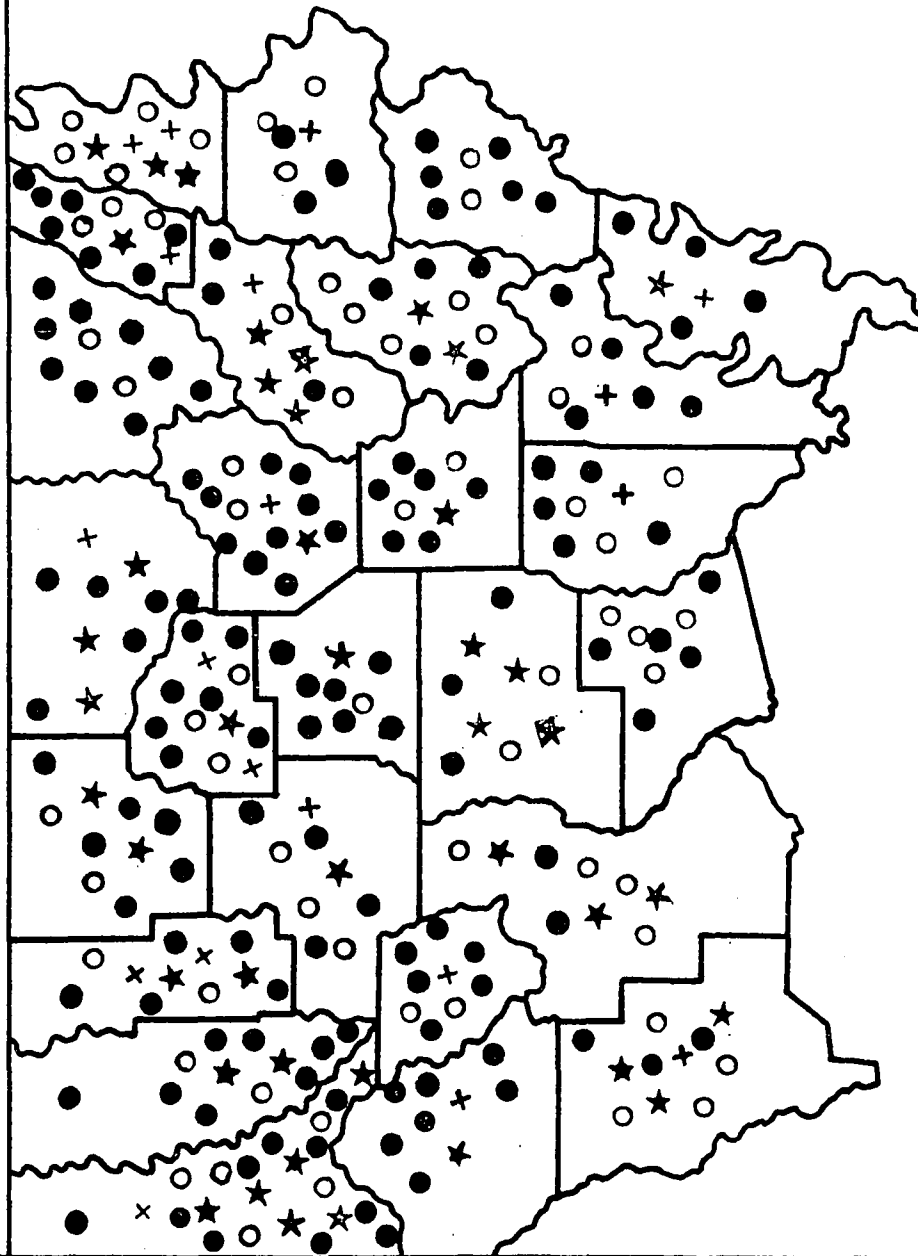
- chest of drawers 53%
- dresser 24%
- ★ bureau 16%
- + others 7%

chiffonier

chest

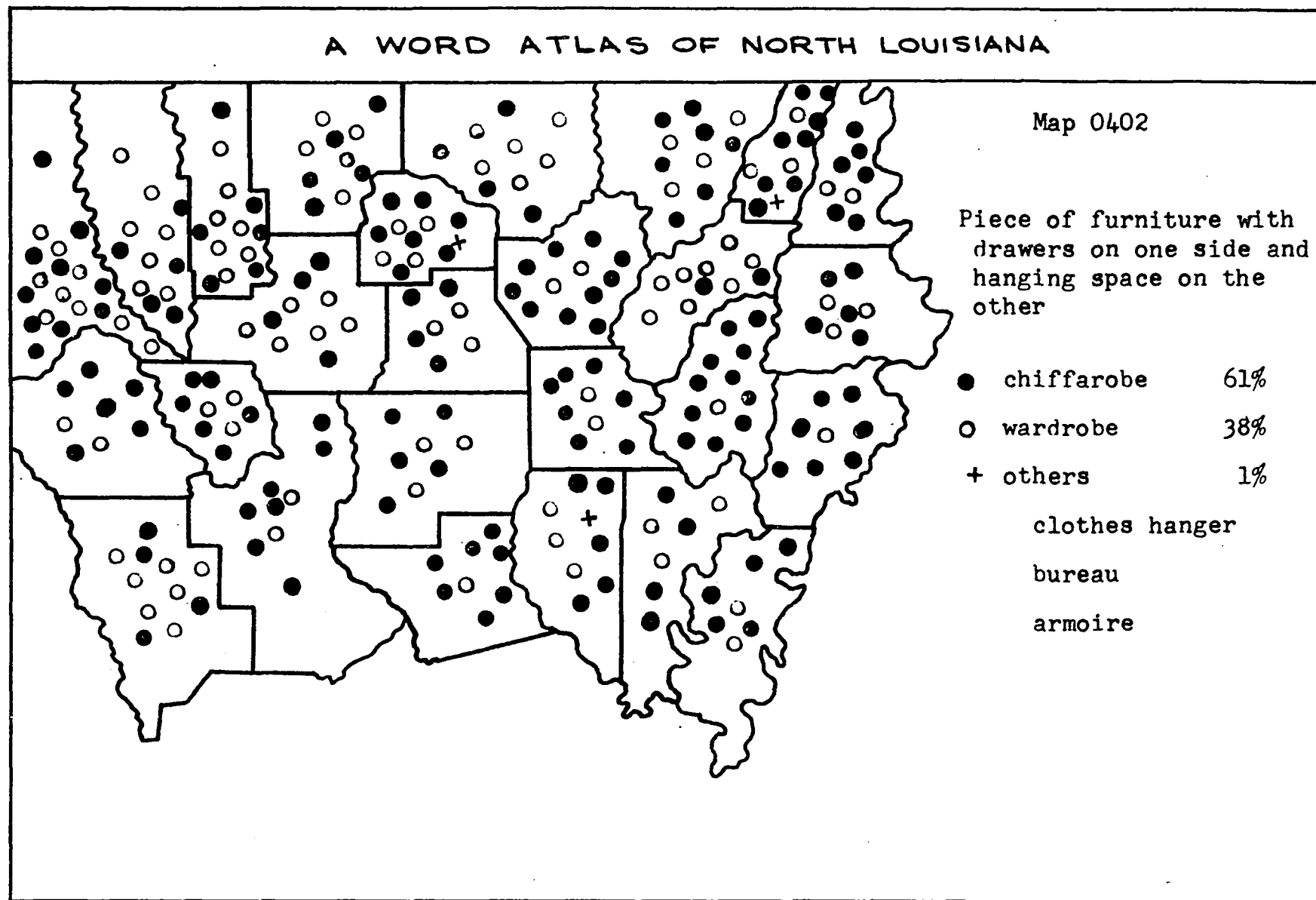
highboy

chiffarobe



## MAP 0402

Only three answers are included in the term others:  
clothes hanger in La Salle, bureau in Lincoln, and armoire  
in West Carroll.





## MAP 0403

Shutters was used 3 times in Jackson and once in Franklin. Kurath<sup>10</sup> says that "in large parts of the Eastern states people still pull down curtains or blinds." The map indicates that 35% of the informants in North Louisiana still do the same thing.

---

<sup>10</sup>  
p. 52.

# A WORD ATLAS OF NORTH LOUISIANA

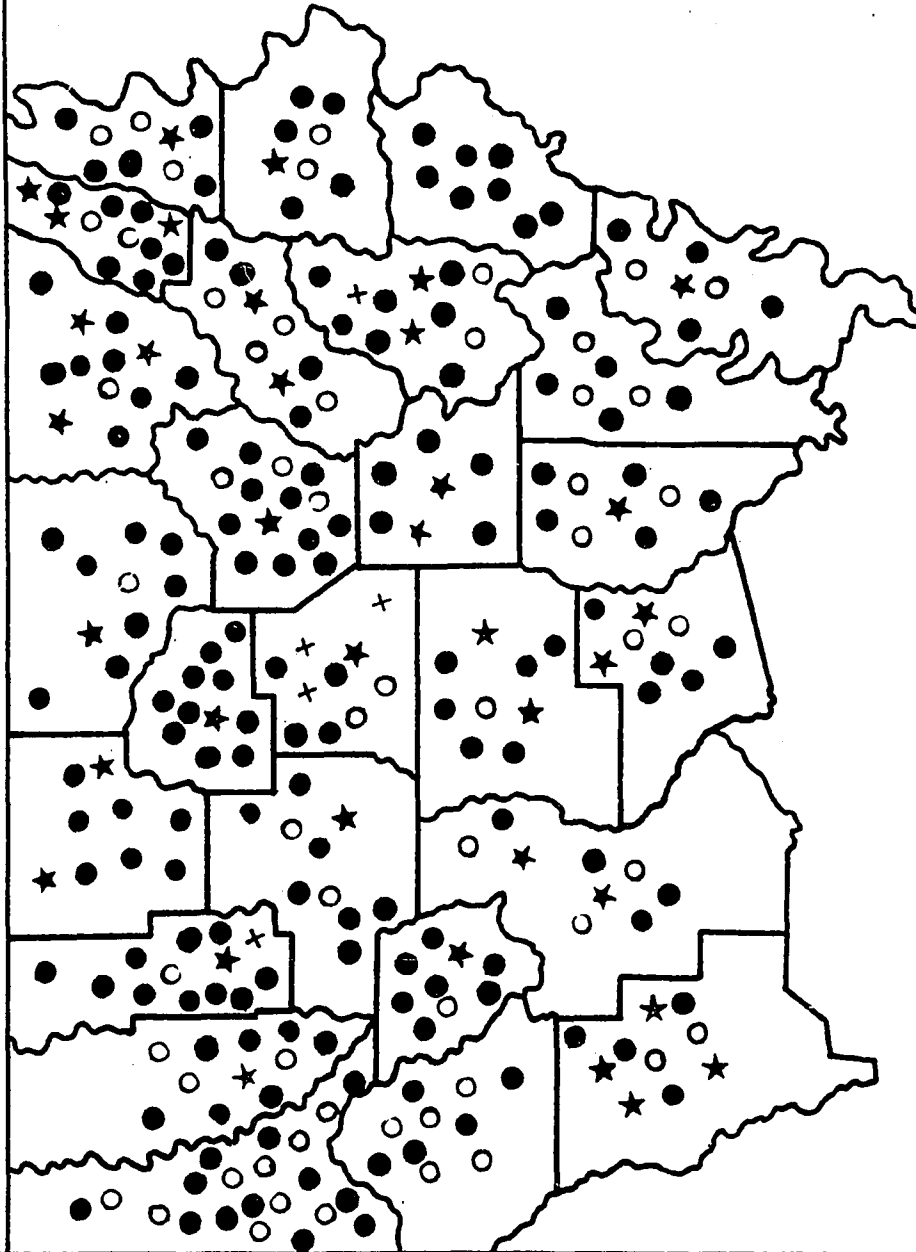
Map 0403

Window covering on  
rollers

● shades 63%  
○ blinds 21%  
★ curtains 14%  
+ others 2%

shutters

drapes



# A WORD ATLAS OF NORTH LOUISIANA

Map 0404

Small room off the  
kitchen to store  
food, pans, etc.

● pantry 94%

+ others 6%

storeroom

cupboard

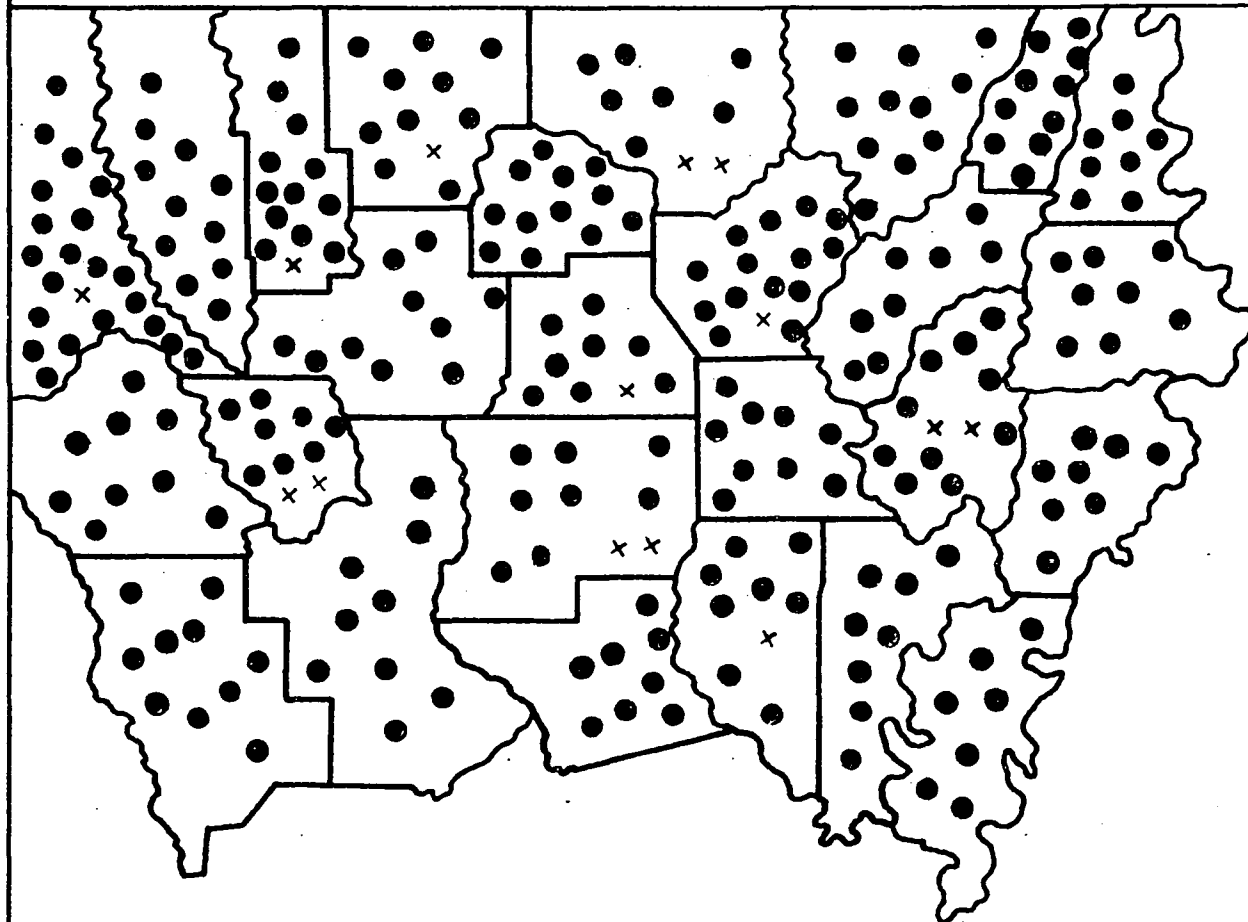
fruit house

kitchen closet

closet

cabinet

side room



## MAP 0405

Sofa and couch are about equally distributed among the age groups, but davenport and divan were used exclusively by the older informants.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0405

Long piece of furniture  
to sit or lie on

58%

27%

15%

● couch

○ sofa

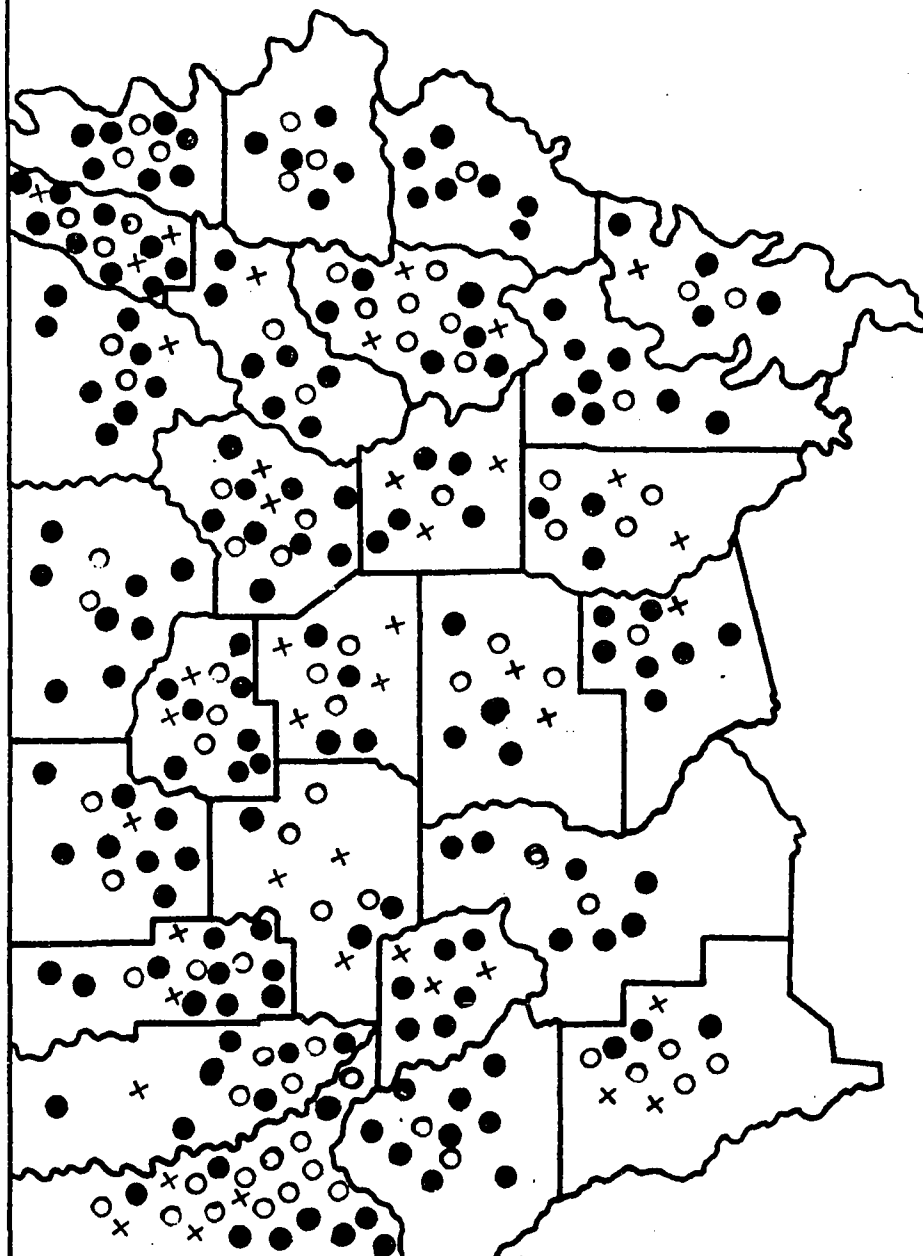
+ others

divan

davenport

lounge

settee



## MAP 0406

The map is self-explanatory. It is interesting to note the wide variety of descriptive terms listed under others.

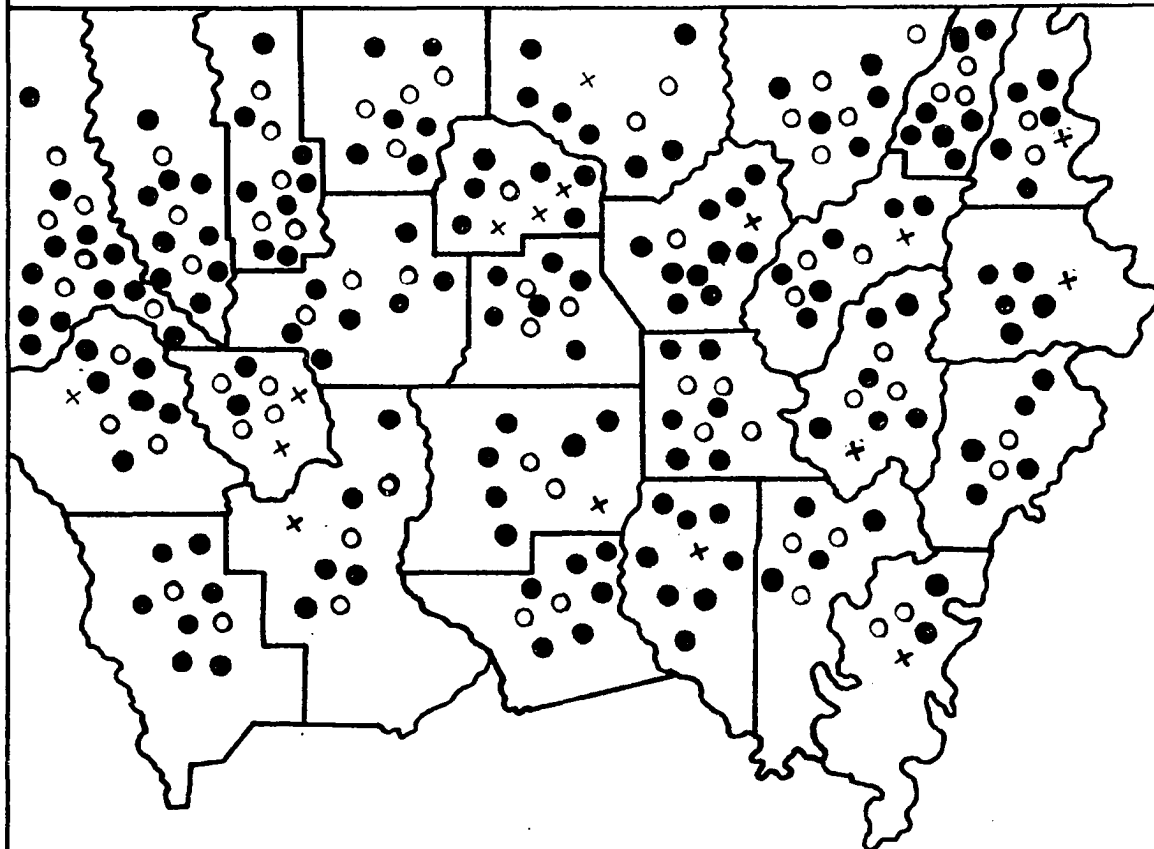
# A WORD ATLAS OF NORTH LOUISIANA

Map 0406

Worthless household  
goods, usually stored  
in attic

● junk	64%
○ plunder	29%
+ others	7%

discarded goods  
odds and ends  
rubbish  
relics  
stuff  
trash  
old goods  
riff-raff  
waste



## MAP 0407

Fire irons and fire dogs are fairly evenly distributed over the area. There is no significant division as to age, education, or geography. Kurath's<sup>11</sup> study shows fire dogs and dog irons in the South and South Midland. Andirons is the usual term in the north and is the literary term in the South.

---

<sup>11</sup>  
p.51.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0407

Irons to hold logs  
for burning in  
fireplace

44%

37%

19%

● andirons

○ dog irons

+ others

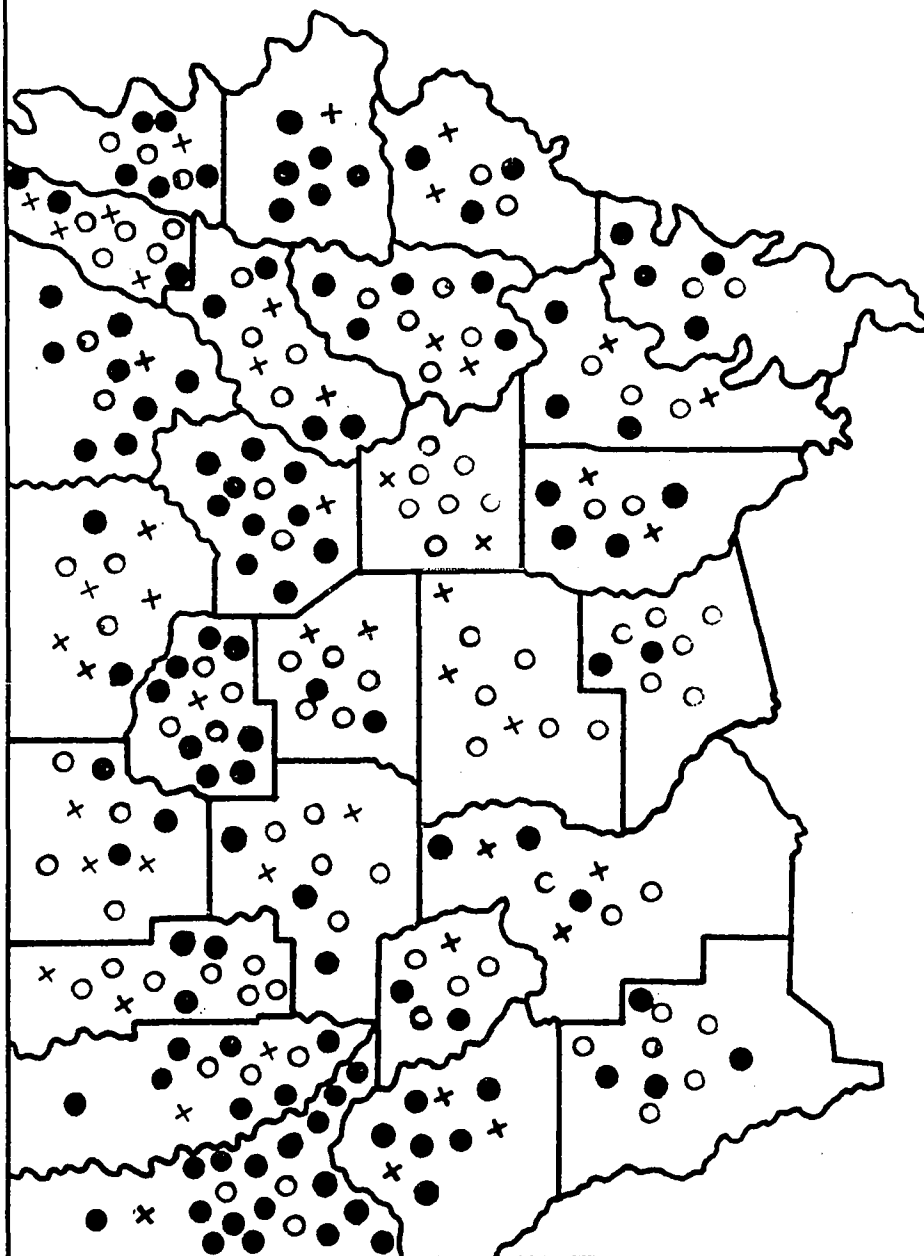
fire irons

fire dogs

irons

pine scaffle

toms



## MAP 0408

The map is self-explanatory. Probably wooden bucket and cedar bucket should have been included under the single word bucket; the contrast is between bucket and pail.

Kurath<sup>12</sup> says that in parts of the South pail is used for the wooden container as well as for the one made of metal. The map indicates that 8% of the informants in this study follow this pattern.

---

<sup>12</sup>  
p. 56.

# A WORD ATLAS OF NORTH LOUISIANA

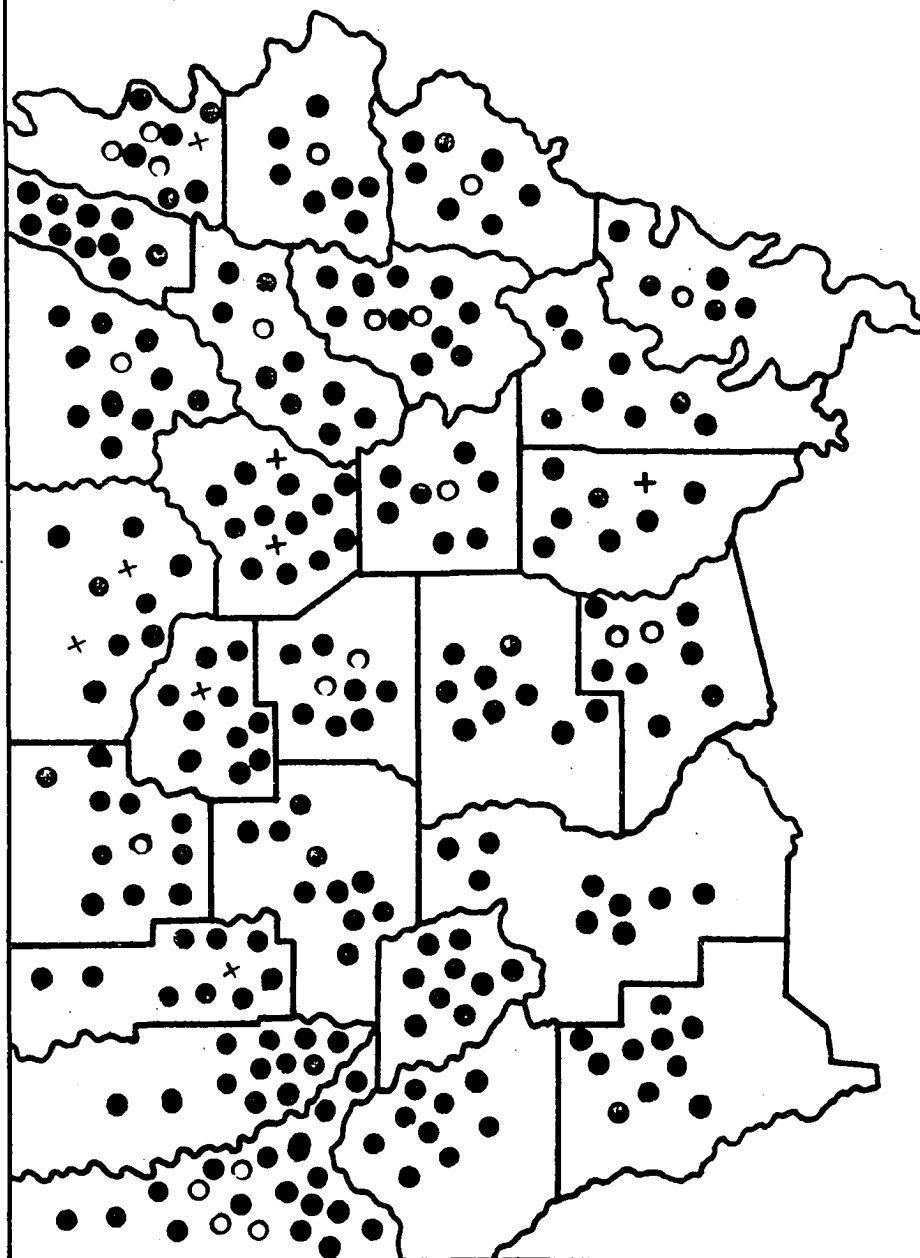
Map 0408

Wooden vessel for  
water

90%  
8%  
2%

● bucket  
○ pail  
+ others

wooden bucket  
cedar bucket



## MAP 0409

It is interesting to compare the figures given for Map 0408 and the ones on this page. Eight per cent of the informants called the wooden vessel a pail, whereas 41% said pail if the vessel was metal. However, a majority called both kinds bucket.

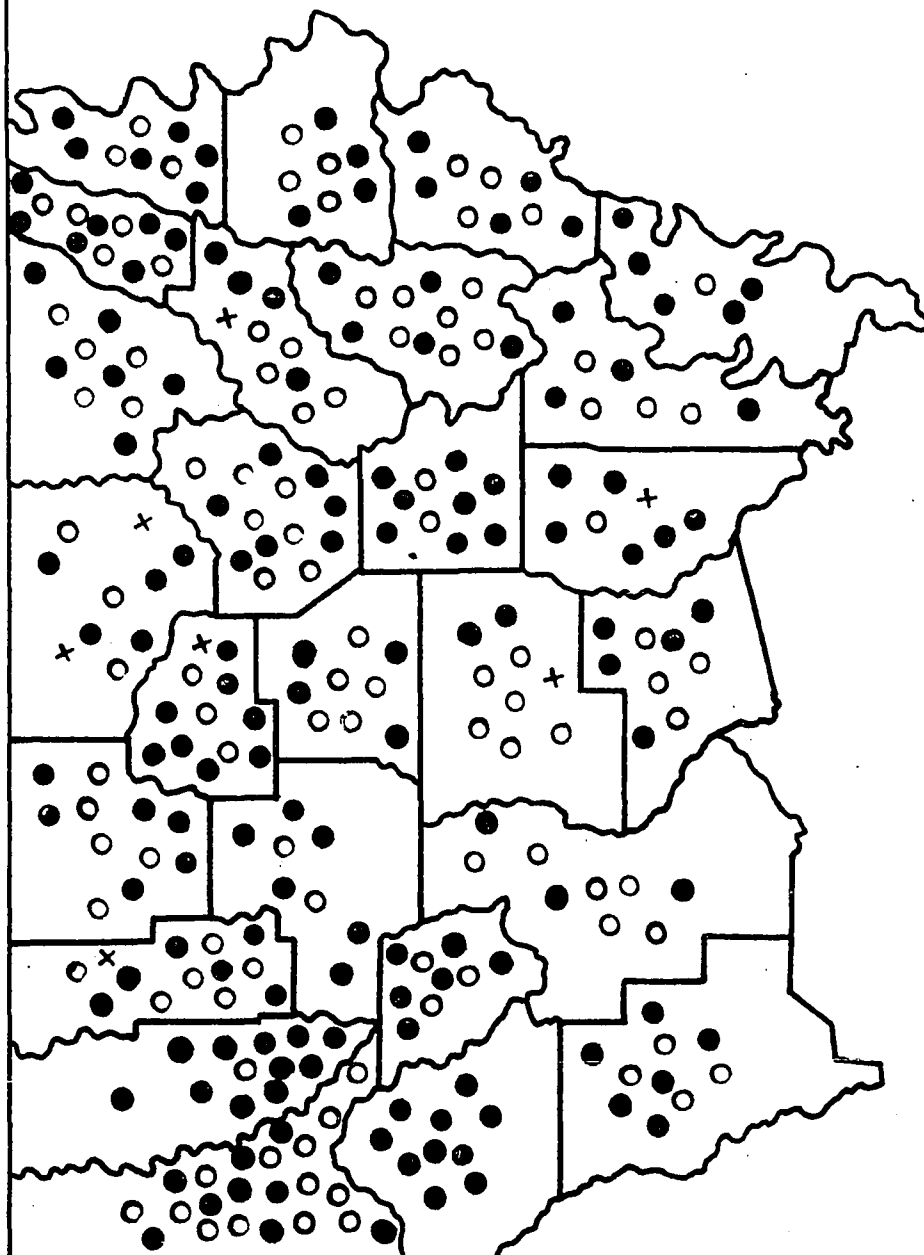
# A WORD ATLAS OF NORTH LOUISIANA

Map 0409

Metal vessel for  
water or milk

● bucket 57%  
○ pail 41%  
+ others 2%

milk bucket  
granite bucket  
zinc bucket



## MAP 0410

Generally speaking, the middle-aged and older adults said dinner bucket, and younger people said lunch box. However, there seems to be no uniformity in any parish or age group.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0410

Metal container for  
carrying dinner or  
lunch

dinner bucket 27%

lunch box 23%

others 50%

● lunch bucket

○ lunch pail

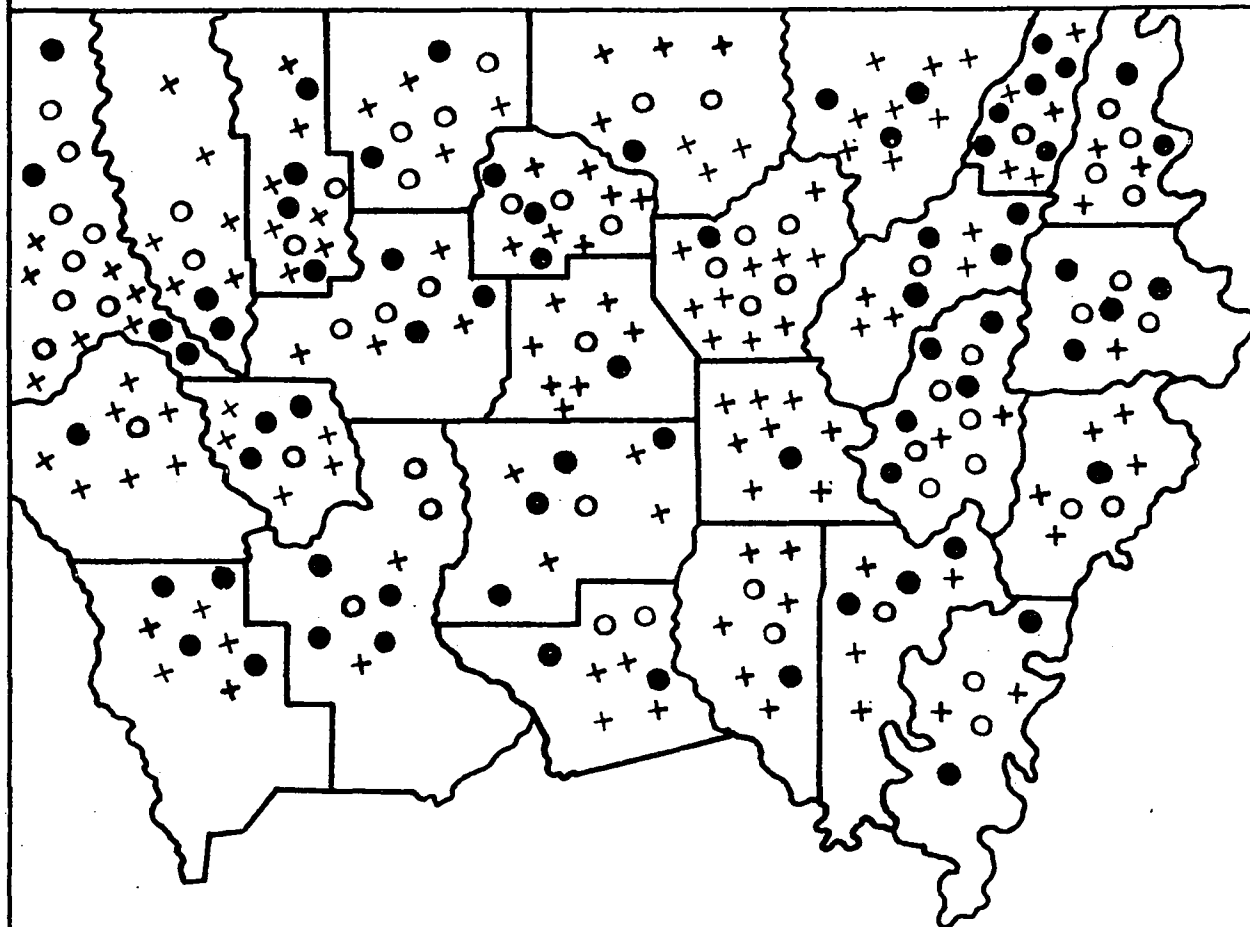
+ lunch kit

dinner pail

lunch basket

dinner box

lunch can



## MAP 0411

In addition to garbage can, the term garbage was used with pail and bucket; both are listed under others. If all three are added, the total would represent 61% of the answers. It is probably safe to say that garbage is more likely to be found in urban areas and slop in rural.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0411

Garbage container  
for scraps or slop

- garbage can 56%
- slop bucket 31%
- + others 13%

garbage pail

trash can

garbage bucket

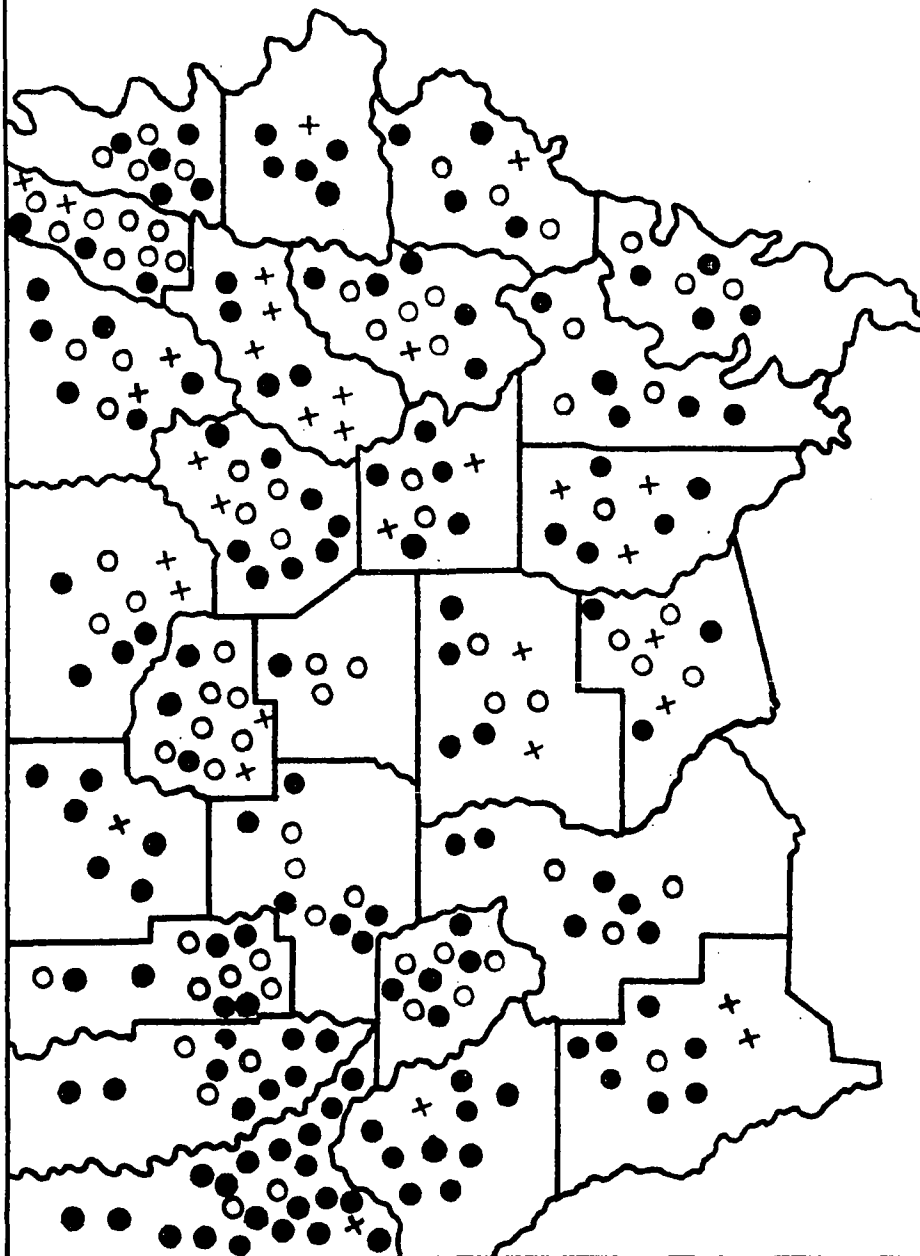
slop can

waste can

scrap can

waste bucket

trash barrel



## MAP 0412

Since Louisiana has had natural gas for a long time, many informants have never seen coal used for heating in homes. Only 178 informants answered this question; these were, generally speaking, the adults. Not one from De Soto gave a response. Kurath<sup>13</sup> says that scuttle is found from the Potomac to the northern part of North Carolina. Bucket is common in the Midland area.

---

<sup>13</sup>  
p. 60.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0412

Container to carry  
coal into the house

● coal bucket 77%

○ coal scuttle 14%

+ others 9%

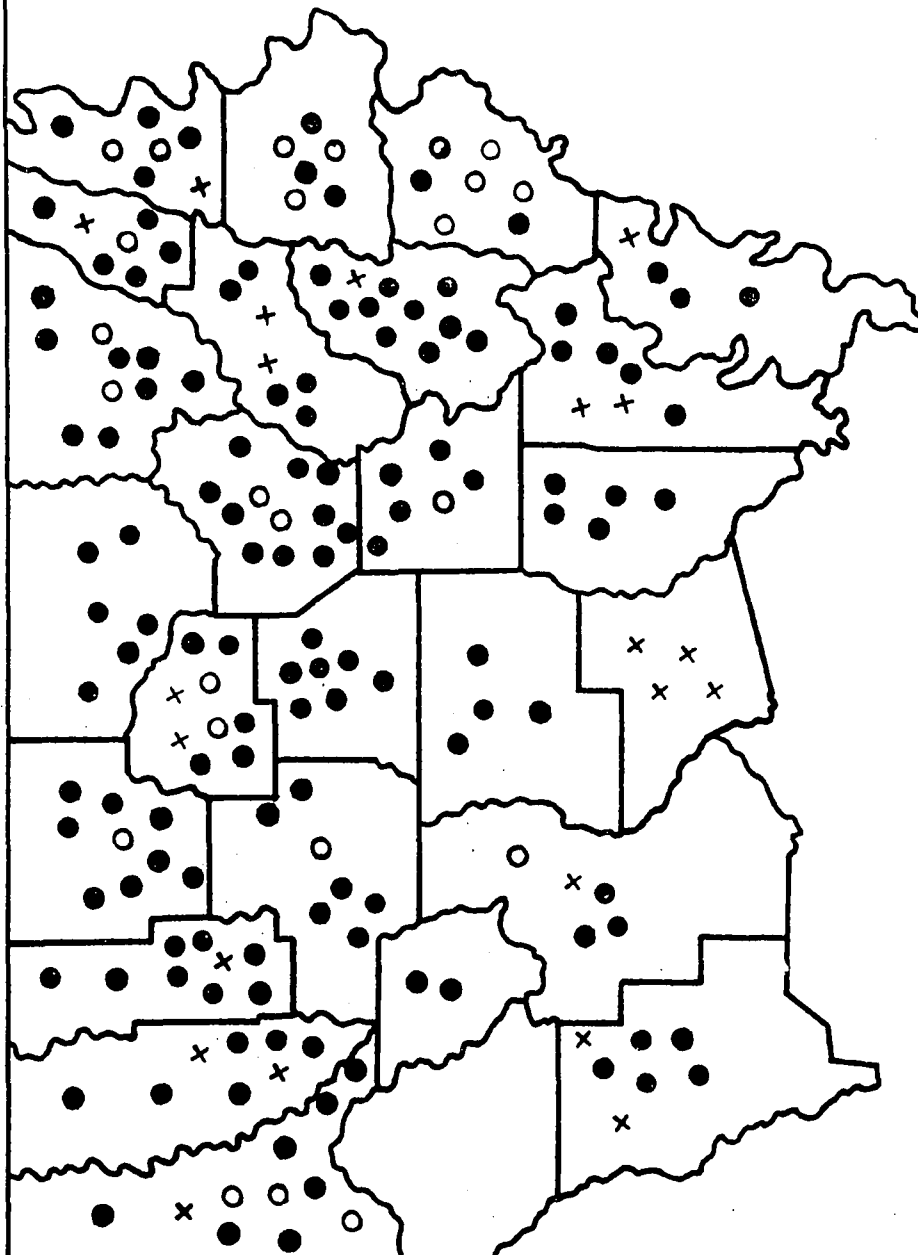
hod

bin

coal container

hopper

coal pail



## MAP 0413

The three main words involved here are towel, cloth, and rag. On the map the division is made on the whole term as dish towel, not just towel. The picture is somewhat different if all towel responses, all cloth responses, and all rag responses are listed as such.

cloth	42%
towel	34%
rag	24%

The more urban the parish the less likely is the term rag to be heard. However, the difference is not great enough to warrant a positive statement.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0413

Cloth for drying  
dishes

29%

● dish towel

25%

○ dish cloth

46%

+ others

drying cloth

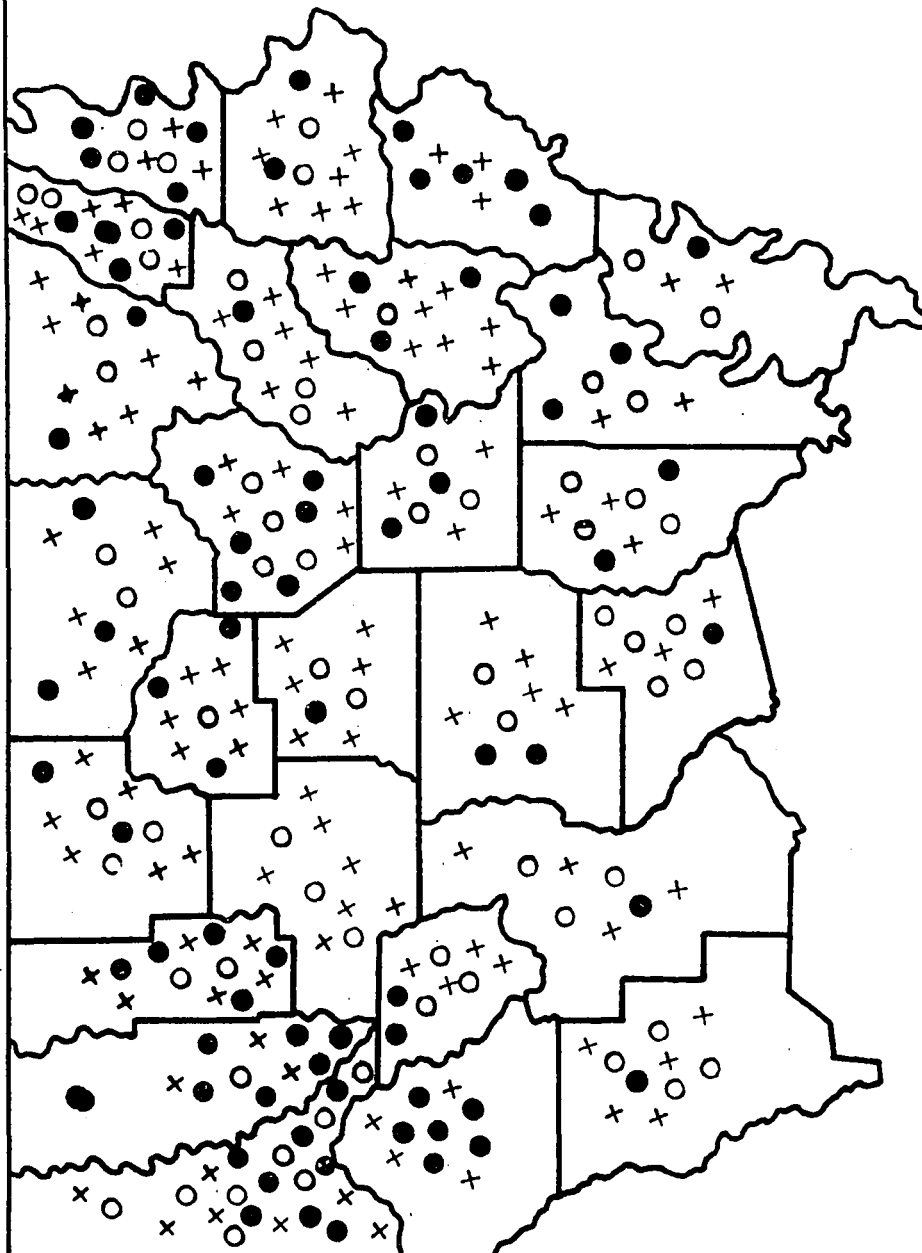
drying rag

dish rag

cup towel

tea towel

drying towel



## MAP 0414

The same comments may be made here that appear on the preceding page. By actual count no distinction between rag and cloth can be made as to age, education, sex, or geography.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0414

Cloth for washing  
face or bathing

● wash cloth 35%

○ wash rag 33%

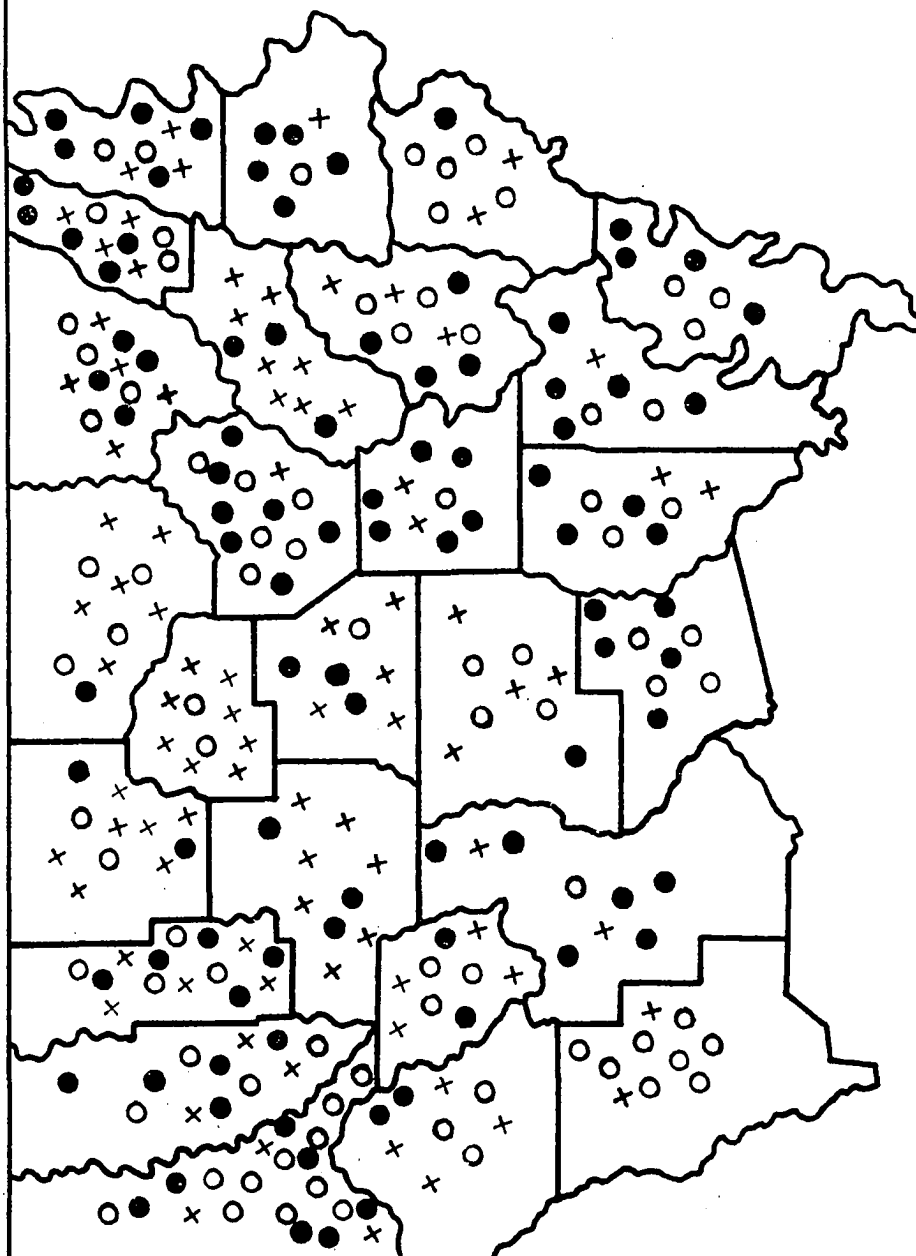
+ others 32%

bath rag

bath cloth

face cloth

bath towel



## MAP 0415 A and B

Map 0415A shows all the responses given for the heavy iron pan without legs; Map 0415B for the one with legs. The maps are self-explanatory. Kurath<sup>14</sup> says that this cooking utensil is often called frying pan in urban areas, that skillet is the common Midland term, that spider is common in the tidewater area from the Potomac to the Pee Dee in South Carolina.

---

<sup>14</sup>p. 56.



A WORD ATLAS OF NORTH LOUISIANA

Map 0415 A

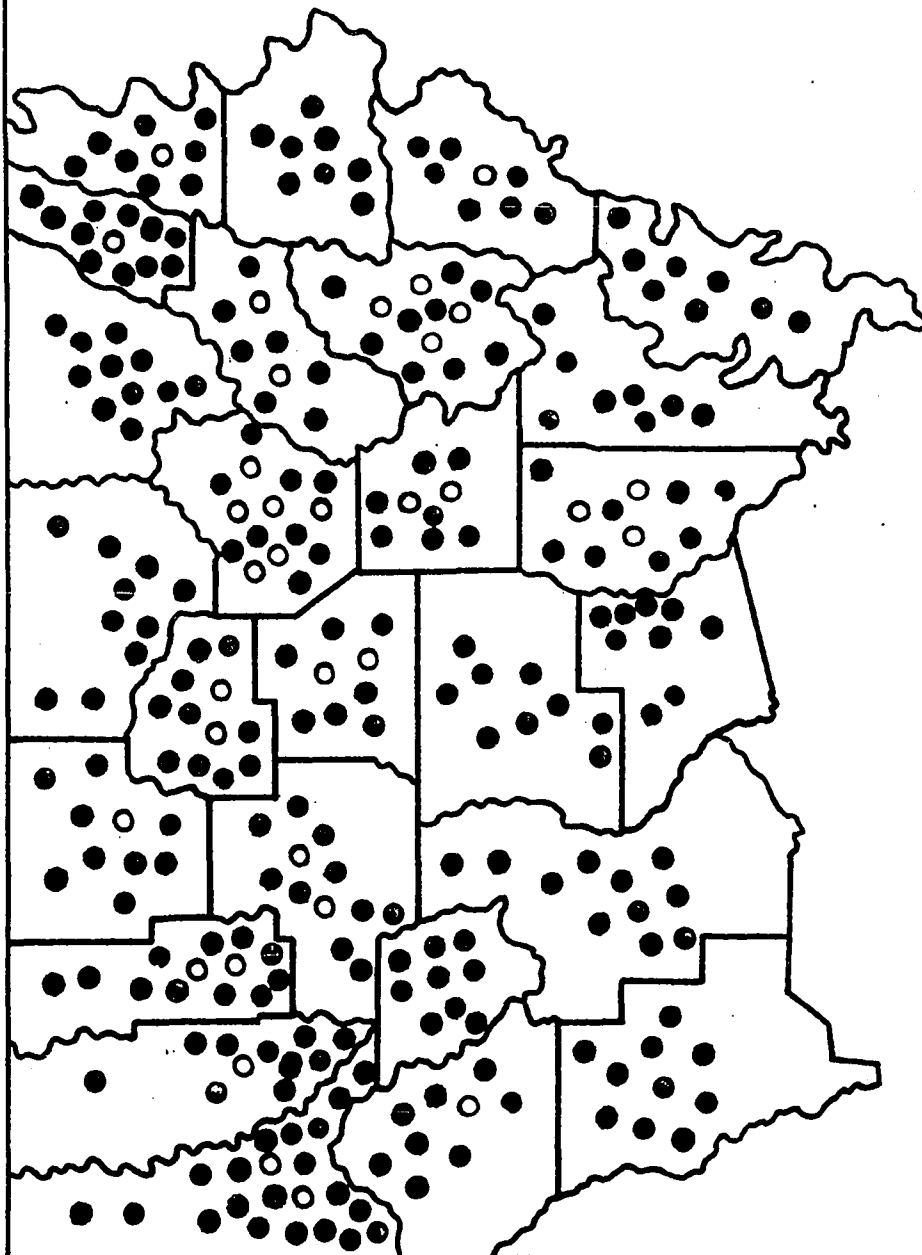
Heavy iron pan for  
frying A - without legs  
B - with legs

● skillet

84%

○ frying pan

16%

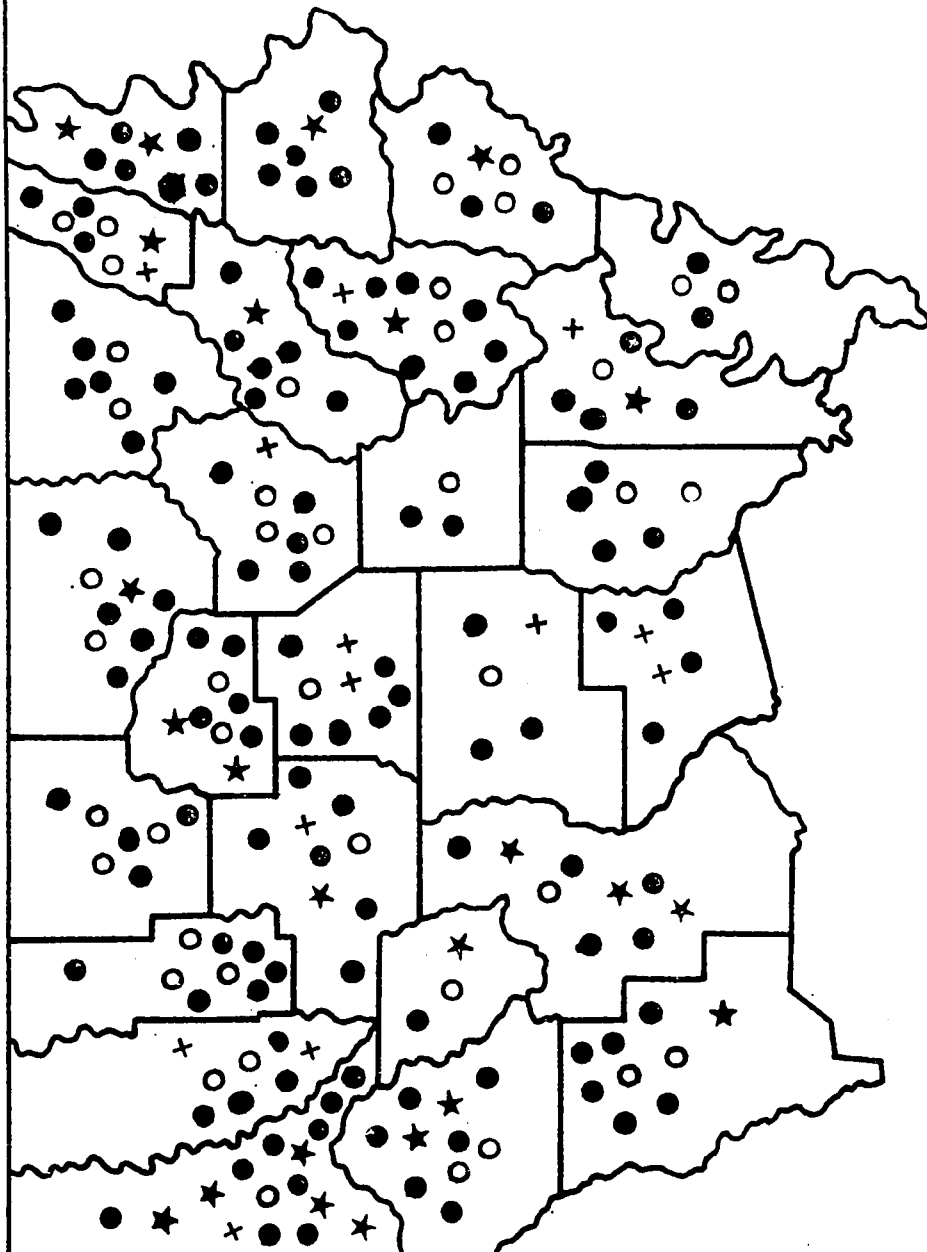


# A WORD ATLAS OF NORTH LOUISIANA

May 0415 B

Heavy iron pan for  
frying - A. without legs  
B. with legs

- skillet 58%
- Dutch oven 18%
- ★ spider 12%
- + others 12%
- pot
- kettle
- cooker
- cricket



## MAP 0416

The map is self-explanatory. The one response "spicket" came from Ouachita. Kurath<sup>15</sup> says that the usual term in the South and Midland is spicket, that faucet is not unknown. The map indicates that 82% of the informants used the term faucet, which is the usual word found in the north.

---

<sup>15</sup>  
p. 56.

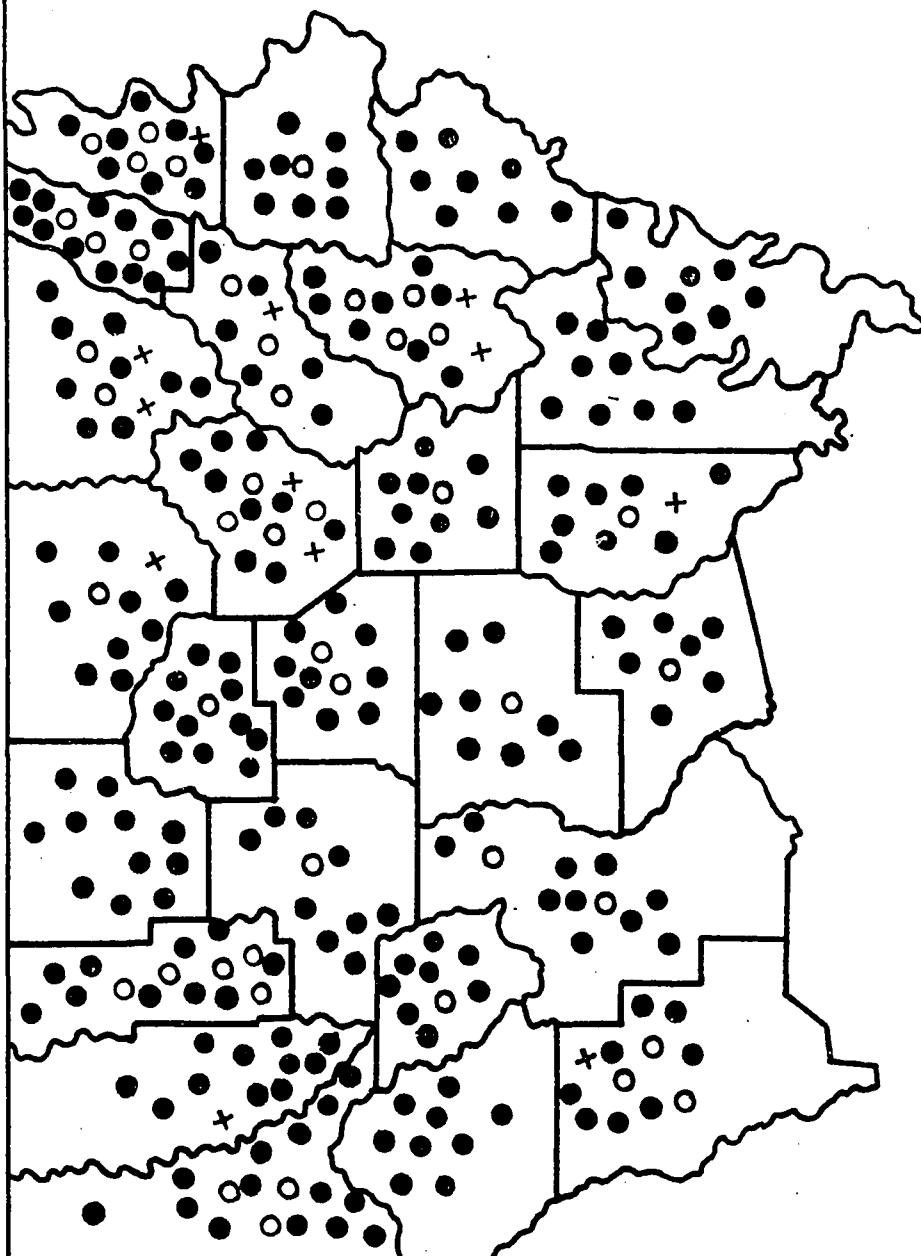
# A WORD ATLAS OF NORTH LOUISIANA

Map 0416

Device to turn on  
water in kitchen,  
bathroom, or outdoors

- faucet 82%
- hydrant 14%
- + others 4%

tap  
spicket



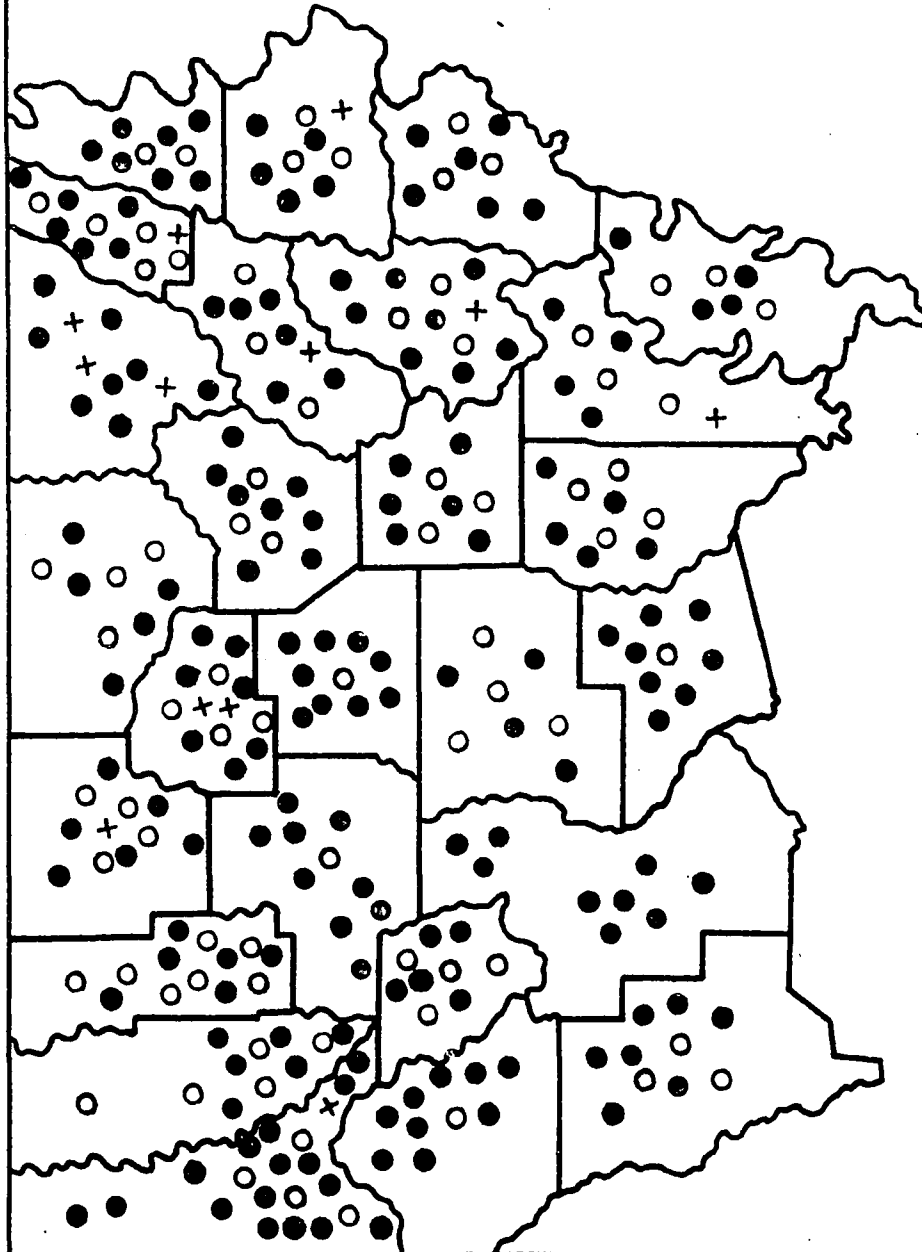
## MAP 0417

Sham, listed under others, appeared in Catahoula, Lincoln, Madison, and West Carroll parishes. Each time it was used by the oldest group. One elderly person in Franklin said coverlid; one in Morehouse said bolster cloth.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0417

- Cloth used to cover  
a bed pillow
- pillow case 66%
  - pillow slip 29%
  - + others 5%
- sham  
pillow cover  
ticking  
coverlid  
bolster cloth



## MAP 0501

No informant in Grant used the term bag. Poke appeared one time in Caddo and also in La Salle. Kurath<sup>16</sup> says that both paper sack and paper bag are used in the Eastern states. The same is true in this study.

---

<sup>16</sup>  
p. 56.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0501

Paper container for  
groceries, etc.

● sack 48%  
○ bag 39%  
+ others 13%

paper sack

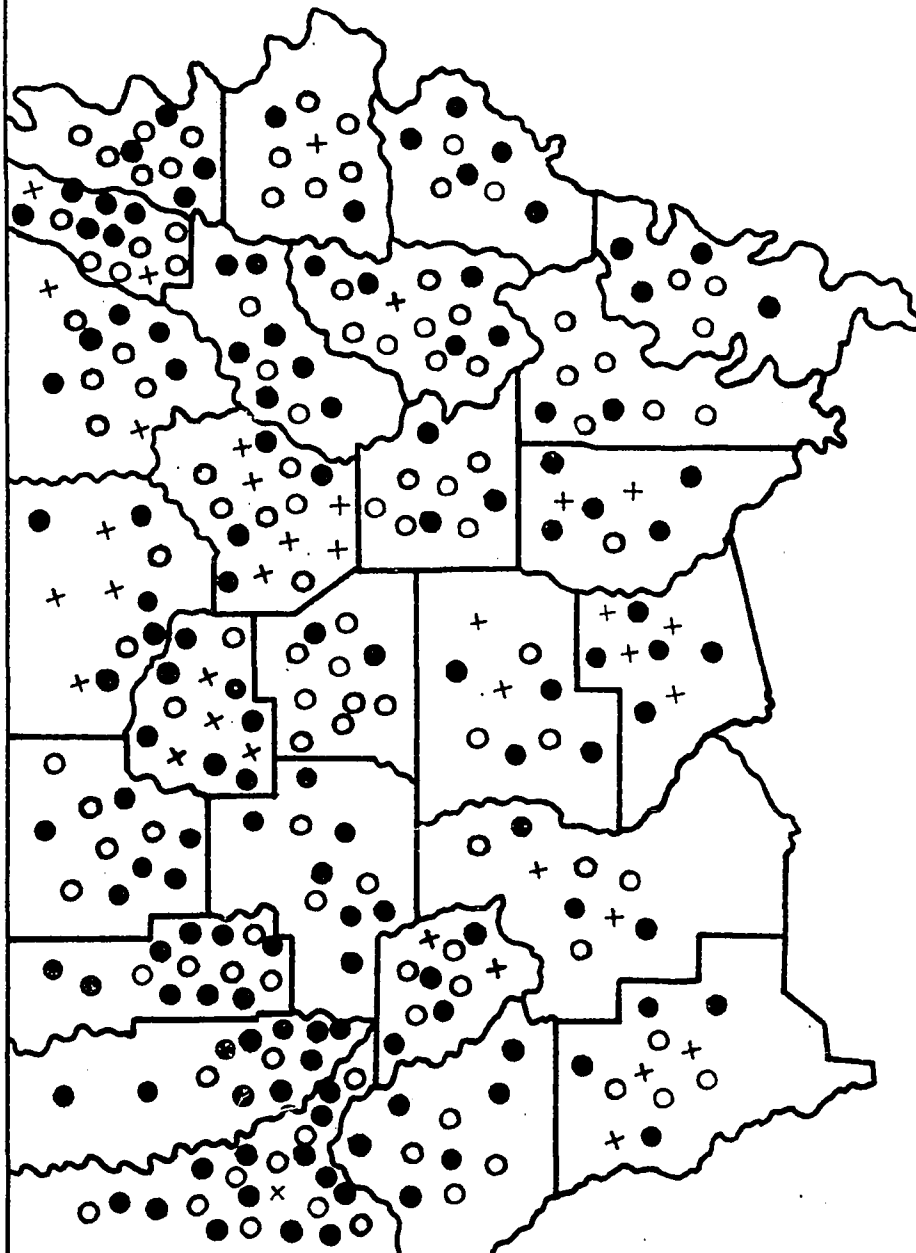
paper bag

carton

poke

grocery bag

grocery sack





## MAP 0502

The map shows no distinct division between coal oil and kerosene; both are fairly evenly divided throughout the area. Kerosene is slightly predominant in four parishes: De Soto, East Carroll, Jackson, and Natchitoches. These parishes are too widely separated for the slight concentration to be significant. In seven parishes coal oil is heavily predominant: Lincoln, Madison, Morehouse, Red River, Sabine, Webster, and Winn. These seven are too scattered to show any area of real concentration.

Kurath<sup>17</sup> says that kerosene is used in the North and in the Carolinas; coal oil, in Pennsylvania to Virginia. The spread of coal oil he says must have some connection with the marketing of the product. The people who settled much of north Louisiana came from those areas using both terms -- just as indicated by the maps.

---

<sup>17</sup>  
p. 60.

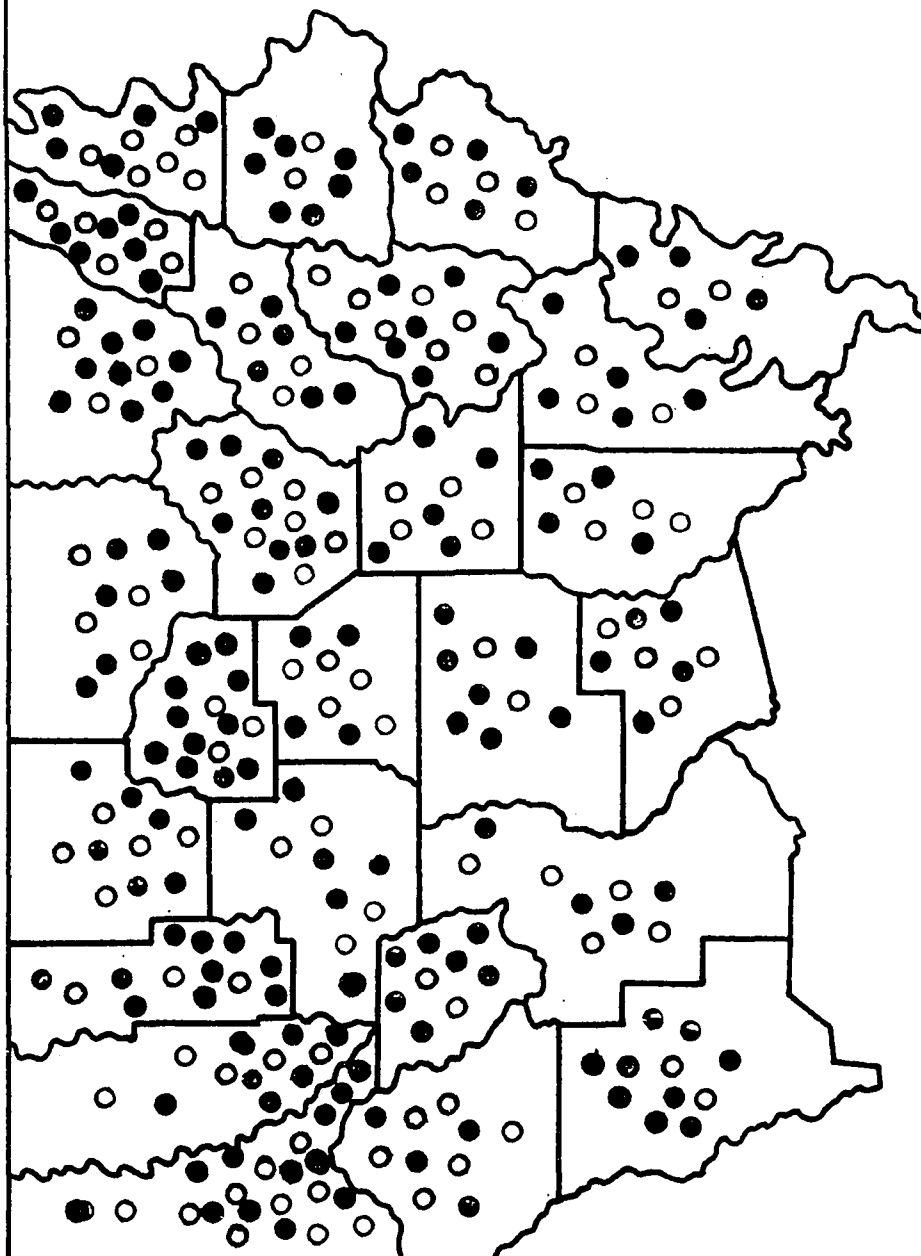
A WORD ATLAS OF NORTH LOUISIANA

Map 0502

Inflammable oil used  
in lamps

● coal oil 61%

○ kerosene 39%



## MAP 0503

Bedding spread on floor

pallet 97%

others 3%

No map is needed. Kurath<sup>18</sup> says that pallet is the term found throughout the South and South Midland.

---

<sup>18</sup>  
p. 61.

## MAP 0504

All terms listed under others were used by elderly people. Half of the informants who used stroller are in the youngest group. According to Kurath<sup>19</sup> carriage is used widely in Virginia and the Carolinas and buggy in some sections. In north Louisiana buggy is used more than carriage.

---

<sup>19</sup>  
p. 77.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0504

Vehicle to push the  
baby

● baby buggy 46%

○ baby carriage 31%

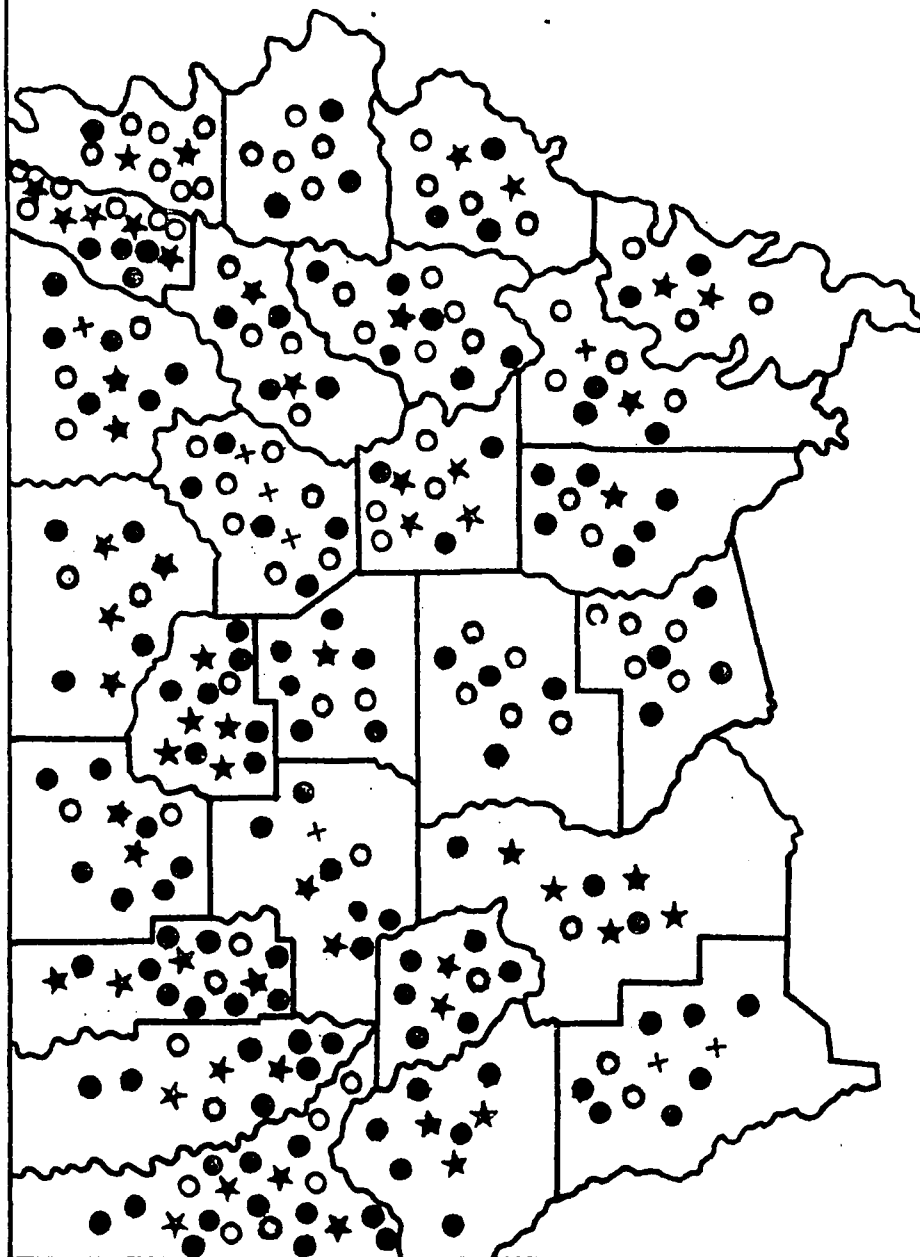
★ stroller 20%

+ others 3%

push cart

go-cart

baby cart



## MAP 0505

Only one young person used counterpin. The other terms were evenly distributed among the three age groups.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0505

Fancy day time cover  
for bed

81%

9%

6%

4%

● bed spread

○ coverlet

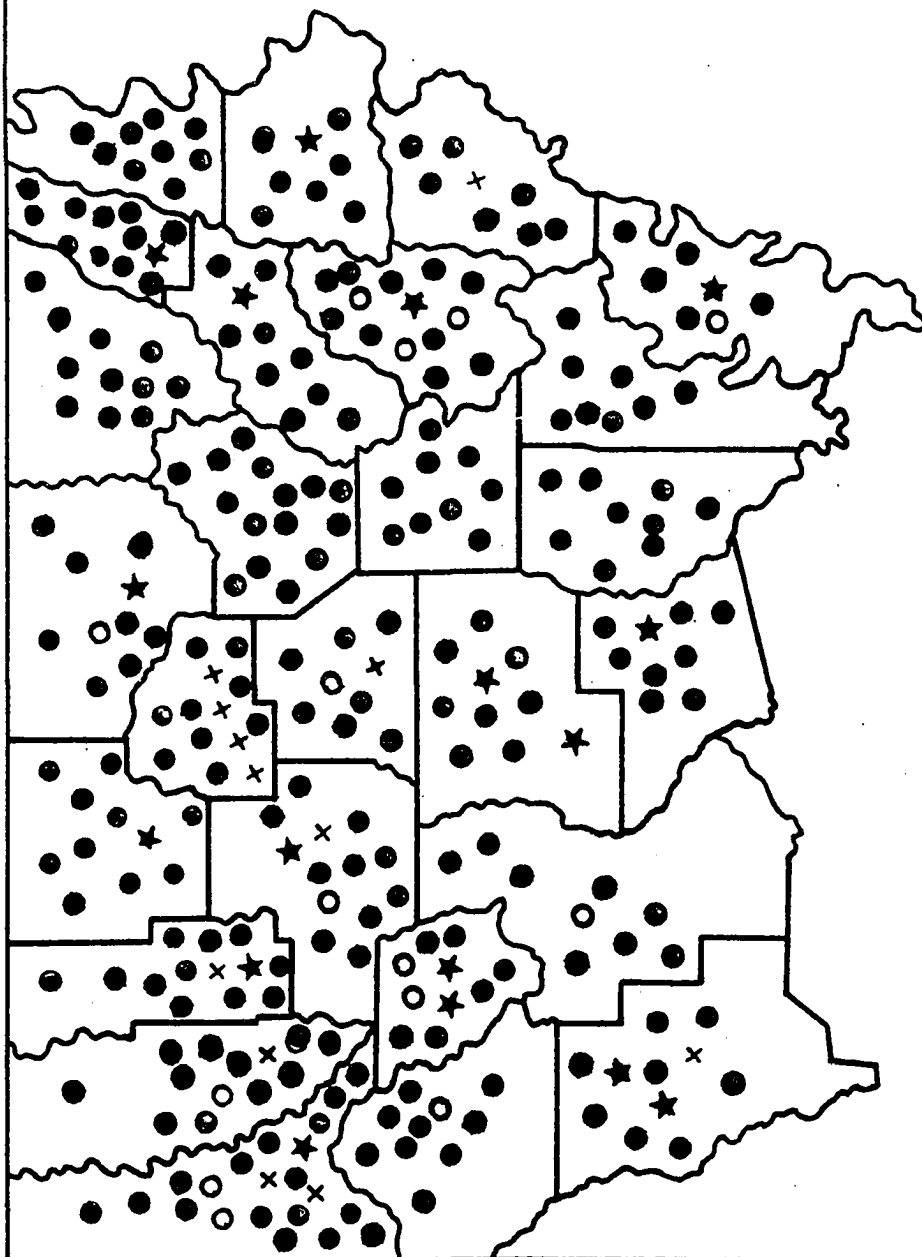
★ counterpin

+ others

counterpane

comforts

afghan



## MAP 0506

Comforter appeared once each in Franklin and Lincoln and twice in Red River. Kurath<sup>20</sup> says that comforter is a Northern term, comfort is Southern and South Midland.

---

<sup>20</sup>  
p. 61.



# A WORD ATLAS OF NORTH LOUISIANA

Map 0506

Heavy bed cover (not  
blankets)

84%

11%

5%

● quilts

○ comforts

+ others

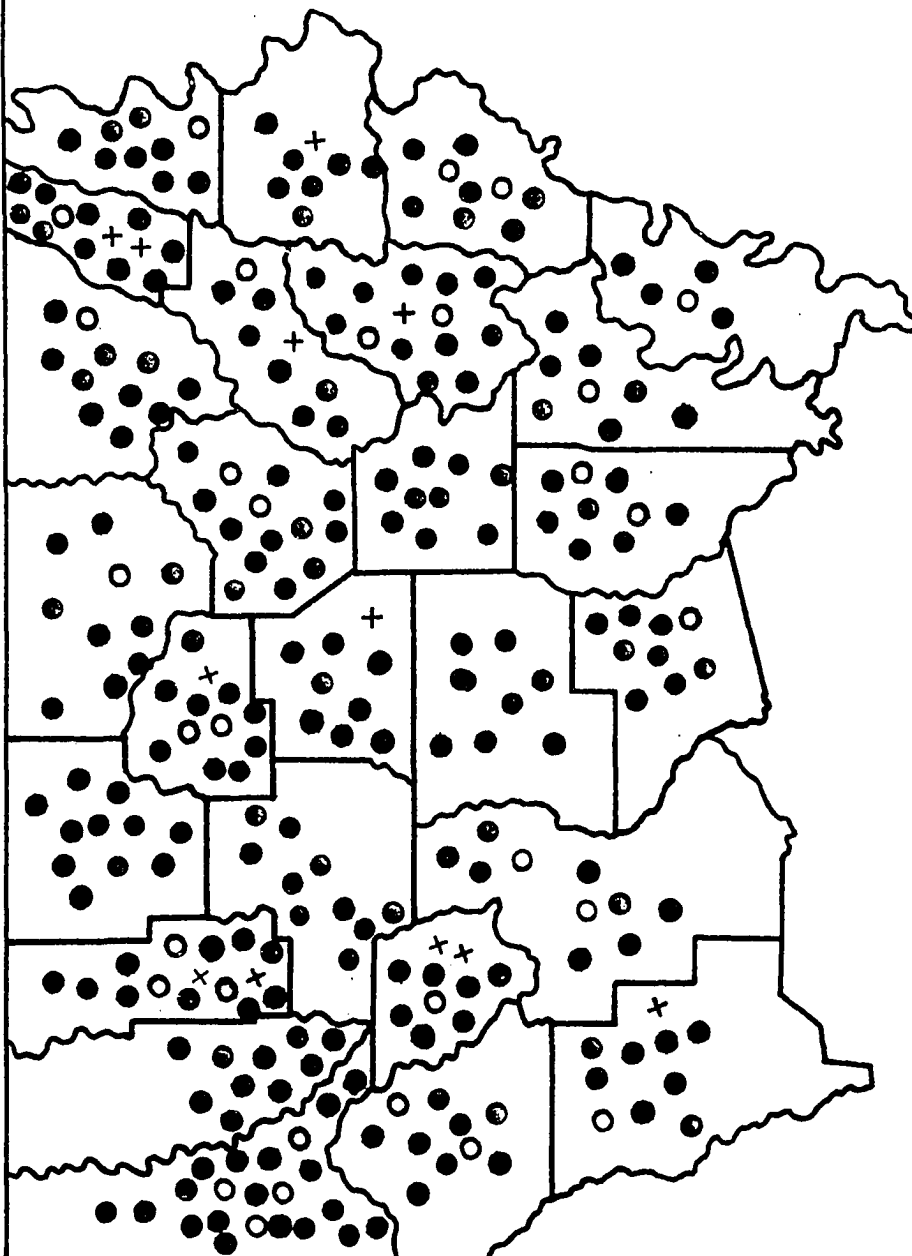
comforter

cover

spread

coverlet

counterpane



## MAP 0507

The map is self-explanatory. The one occurrence of lightwood was in Ouachita. Kurath<sup>21</sup> says that in the Southern area the general term used is lightwood, the Midland term is pine and the Philadelphia area uses kindling.

This study shows that the Philadelphia term leads and the Midland comes second.

---

<sup>21</sup>  
p. 51.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0507

Wood used to start  
a fire

76%

12%

10%

2%

● kindling

○ pine

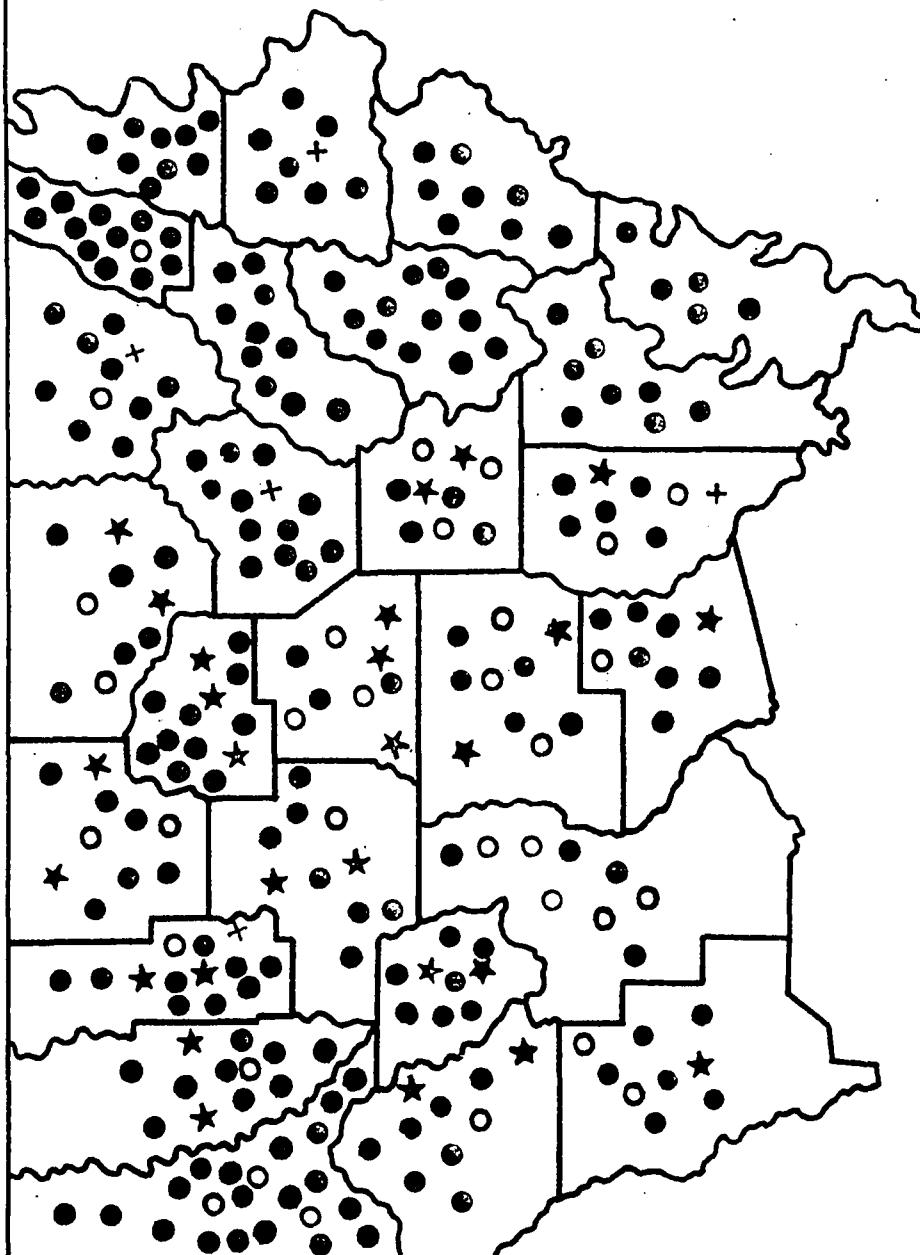
★ splinters

+ others

firewood

shavings

light wood

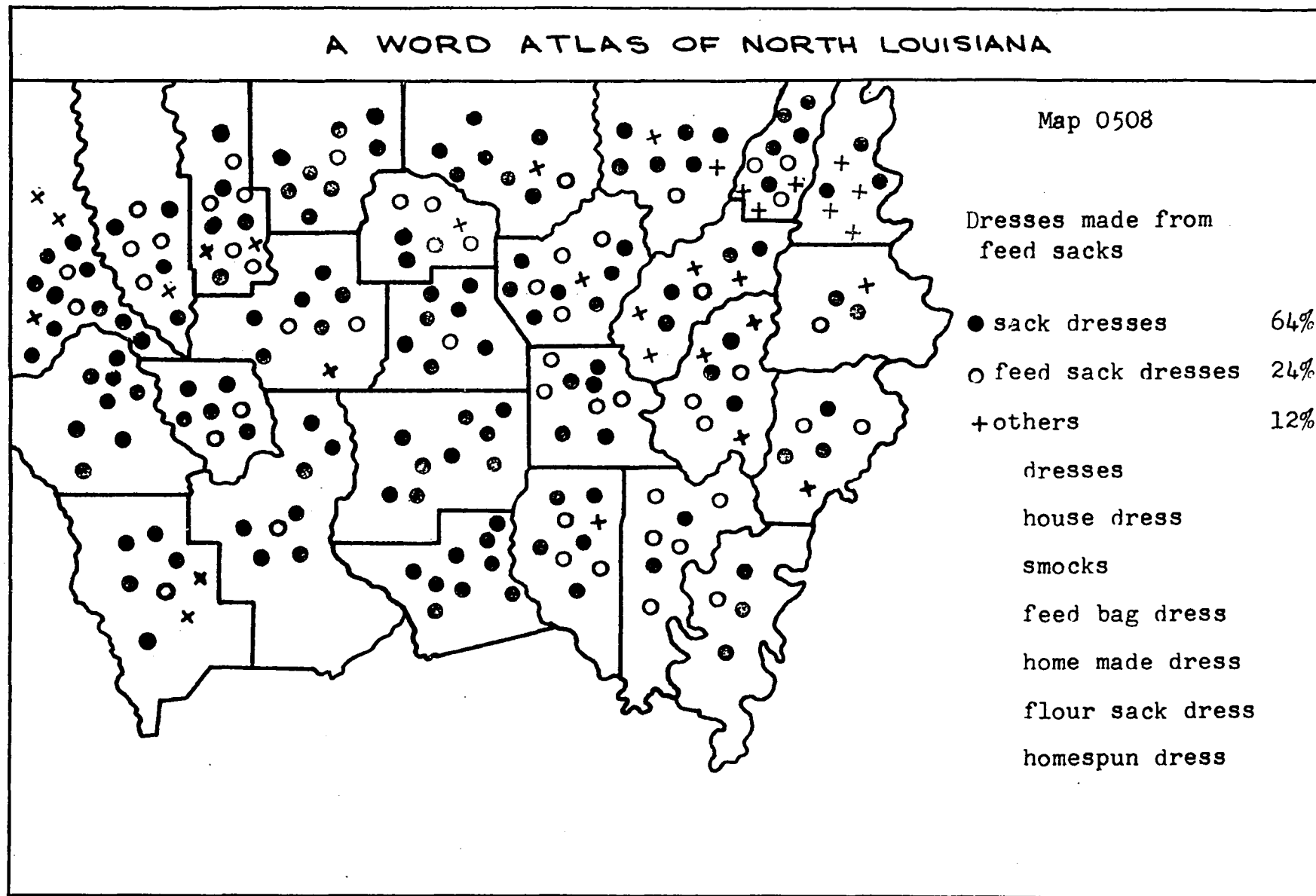


## MAP 0508

During the time this study was being made the "sack dress" was in vogue. In many cases informants said that they were confused about the meaning, for the "sack" style meant one thing and "sack dress" another. "I just call both of them sack dresses," said one man.

Only two used the word bag -- feed bag dresses -- one each in Caddo and Franklin. Two people -- one each in East Carroll and Franklin -- designated flour sack.

It is probably safe to say that those who omitted the word sack did so because of the current "sack" style.



## MAP 0509

As indicated by the map the terms till, of, to are fairly evenly distributed over the area. According to Kurath,<sup>22</sup> to is characteristic of the South, and till is Midland.

---

<sup>22</sup>  
p. 51.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0509

Fifteen minutes before  
eleven

72%

10%

9%

9%

10:45

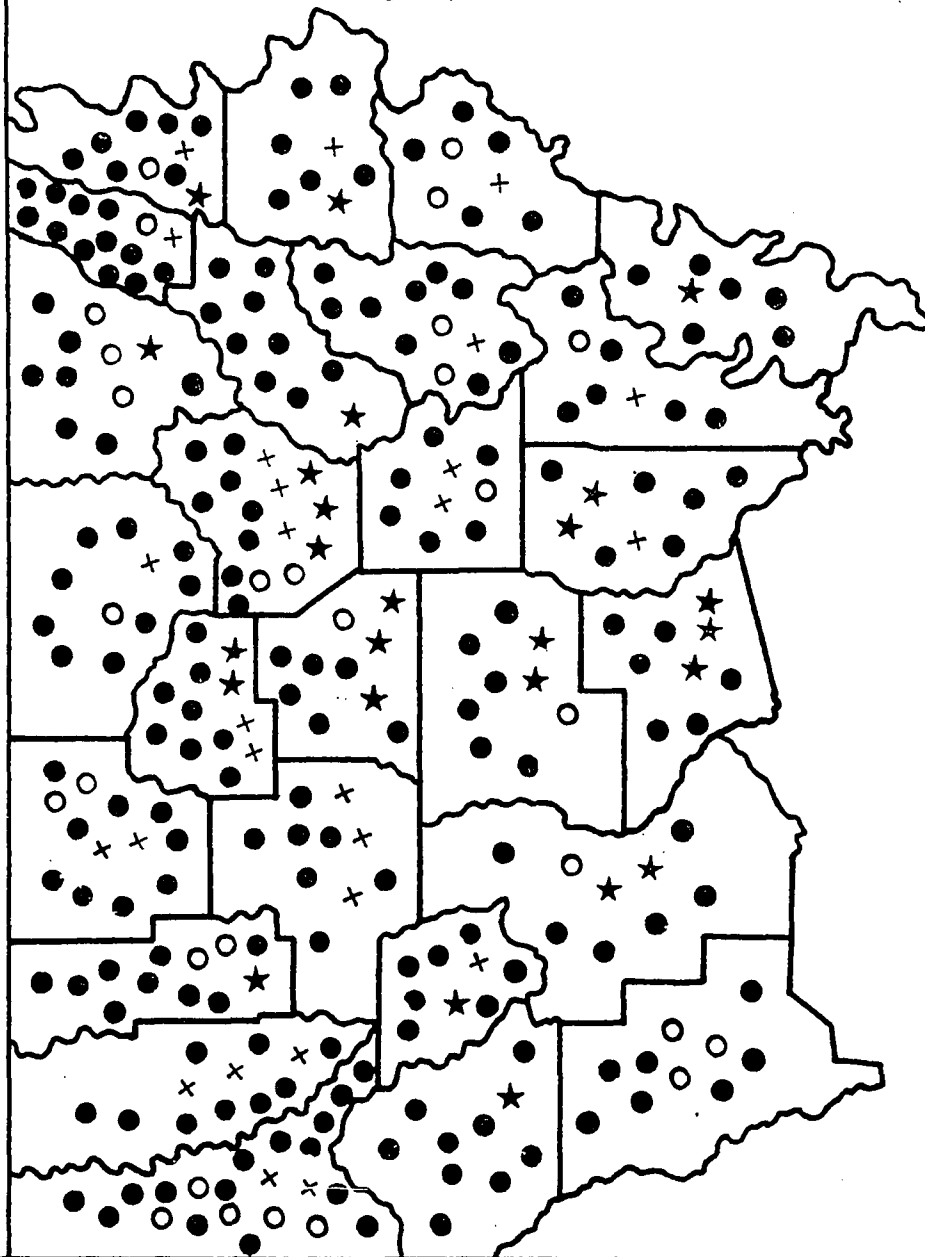
15 before eleven

till

of

to

+ others



# A WORD ATLAS OF NORTH LOUISIANA

Map 0510

Part of day before  
supper time

54%

45%

1%

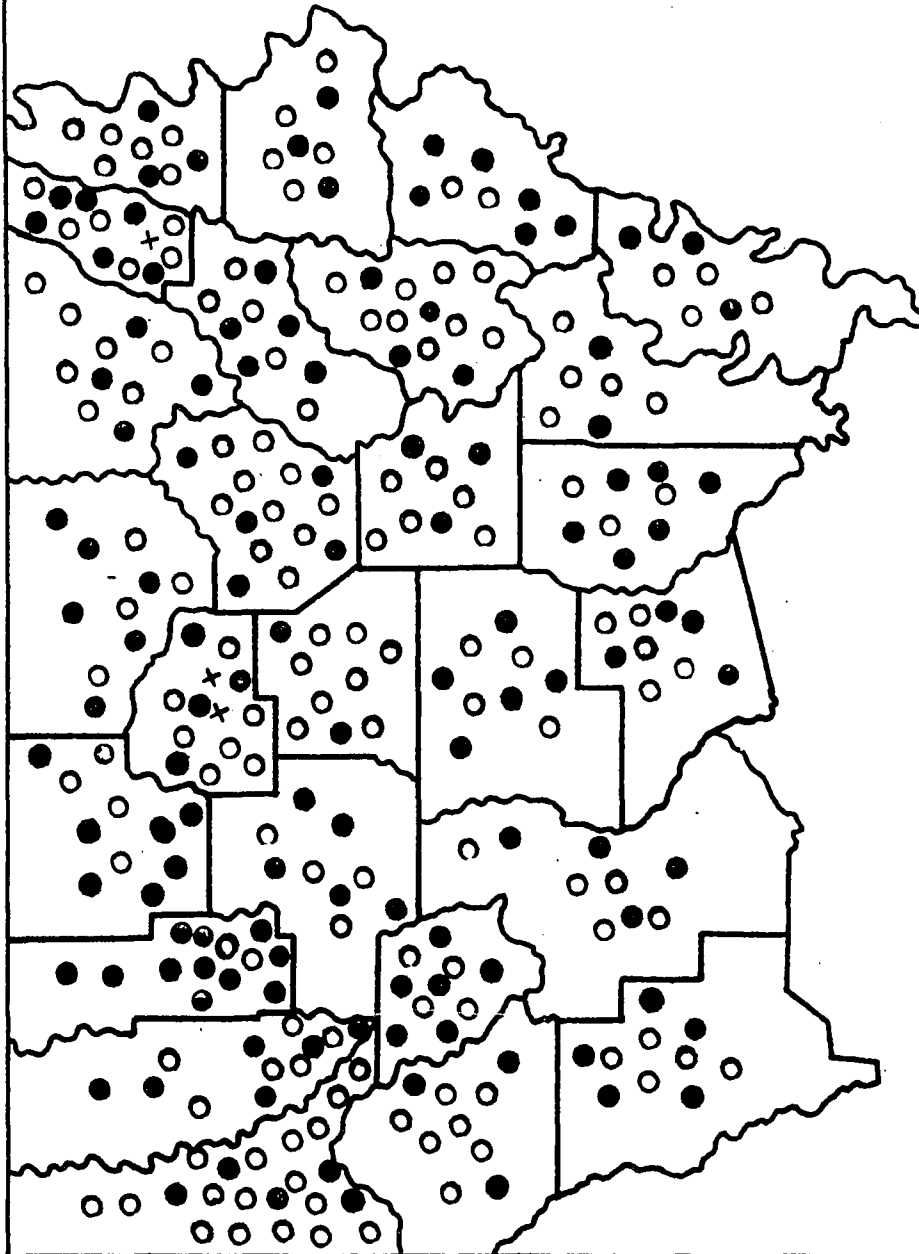
● afternoon

○ evening

+ others

dusk

late afternoon





# A WORD ATLAS OF NORTH LOUISIANA

Map 0511

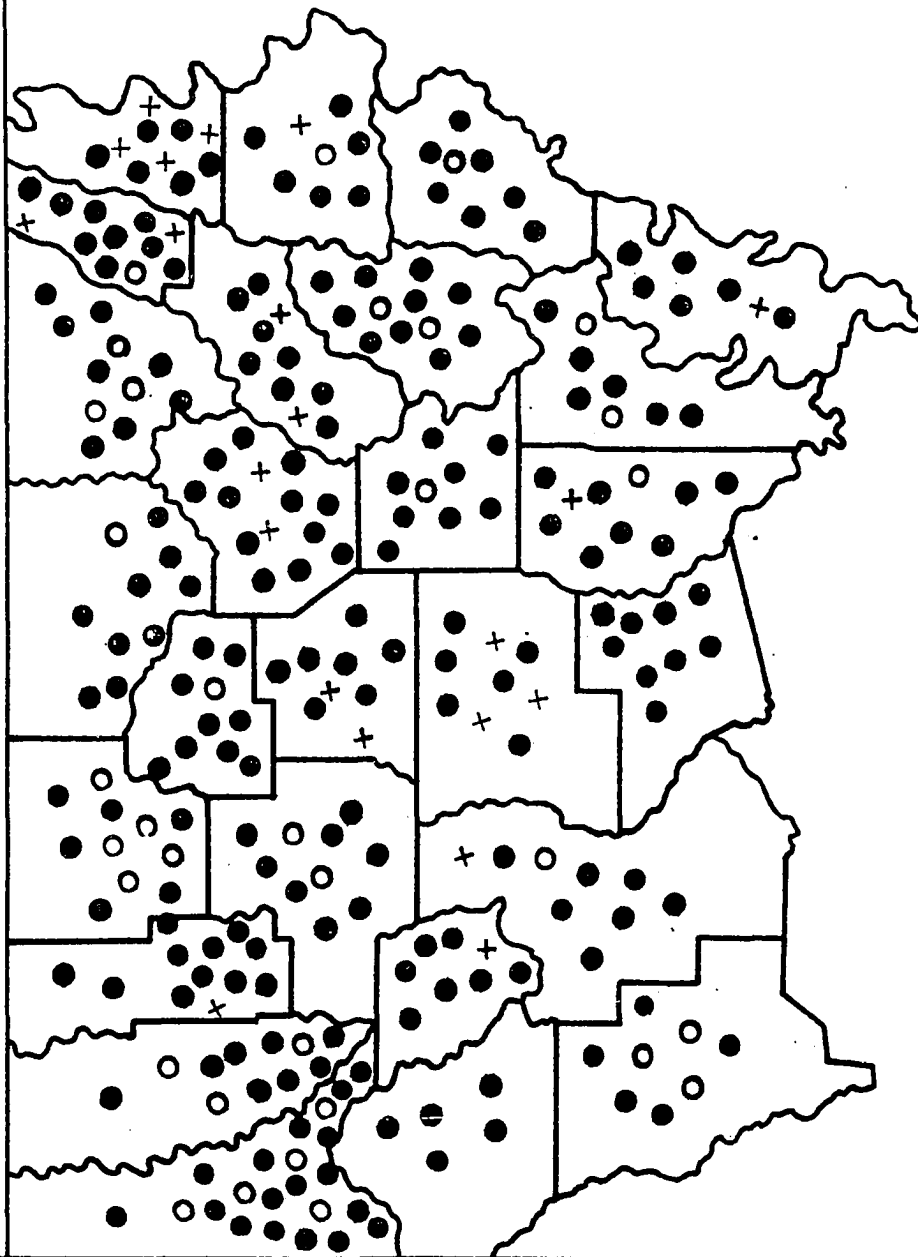
A week from next  
Sunday

● Sunday week 80%

○ a week from  
next Sunday 13%

+ others 7%

Next Sunday week  
Sunday after next  
two weeks from now



## MAP 0512

This map indicates great diversity in vocabulary, whereas 0511 showed that most people in speaking of the future used the same expression.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0512

A week ago from last Sunday

● Sunday a week ago 50%

○ a week ago from last Sunday 18%

★ Sunday before last 12%

+ others 20%

last week

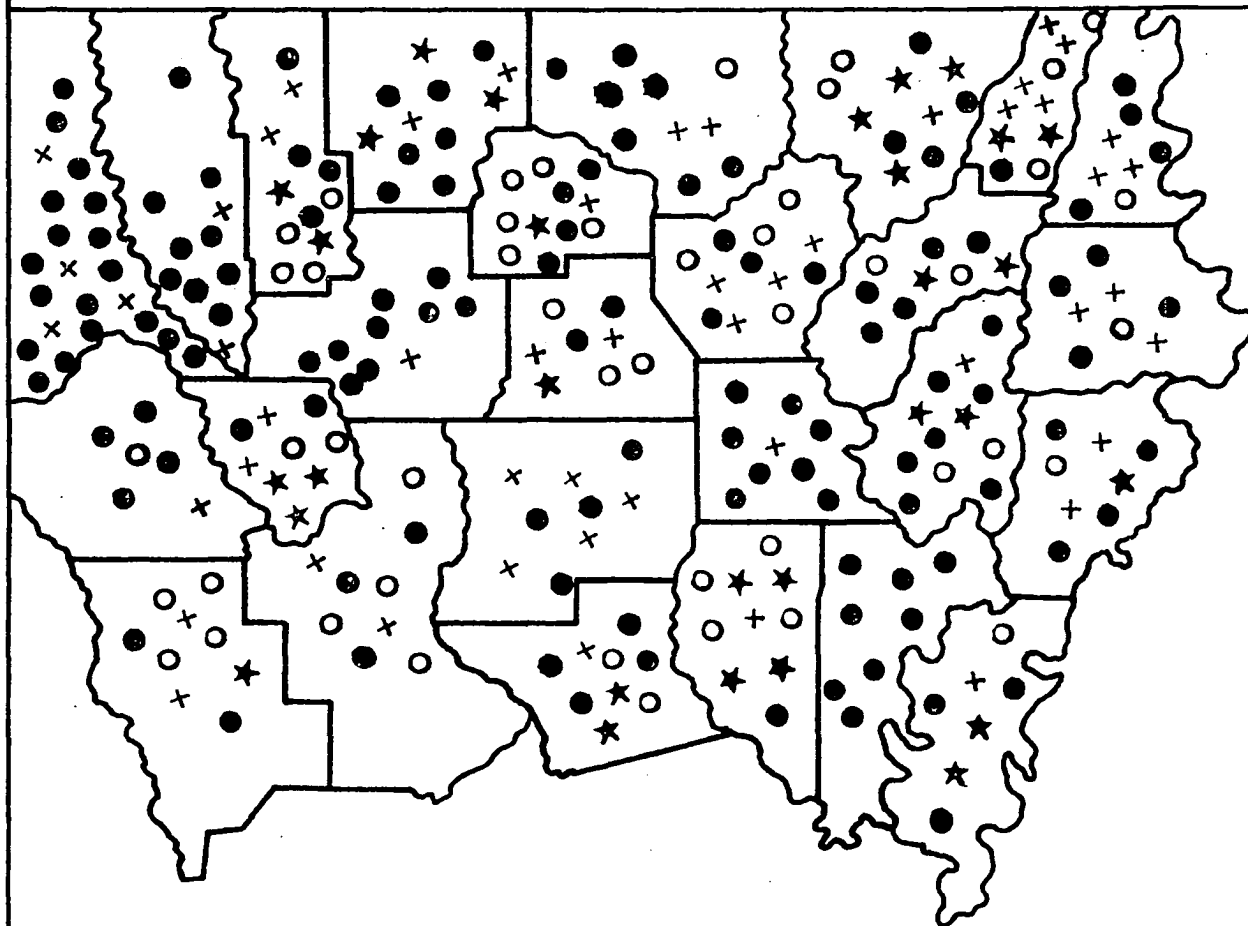
week before last

last Sunday week

last Sunday a week ago

Sunday week gone by

two Sundays ago today



MAP 0513

Coon's age appeared once in Concordia, quite a few  
shakes in La Salle.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0513

For quite a while

● quite a while 33%

○ long time 21%

★ quite a spell 20%

+ others 26%

a good spell

a while

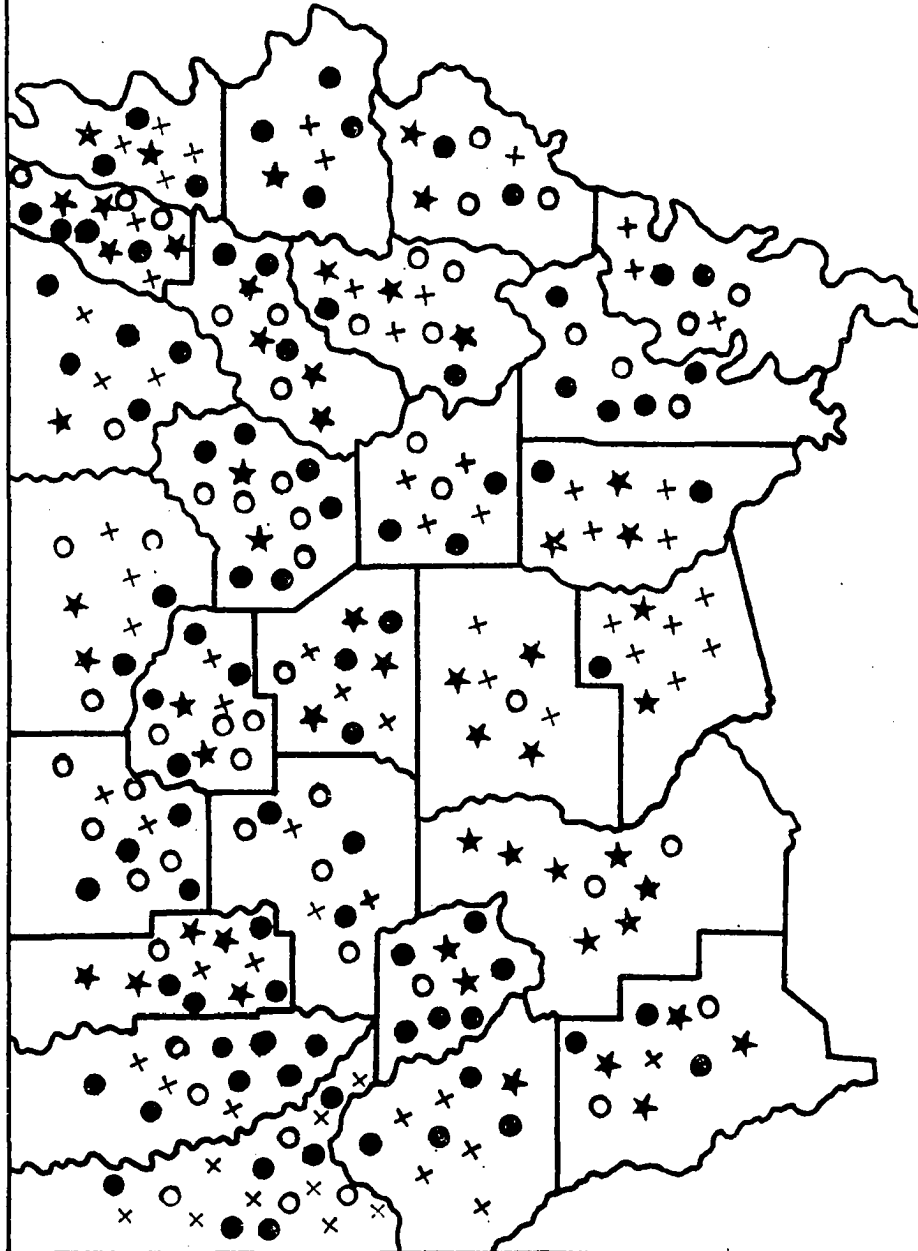
quite some time

a good while

some time

coon's age

quite a few shakes



## MAP 0514

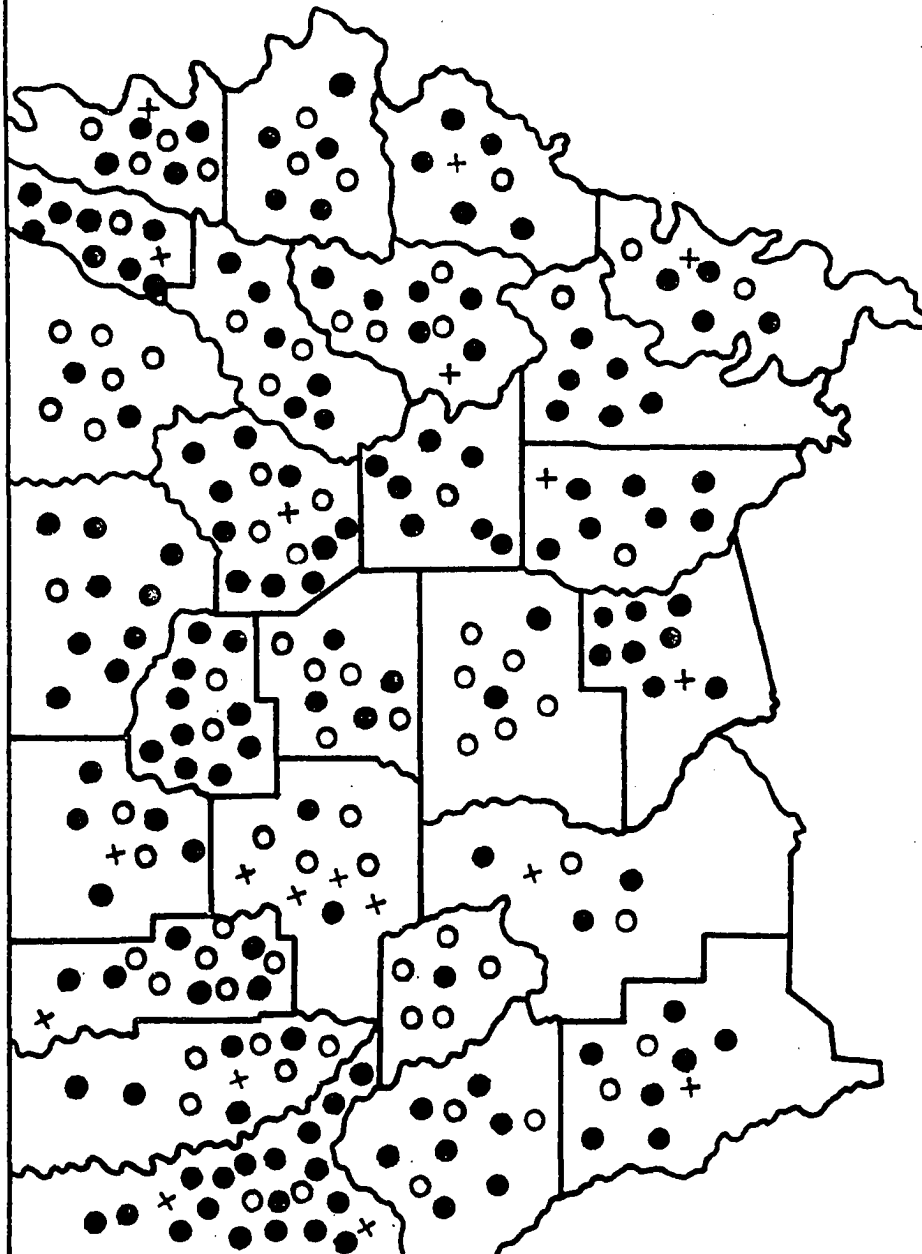
All the terms listed under others were used almost exclusively by the elderly people who, generally speaking, had the least education.

# A WORD ATLAS OF NORTH LOUISIANA

Map 05114

Two miles is the farthest he can go

as far as	63%
fartherest	30%
others	7%
all the far	
all the farther	
all the further	



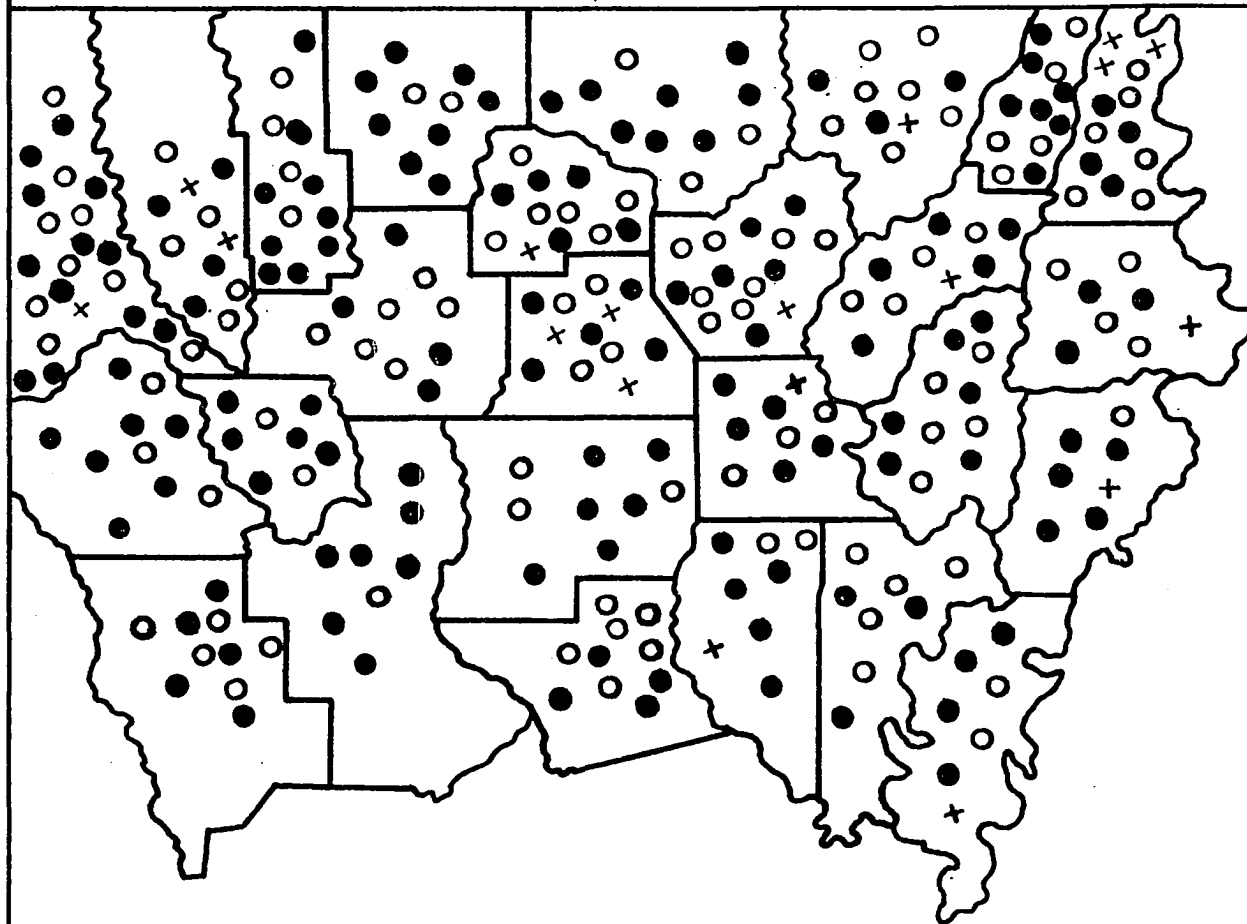
# A WORD ATLAS OF NORTH LOUISIANA

Map 0515

Some distance away  
but still in view

● over yonder	53%
○ over there	40%
+ others	7%

in the distance  
pretty close  
almost out of sight  
down yonder  
out yonder  
some distance away  
in that direction  
that-a-way  
up yonder  
good piece off





A WORD ATLAS OF NORTH LOUISIANA

Map 0601

Enclosure around the  
house

94%

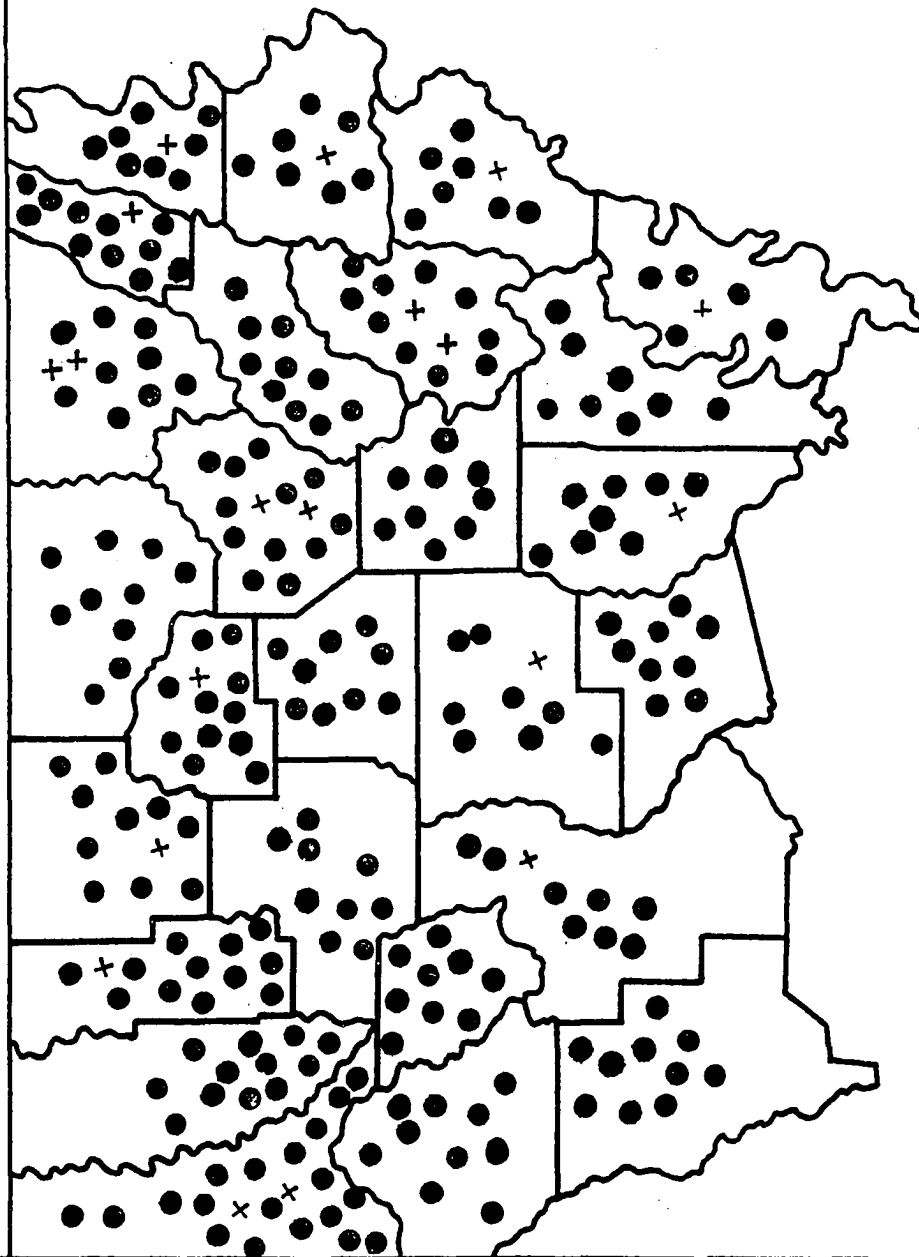
6%

● yard

+ others

lawn

fence



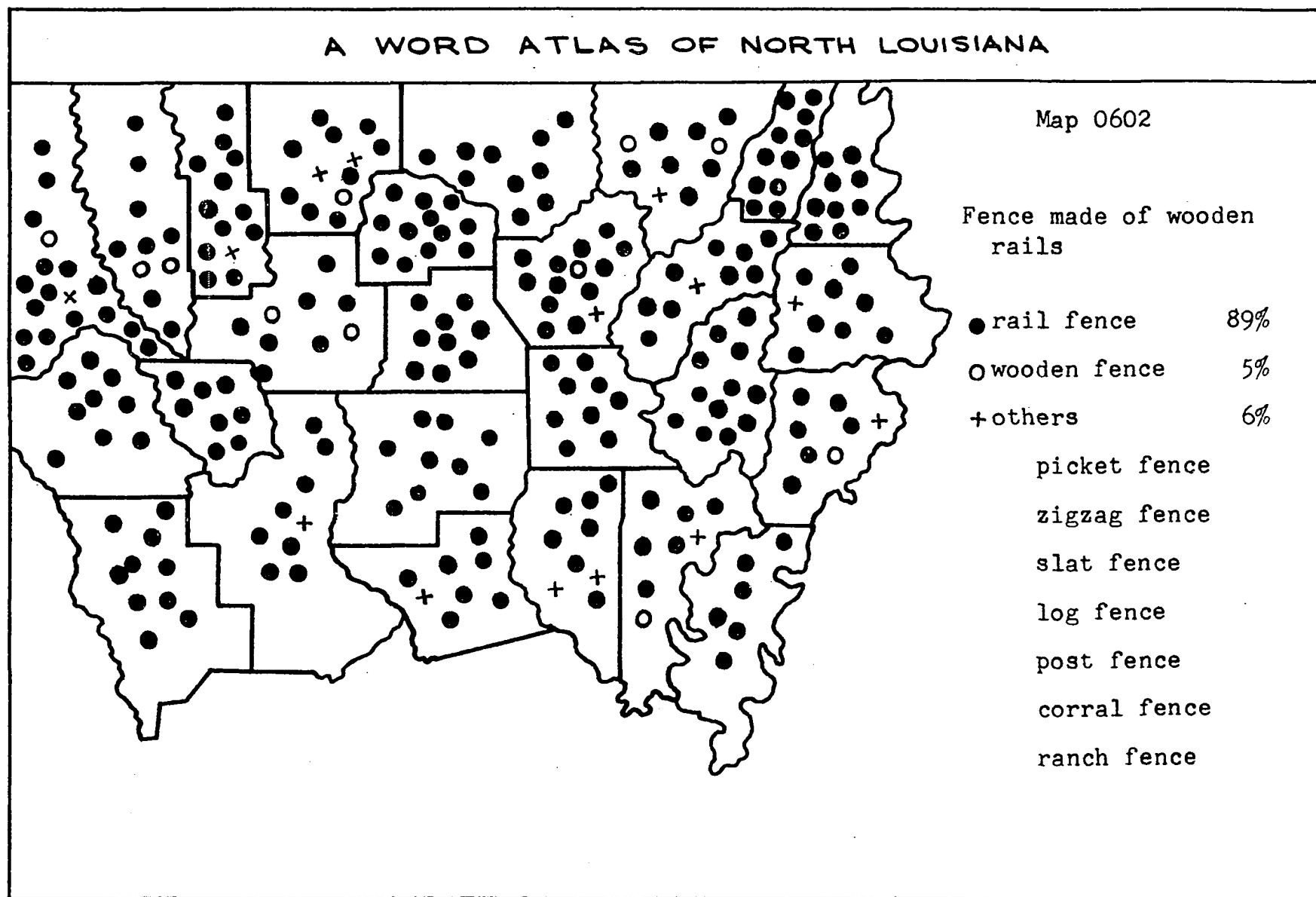
## MAP 0602

Kurath<sup>23</sup> says that the old-fashioned rail fence is called rail fence in the South. The map shows that north Louisiana is Southern in this usage. He also says that one of the sporadic terms is zigzag. That is also true in the area in this study. Zigzag appears in Catahoula, Claiborne, La Salle, Madison, and Natchitoches parishes, one time in each.

---

23

p. 55.



## MAP 0603

Kurath<sup>24</sup> says that paling fence is common in the Midland and South and picket fence is the modern term in these areas. It is interesting to note that paling was used by 21% of the informants when they were interviewed and that among those there were very few young people; the older ones outnumbered them 4 to 1.

---

<sup>24</sup>  
p. 55.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0603

Fence made of slats  
standing upright

● picket fence 74%

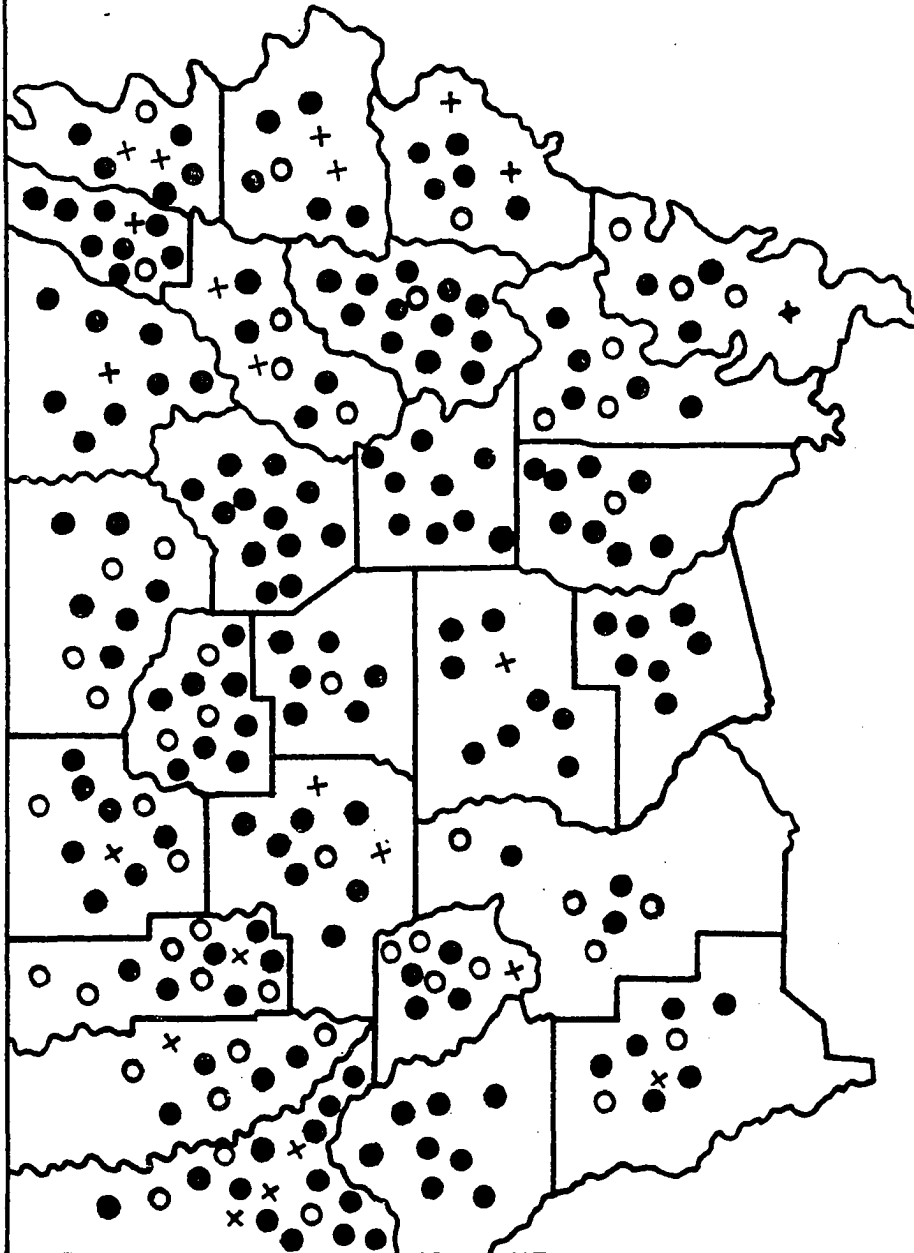
○ paling fence 21%

+ others 5%

wood fence

slat fence

board fence



MAP 0604

Actually almost every informant used the same word,  
but some admitted that they said bob wire, not barbed wire.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0604

Fence made from wire  
with spikes on it

90%

● barbed wire

7%

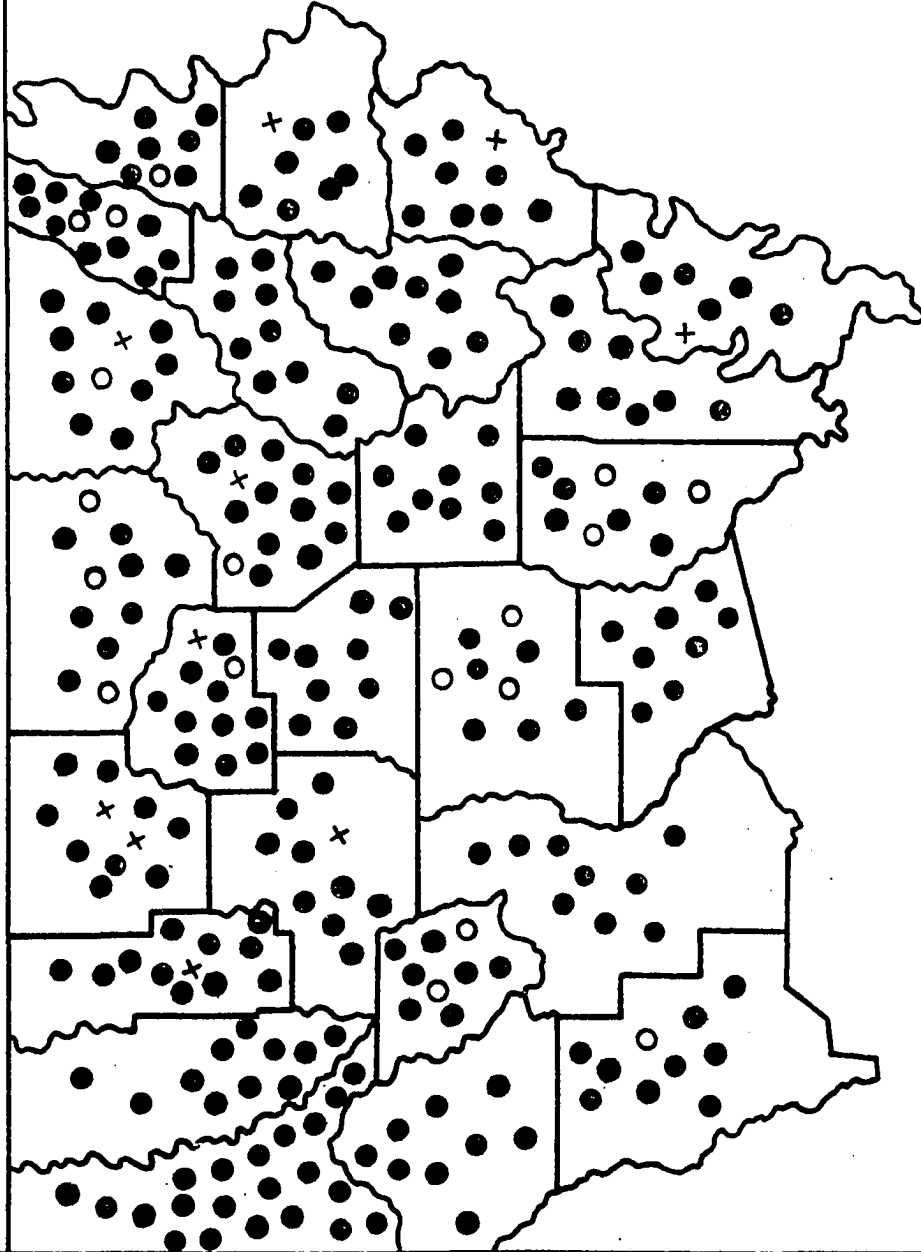
○ bob wire

3%

+ others

wire fence

cyclone fence



## MAP 0605

Kurath<sup>25</sup> says that the enclosure for cows is called cow pen north of the Mason and Dixon line, but in the South and Midland there is a variety of terms: cuppin, milking gap, cow lot, milk lot, etc.

Cow lot, listed under others, was given 52 times; the term is distributed over the whole area. It is possible that the recent emphasis on beef cattle is responsible for the extensive use of pasture.

---

<sup>25</sup>

p. 55.



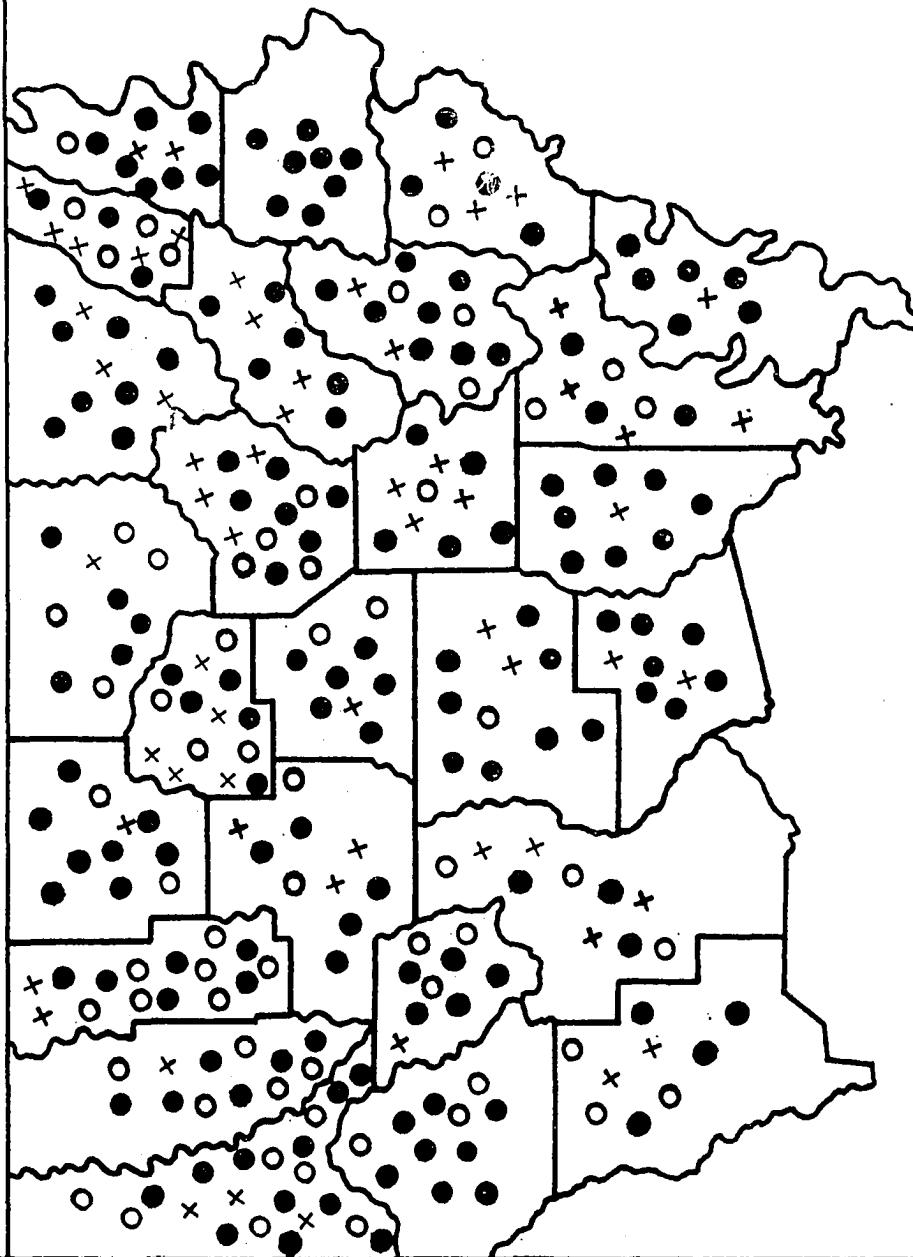
# A WORD ATLAS OF NORTH LOUISIANA

Map 0605

Place where cows are enclosed

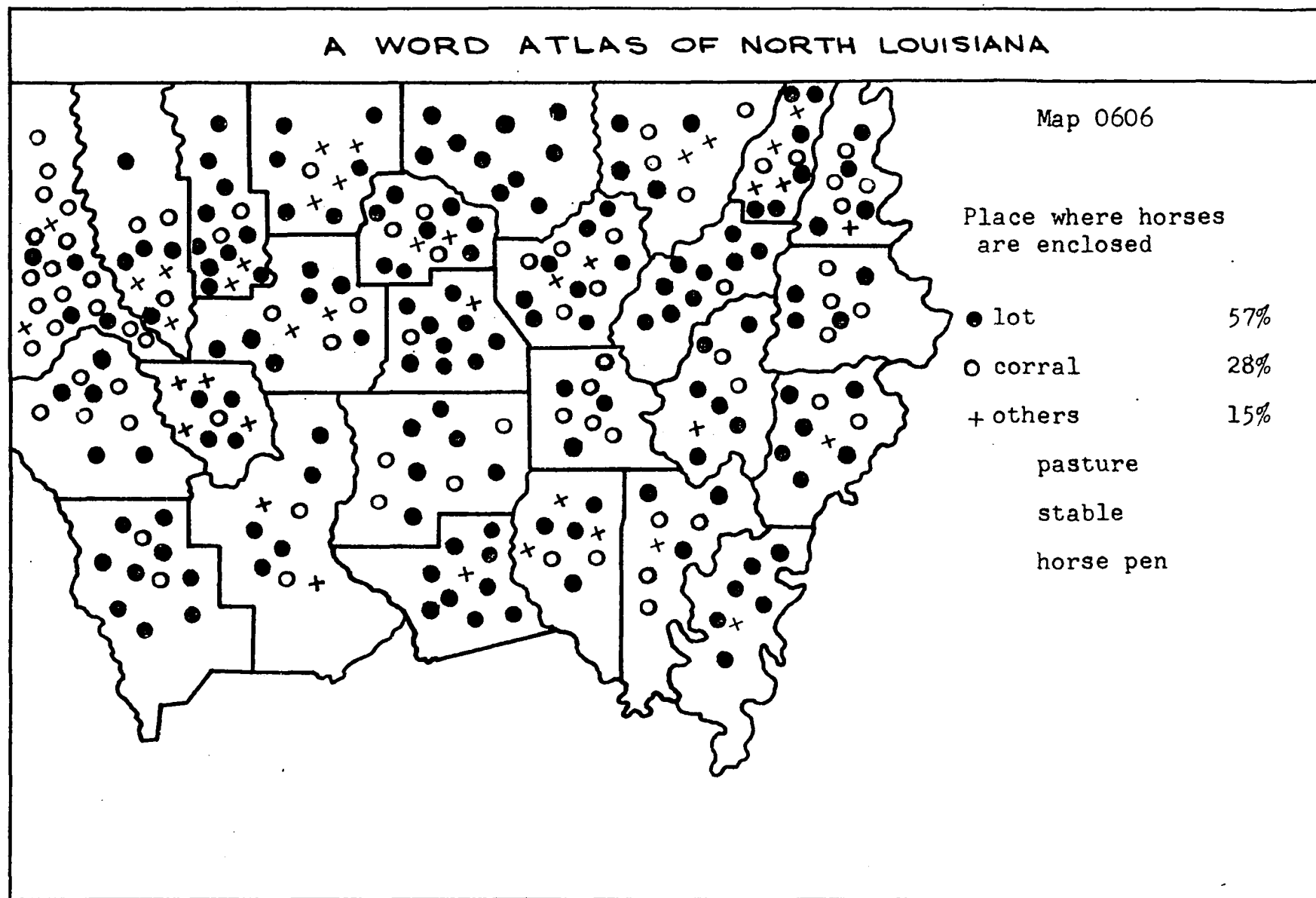
● pasture 55%  
○ cow pen 23%  
+ others 22%

cow lot  
cow pasture  
stock pen  
barn yard  
corral



## MAP 0606

The map is self-explanatory. Stable was used 9 times:  
Caddo, 1; Claiborne, 1; Concordia, 1; Jackson, 1; Morehouse,  
1; Natchitoches, 1; Webster, 1; West Carroll, 2.



## MAP 0607

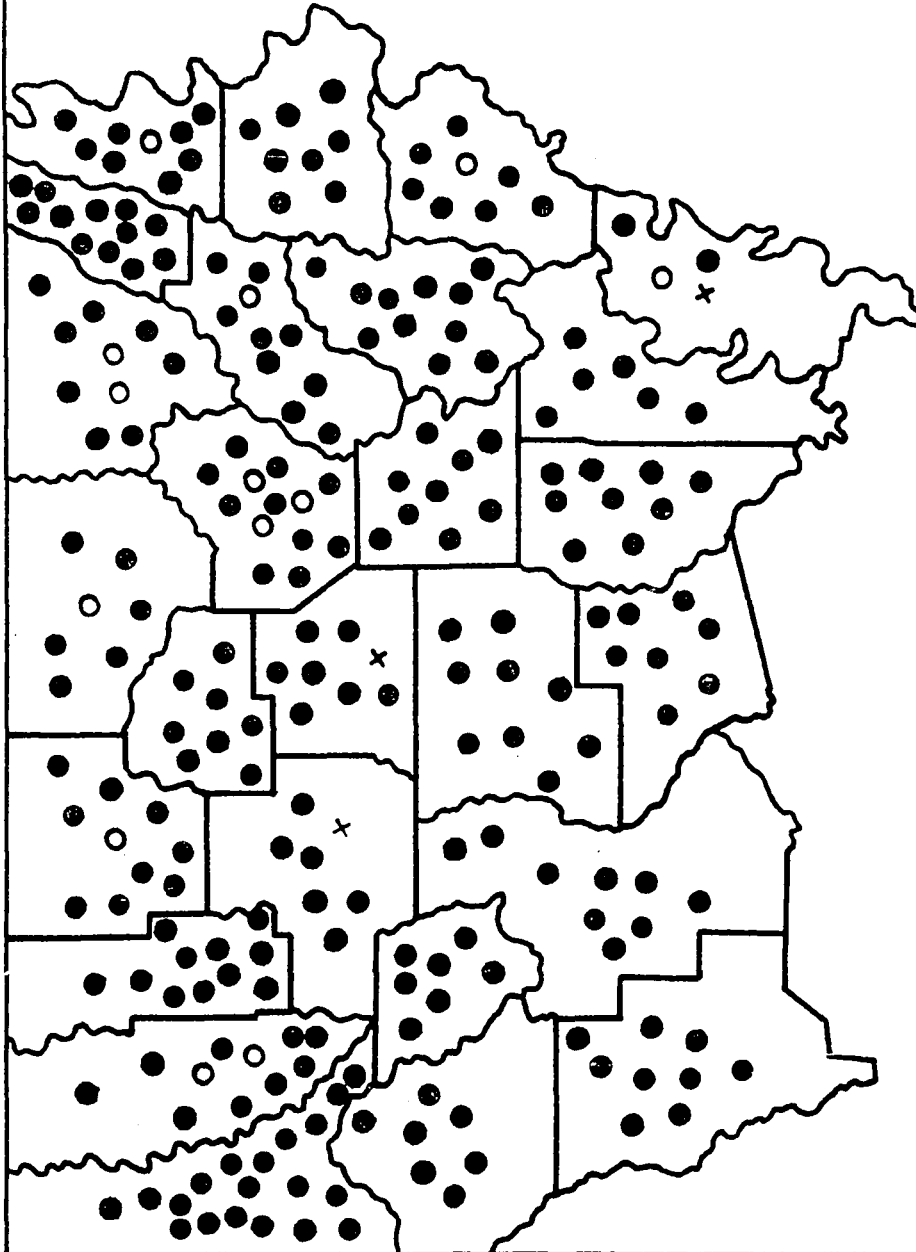
The two words listed under others were used once each in Concordia and Jackson parishes by older adults.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0607

Bag attached to horse's  
head to feed him

- feed bag 92%
- nose bag 7%
- + others 1%
- feed pouch
- feeder



## MAP 0608

Kurath<sup>26</sup> says that sty is a fairly common word in coastal New England. It was found 13 times in this area, used almost exclusively by older people: Caddo, 2; Bossier, 1; Catahoula, 1; East Carroll, 3; Madison, 1; Morehouse, 1; Natchitoches, 1; Ouachita, 1; Richland, 2.

The map shows that hog pen and pig pen are pre-dominant.

---

<sup>26</sup>  
p. 21.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0608

Enclosure for pigs  
or hogs

70%

22%

8%

● hog pen

○ pig pen

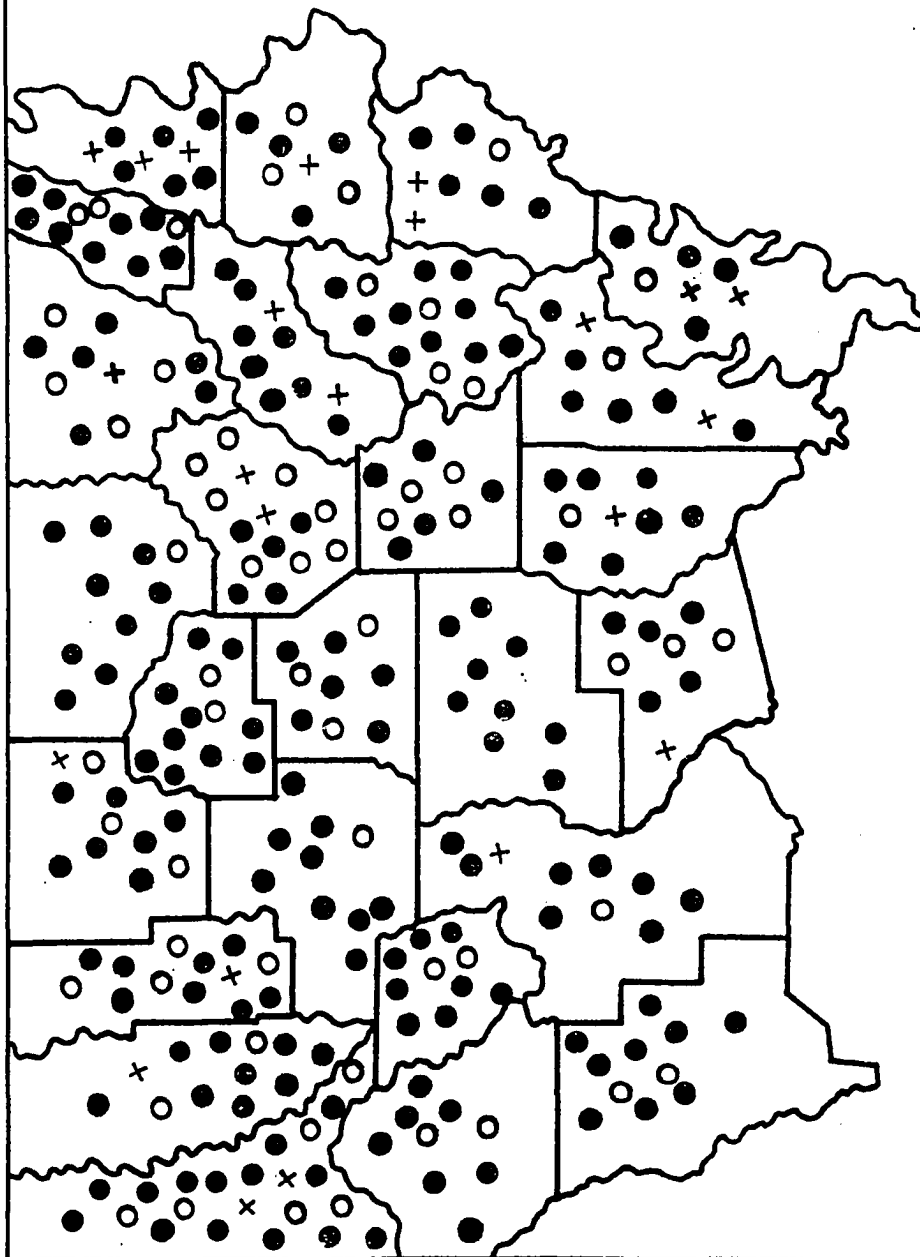
+ others

sty

pen

hog lot

hog house



# A WORD ATLAS OF NORTH LOUISIANA

Map 0609

Rope with loop for  
catching animals

56%

38%

6%

● lariat

○ lasso

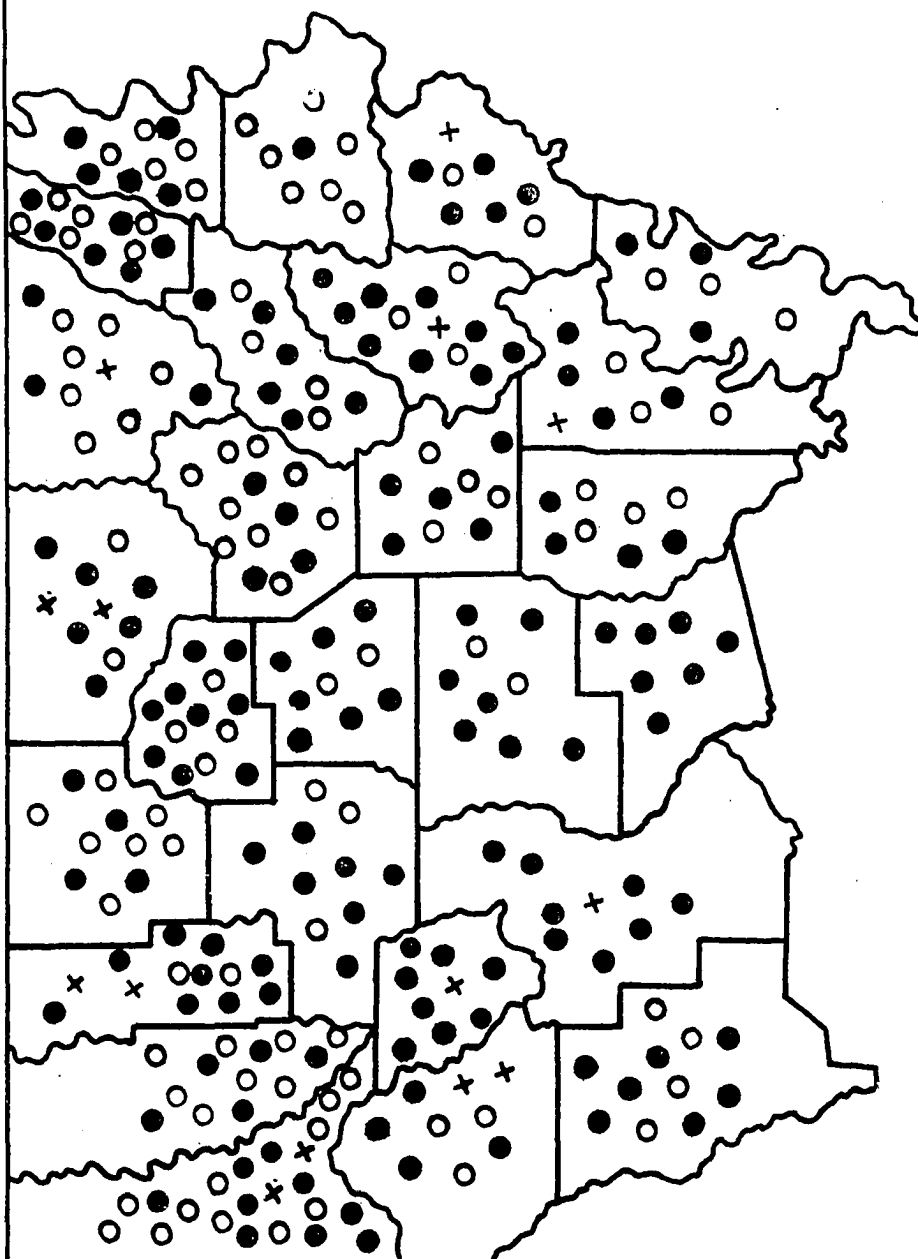
+ others

rope

catch rope

looping rope

snare





## MAP 0610

Kurath<sup>27</sup> says that barn yard is regularly found north of the Potomac and barn lot to the south. However, in the South barn yard is used in scattered fashion. It is the usual Midland term. In the use of this term north Louisiana is more Southern than Midland.

---

<sup>27</sup>  
p. 55.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0610

Yard or enclosure  
about the barn

47%

23%

30%

● barn lot

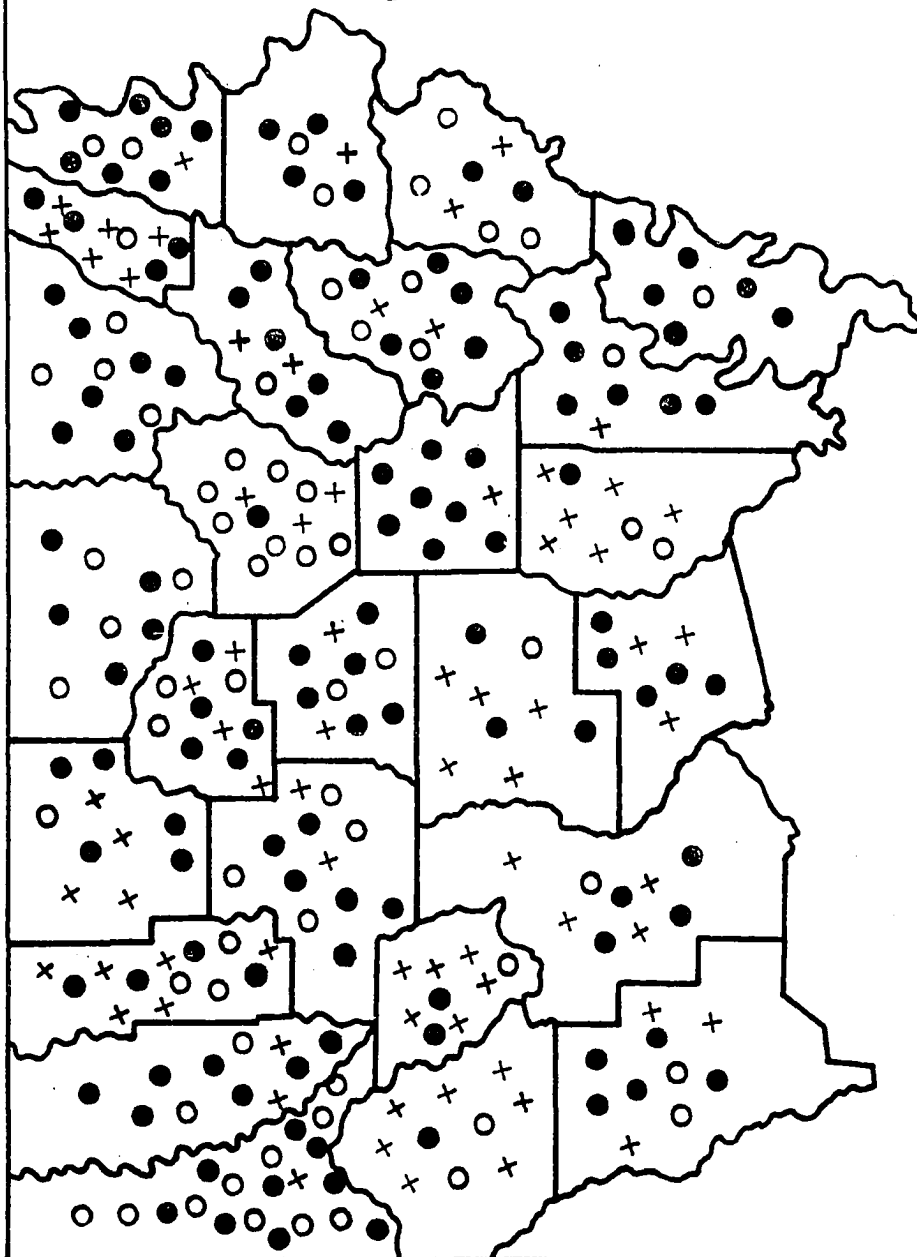
○ barn yard

+ others

cow lot

lot

cow pen



## MAP 0611

The map is self-explanatory. Most of the informants who use girth pronounced it as if it were spelled girt.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0611

Band that holds the  
saddle on the horse

79%

6%

15%

● girth

○ cinch

+ others

belly band

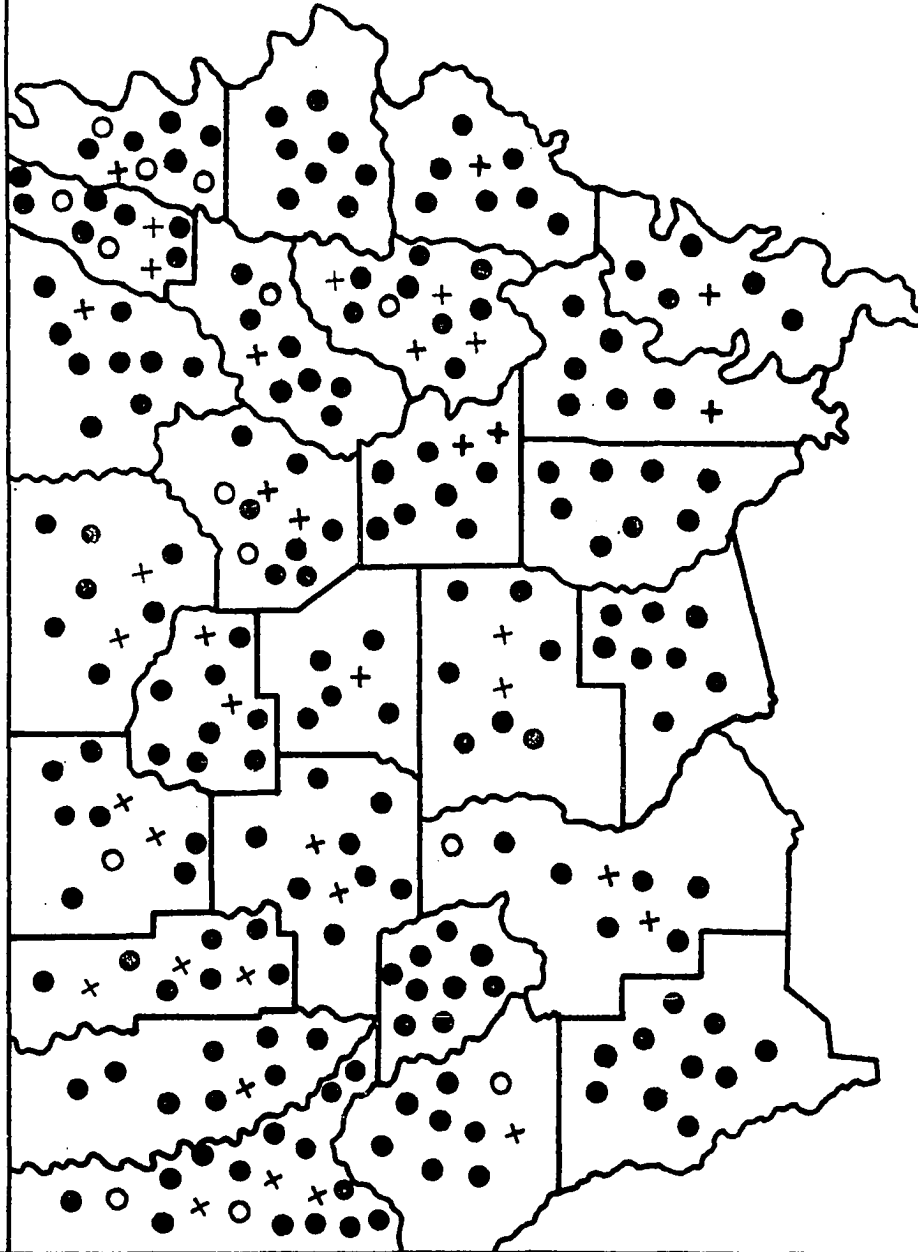
girdle

band

belly strap

padded band

strap



## MAP 0612

Kurath<sup>28</sup> says that corn crib is used in the Midland area and is shortened to crib in North Carolina and the Tidewater of Virginia (south of the James) and in South Carolina. As is to be expected, crib was found 67% of the time in this north Louisiana area.

---

28  
p. 54.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0612

Place where corn is stored

67%

19%

14%

● crib

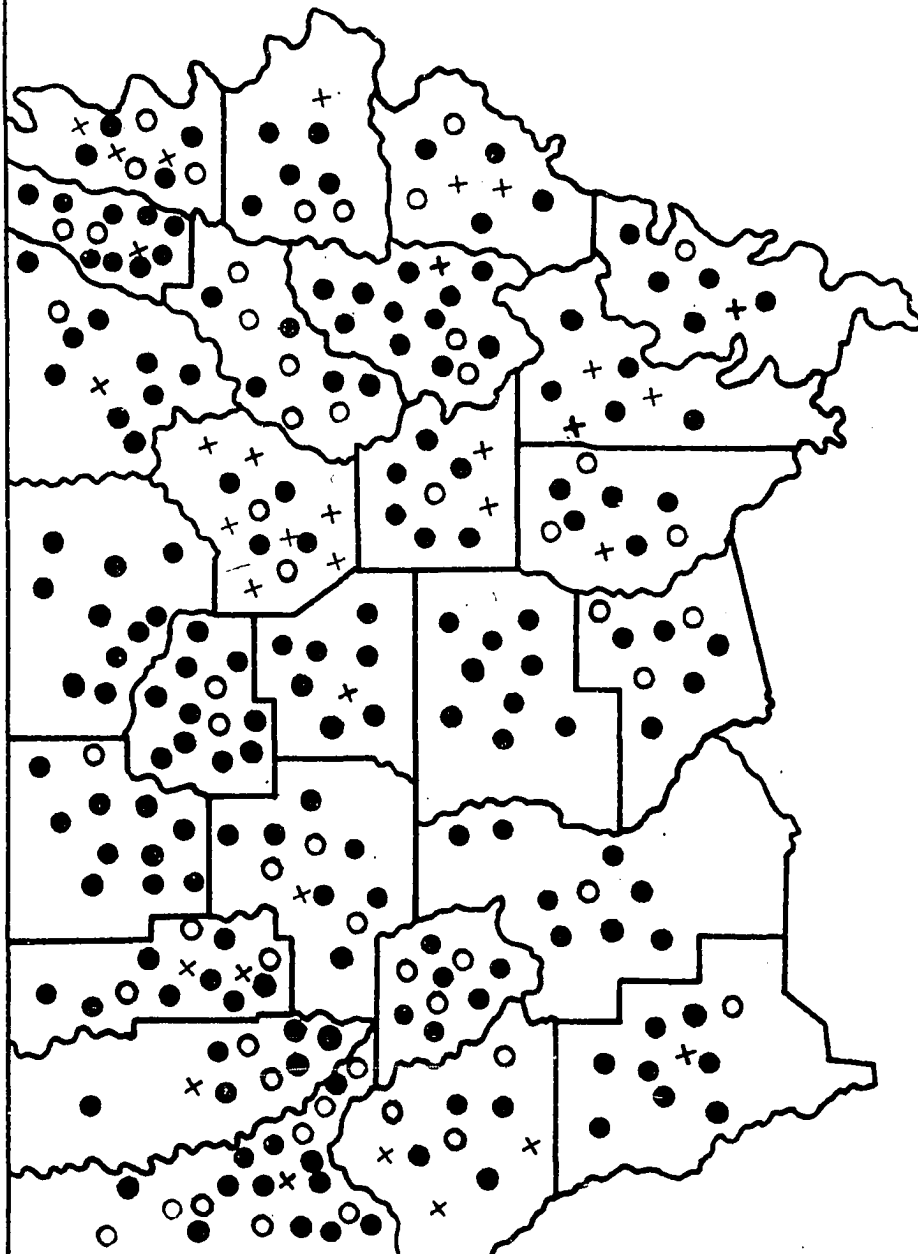
○ corn bin

+ others

barn

silo

granary



## MAP 0613

The map is self-explanatory. The various terms listed under others indicate that tools and wood may be stored in odd places.

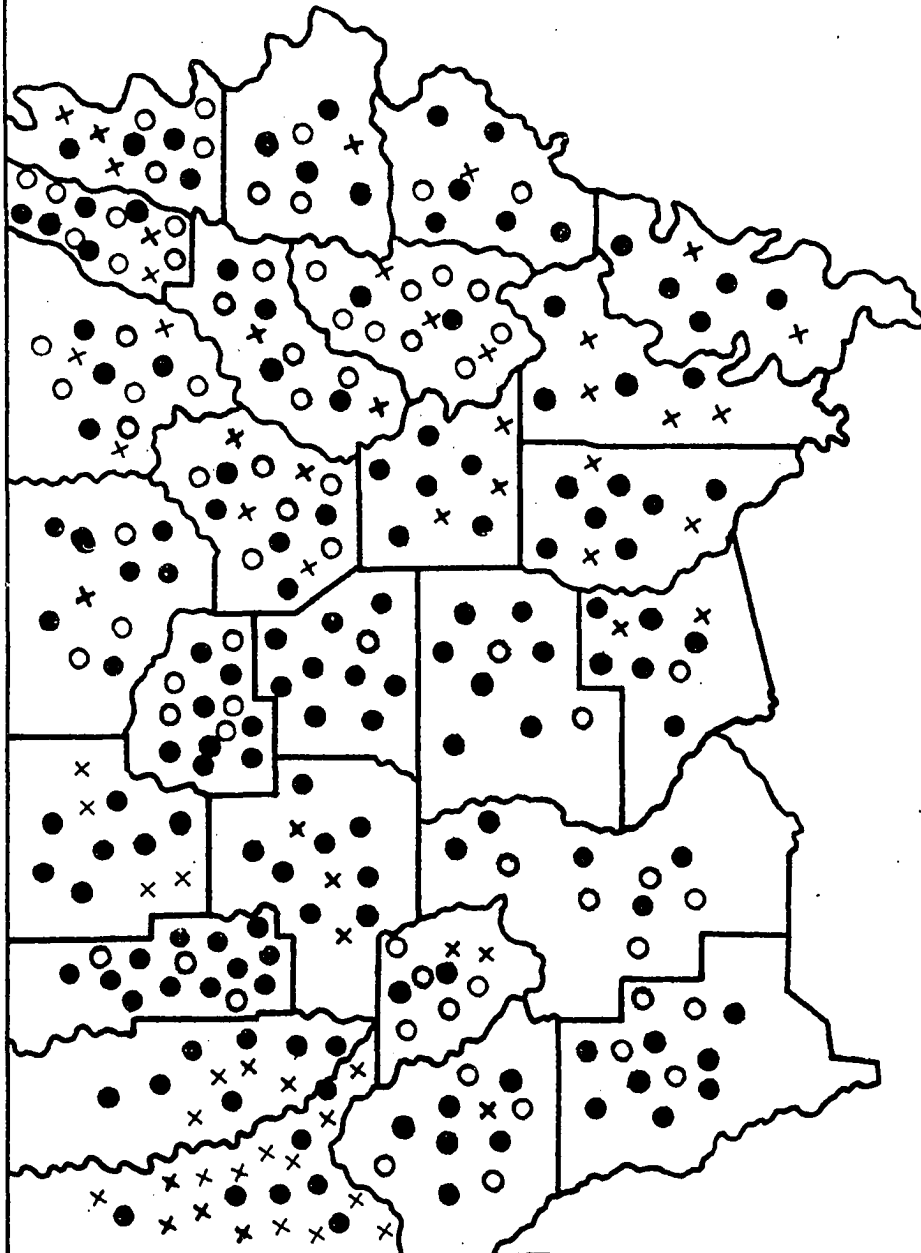
# A WORD ATLAS OF NORTH LOUISIANA

Map 0613

Shed for wood, tools,  
etc.

● woodshed 53%  
○ tool shed 26%  
+ others 21%

tool house  
tool shop  
smoke house  
store room  
shop  
garage  
utility house





## MAP 0614

Kurath<sup>29</sup> says that whet rock is common in the South and South Midland and whet stone in the North and North Midland. However, whet stone is used to some extent throughout the whet rock area. The map indicates that the use of both terms is also common in north Louisiana.

---

<sup>29</sup>  
p. 60.

# A WORD ATLAS OF NORTH LOUISIANA

Map 06114

Flat piece of stone  
to sharpen knives

- whet rock 67%
- whet stone 20%
- ★ grinding stone 8%
- + others 5%

knife sharpener

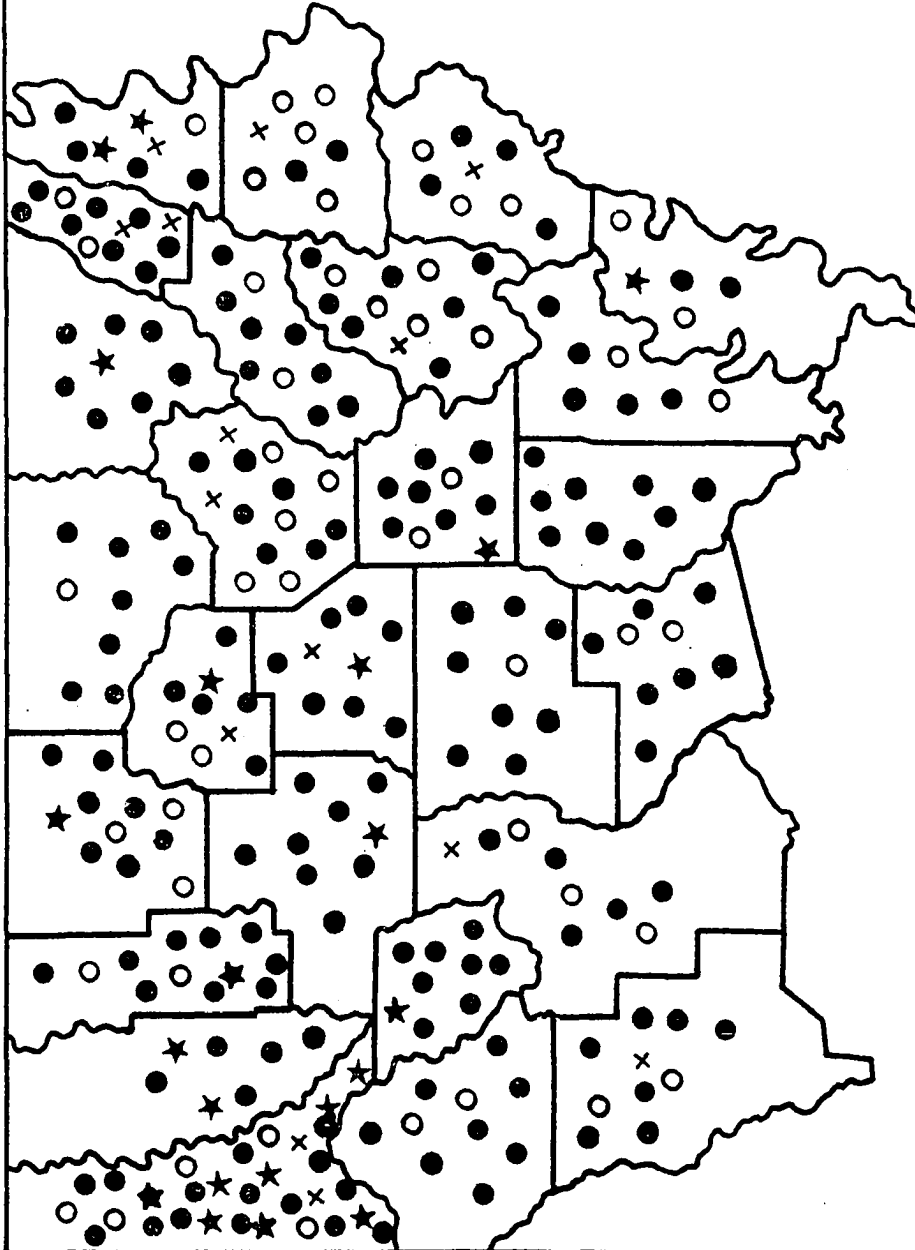
hone

carborundum

flint

file

emery wheel



## MAP 0615

See comments on preceding map. The usage in this area is reversed in case of the larger stone. On Map 0614 the figure shows 67% using rock; on this one 65% use stone.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0615

Round stone that  
revolves to sharpen  
axes

● grind stone 65%

○ grind rock 18%

+ others 17%

emery wheel

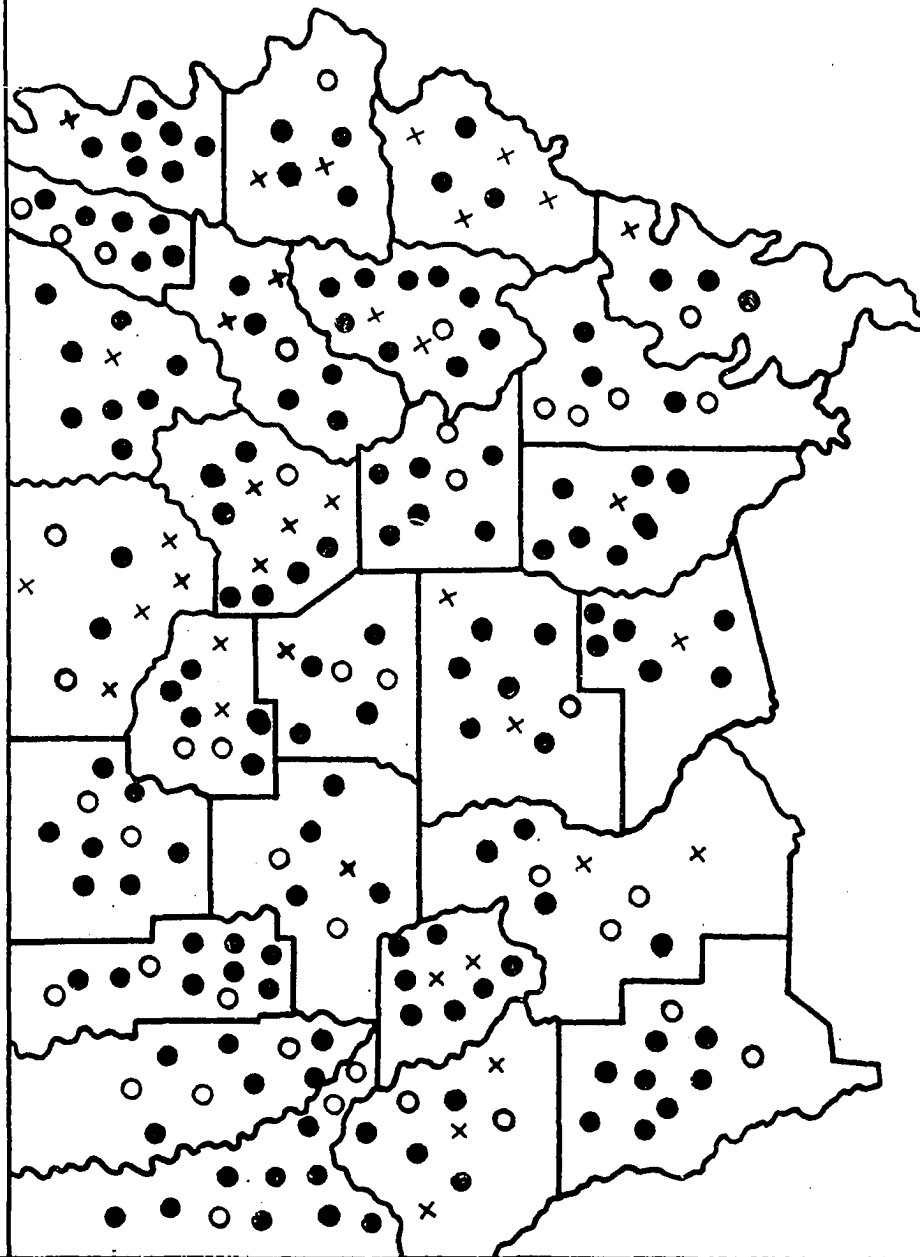
whetrock

ax grinder

sharpening stone

grinding wheel

vice



## MAP 0616

Kurath<sup>30</sup> says that saw horse, often shortened to horse, is common in the Eastern states. Wood rack is found in Ohio. The map indicates that nearly all the informants used saw horse or horse. Wood rack, listed under others, appeared 10 times as follows: Bienville, 1; Bossier, 1; Caddo, 1; Caldwell, 1; Grant, 2; Jackson, 2; Richland, 1; and Union, 1.

---

<sup>30</sup>  
p. 59.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0616

Wooden rack for sawing  
planks

● saw horse 62%

○ horse 26%

+ others 12%

wood rack

wooden horse

work horse

sawing rack

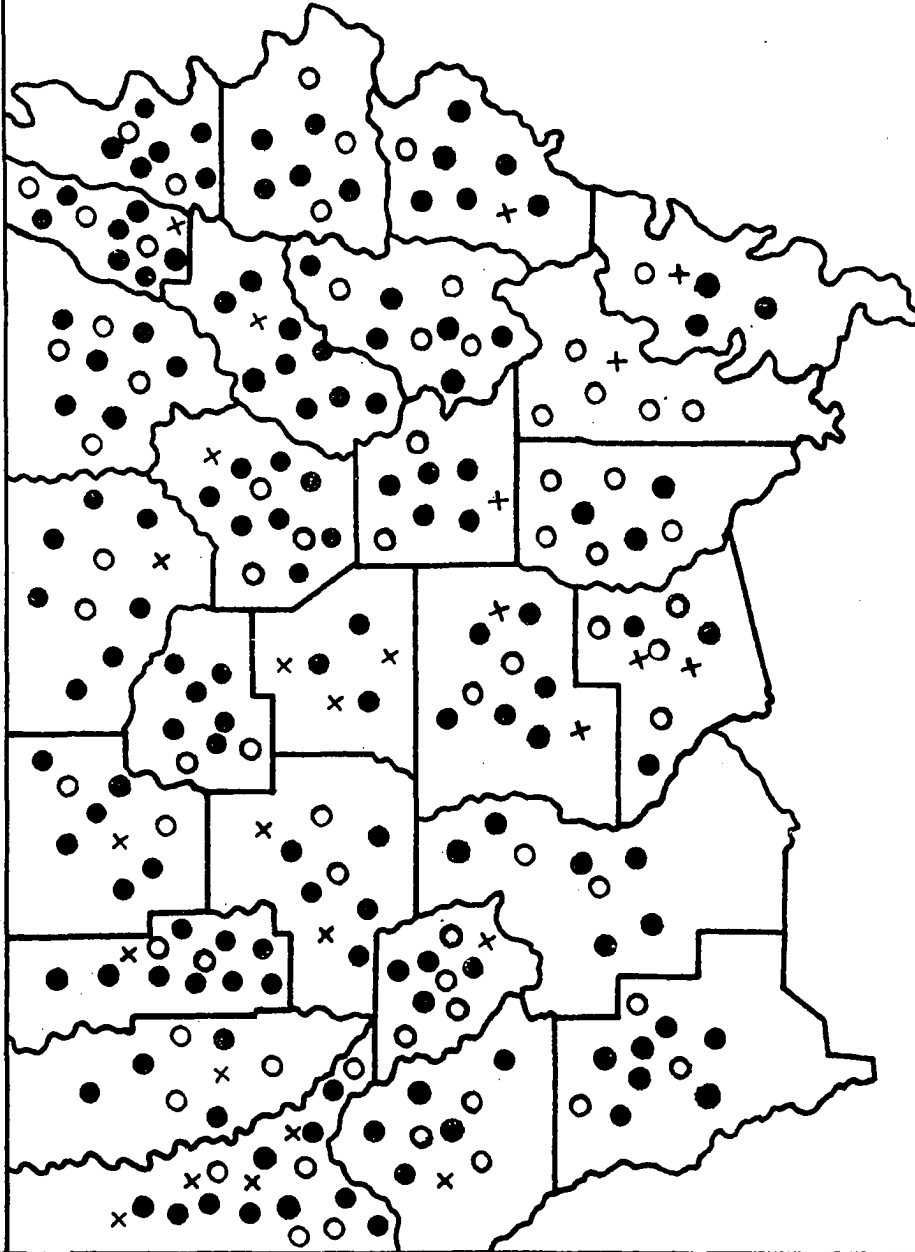
lumber bench

work bench

trussel bench

carpenter horses

dogs



## MAP 0701

Kurath<sup>31</sup> gives the list of usual terms for this concept as armful, arm load, load, or turn of wood. The Midland term is arm load and load; the Southern area has turn of wood. The map shows that the Midland term is predominant in north Louisiana.

---

<sup>31</sup>  
p. 57.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0701

Amount of wood you  
can carry at one  
time in both arms

80%

8%

12%

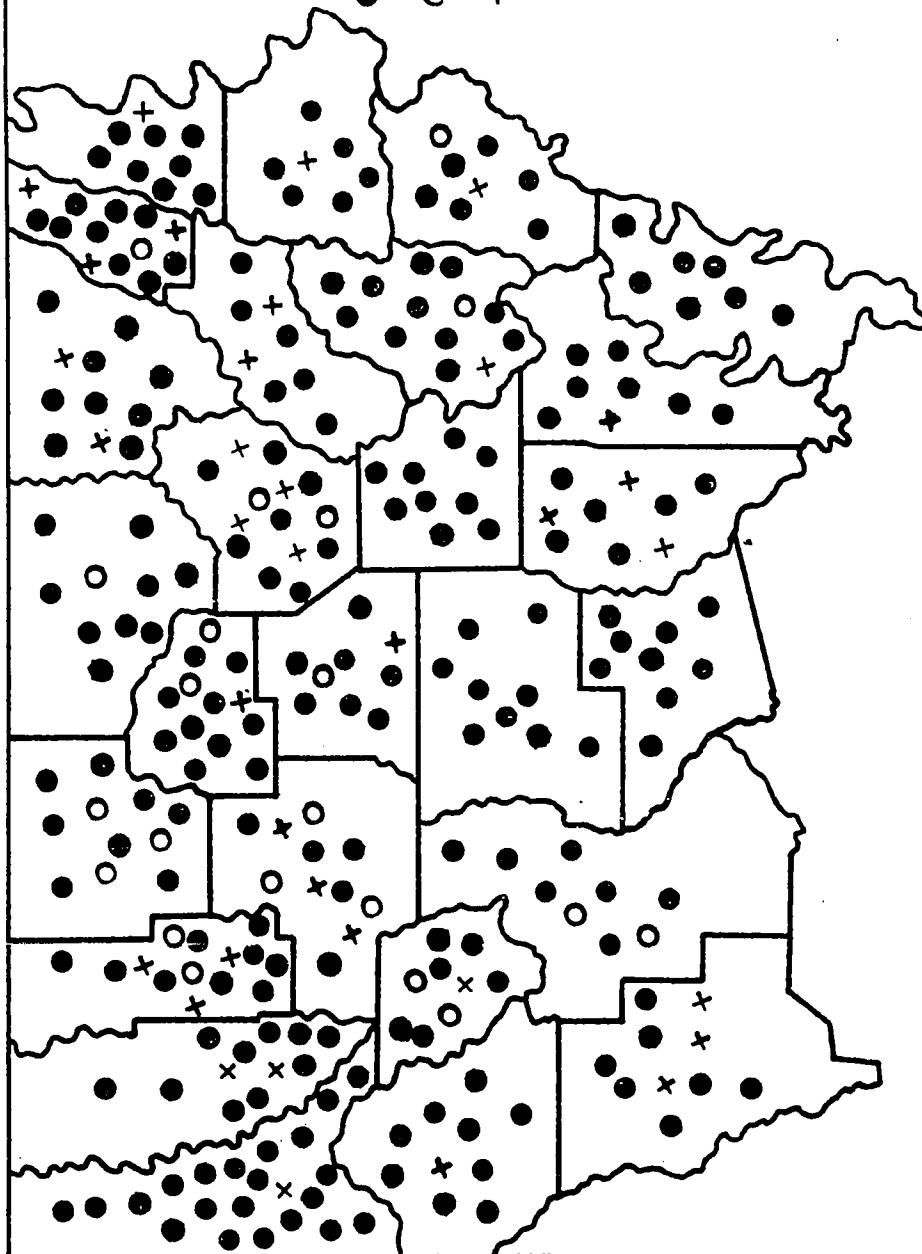
● armload

○ turn

+ others

armful

load





MAP 0702

Only 111 informants answered this question. Nearly all of them were adults.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0702

Wooden device for  
sawing logs for  
firewood

40%

40%

20%

● saw horse

○ wood rack

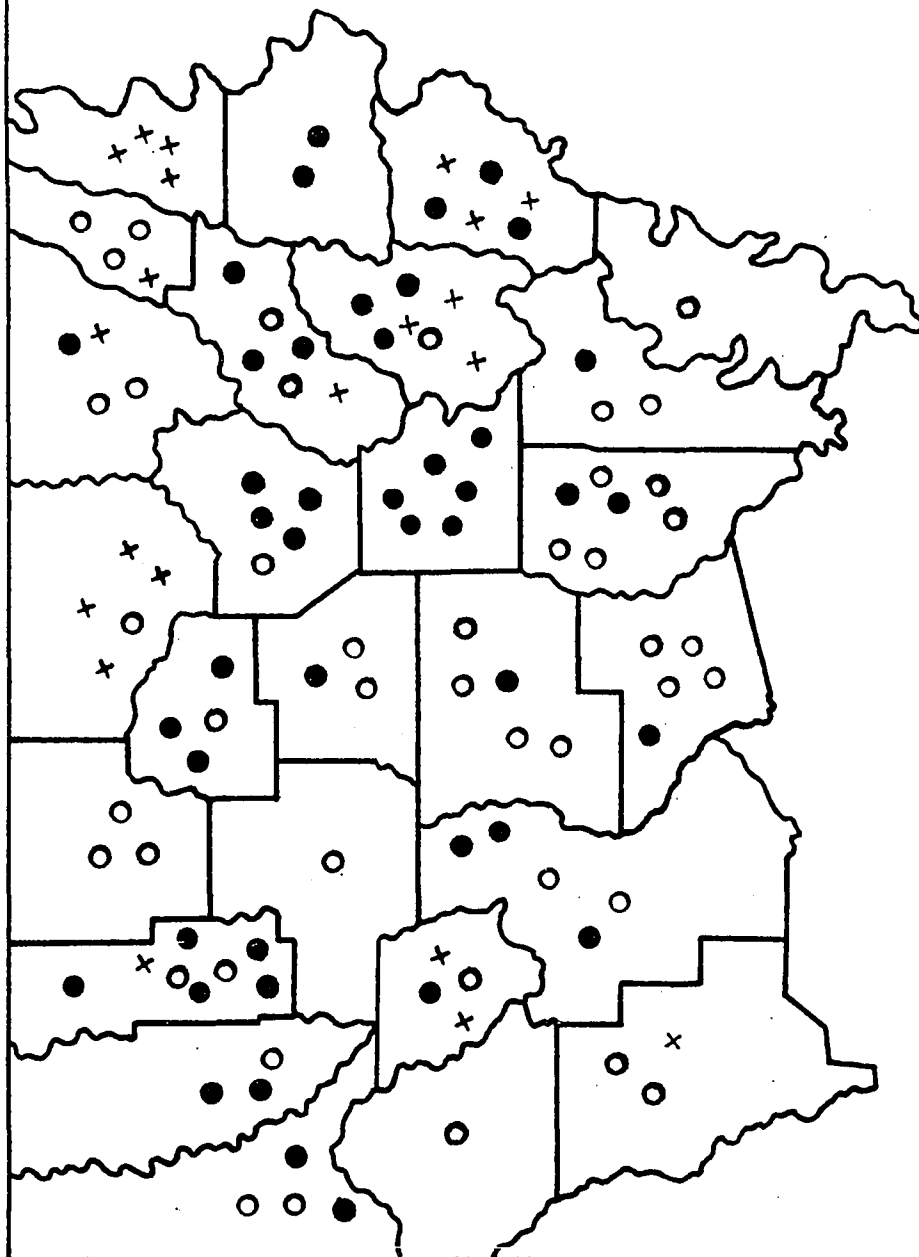
+ others

saw rack

saw buck

wood horse

wedge



## MAP 0703

Kurath<sup>32</sup> gives fills and thills as the New England terms and shafts as the Midland and Southern. He says that shafts is usually pronounced as shaffs or shavs. The informants were uniform in their use of the Midland-Southern term shafts. Fills listed under others appeared twice in De Soto and once in Bossier; thills twice in Winn and once in East Carroll.

---

<sup>32</sup>  
p. 17.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0703

Wooden poles (of a  
buggy) between which  
the horse stands

● shaft (shaves) 87%

○ shaft-tongue 7%

+ others 6%

fills

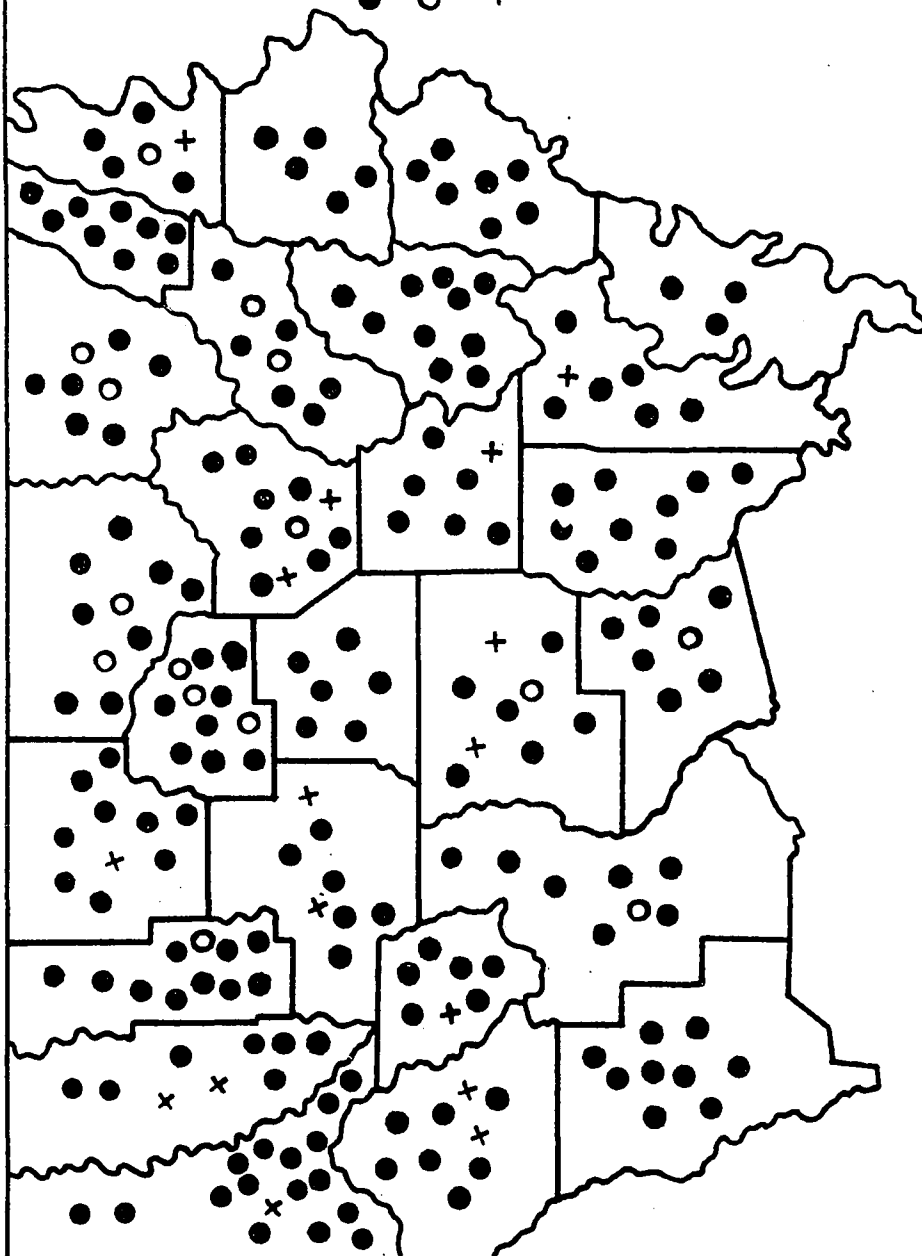
buggy shaft

thrills

forks

pole

bars



## MAP 0704

Bar to which a single horse is hitched

singletree 96%

others 4%

tongue

whippletree

one horse rack

crossbar

Kurath<sup>33</sup> says that singletree is the Midland and Southern term. Whippletree is found in New England. The figures given above show that almost everyone interviewed used the Midland-Southern term. Whippletree occurred once each in Lincoln and Franklin. No map is necessary.

---

<sup>33</sup>  
p. 58.

## MAP 0705

Bar to which two singletrees are attached

doubletree 96%

others 4%

tongue

hitching rail

singletrees

crossbar

According to Kurath,<sup>34</sup> the term to be expected is doubletree. The figures given above show that 96% of the informants used doubletree.

---

<sup>34</sup>  
p. 58.

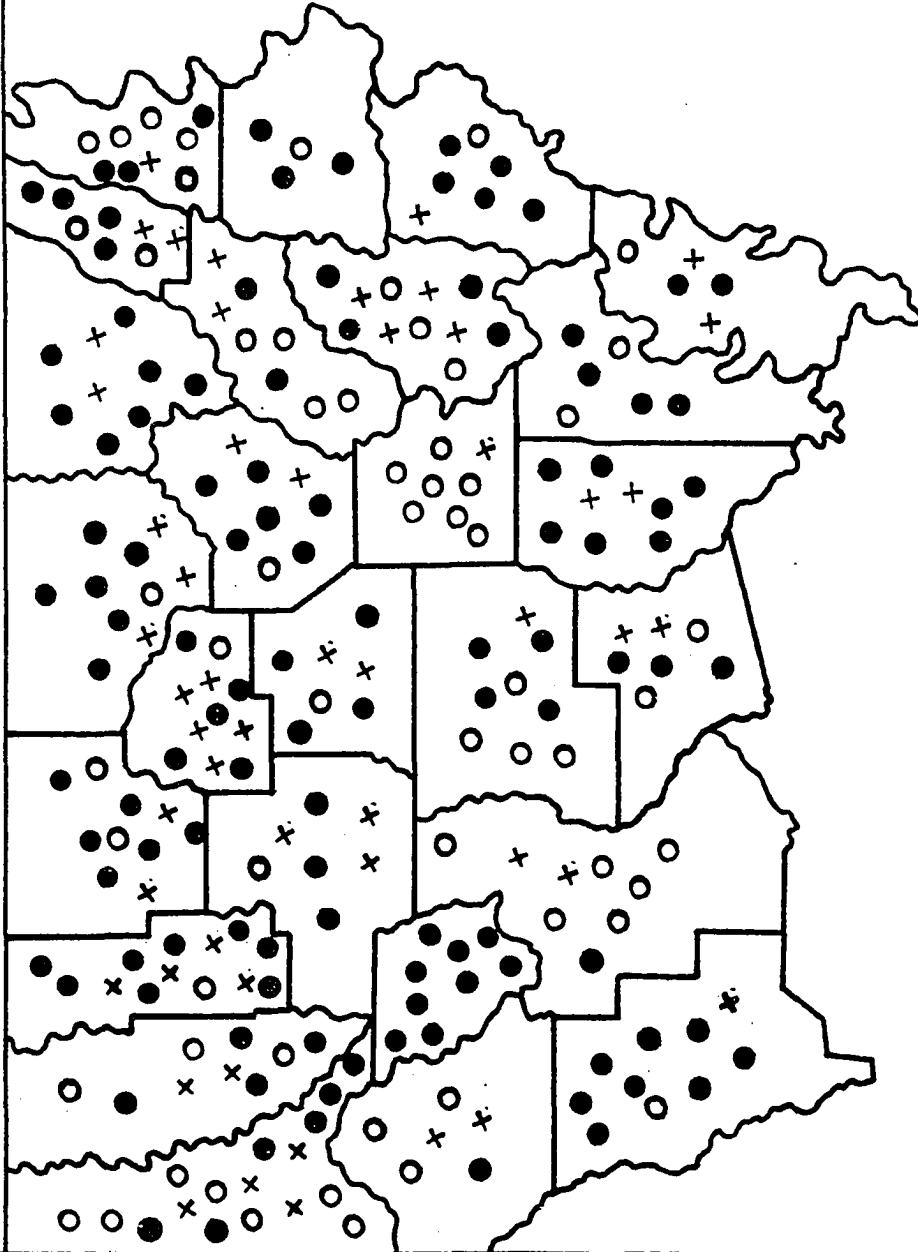
# A WORD ATLAS OF NORTH LOUISIANA

Map 0706

Rope device on horse's  
head --- used to  
control a wild horse  
or to lead him

● halter 51%  
○ hackamore 26%  
+ others 23%

bridle  
bosal  
lead  
reins  
quarter rope



## MAP 0707

Informants were asked to name all the kinds of saddles they were familiar with. Altogether there were 411 responses; some informants gave several; some, none. Men named many more kinds than did women.



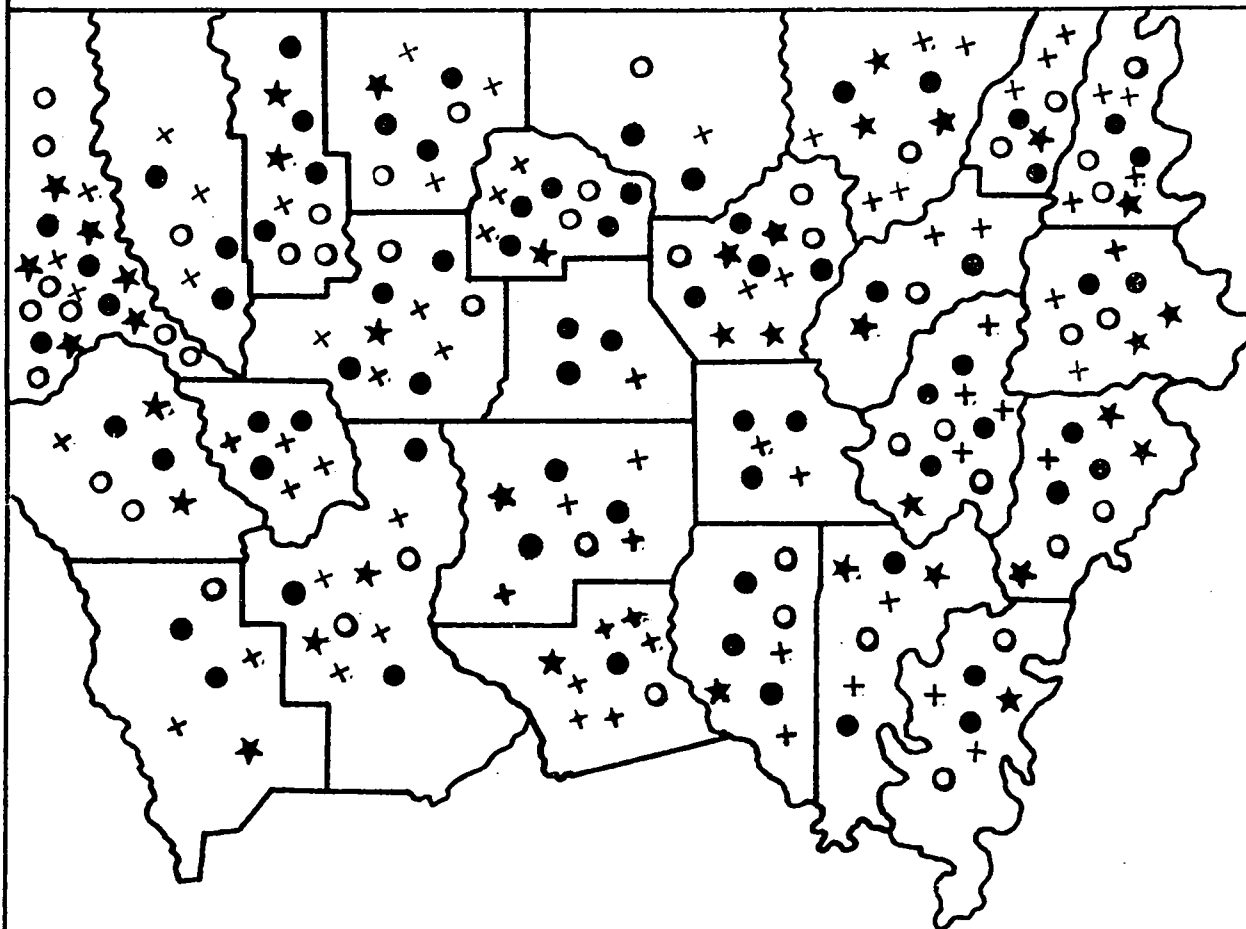
# A WORD ATLAS OF NORTH LOUISIANA

Map 0707

Kinds of saddles (each  
mark represents  
2 answers.)

● side saddle	33%
○ Western saddle	20%
★ English saddle	16%
+ others	31%

roping saddle  
riding saddle  
army saddle  
racing saddle  
double saddle  
Mexican saddle  
horn saddle  
work saddle  
Eastern saddle



## MAP 0708

Waste food to be fed to pigs

slop 96%

others 4%

swill

scraps

garbage

waste food

Kurath<sup>35</sup> gives swill as the Northern word and slop as the Eastern. Slop is used in Midland and in Southern areas. The figures above show that north Louisiana ran true to form. Swill was found twice in Caddo and once in Concordia.

---

35  
p. 13.

## MAP 0709

Kurath<sup>36</sup> says that croker sack is used in the Virginia Piedmont and in South Carolina and Georgia, tow sack is used in North Carolina. Gunny sack is found in the Ohio Valley. The map shows that most informants used tow sack and croker sack. Gunny sack, listed under others, appeared 23 times: Bienville, 1; Caddo, 3; Caldwell, 2; Concordia, 1; East Carroll, 1; Franklin, 1; La Salle, 1; Madison, 2; Ouachita, 4; Sabine, 1; Tensas, 1; Webster, 2; West Carroll, 2; Winn, 1. It was used almost exclusively by the older adults.

---

<sup>36</sup>  
p. 57.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0709

Large sack made of  
burlap

● tow sack 53%

○ croker sack 28%

+ others 19%

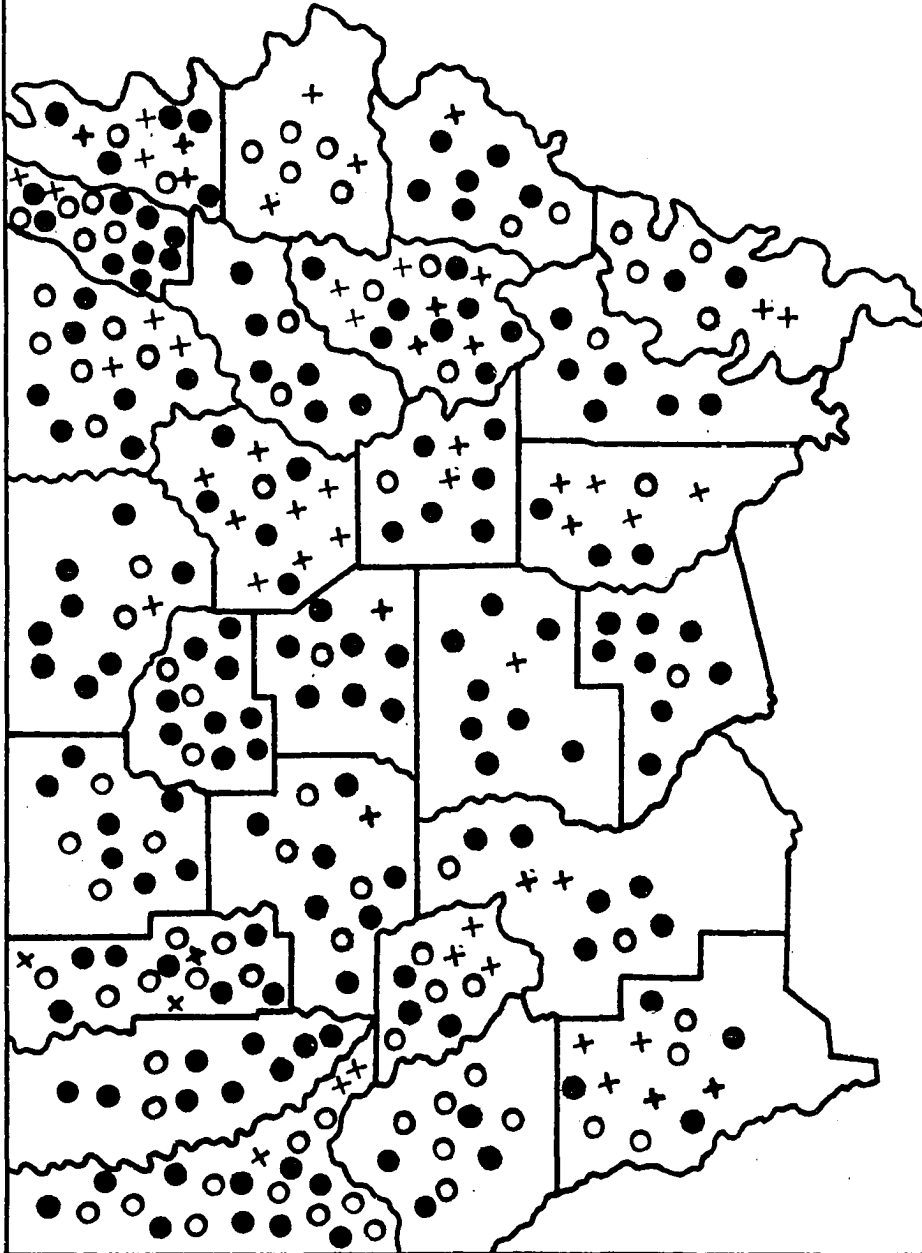
gunny sack

feed sack

grass sack

corn sack

burlap sack



# A WORD ATLAS OF NORTH LOUISIANA

Map 0710

Outer working garment

81%

11%

8%

● overalls

○ coveralls

+ others

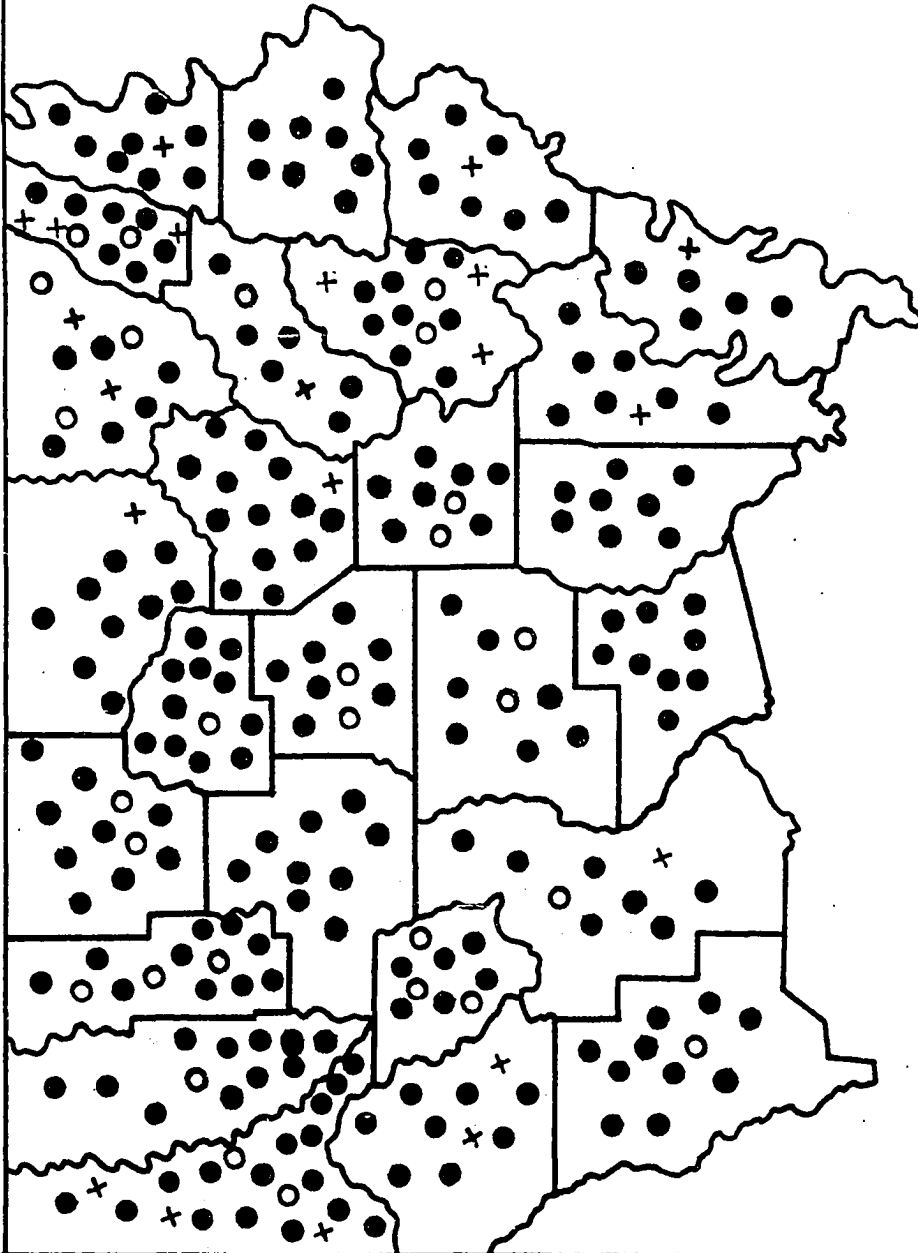
levis

blue jeans

work clothes

khakis

overpants



## MAP 0711

Since pirogue and batteau are common terms in south Louisiana their distribution is plotted on a separate map. The areas of concentration are easily located. On the regular map, both are listed under others. Kurath<sup>37</sup> says that batteau was widely used in some of the Eastern states, especially in the Carolinas.

---

<sup>37</sup>  
p. 60.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0711

Small boat used on  
a river

41%

18%

41%

● canoe

○ boat

+ others

pirogue (see 0711 B)

skiff

rowboat

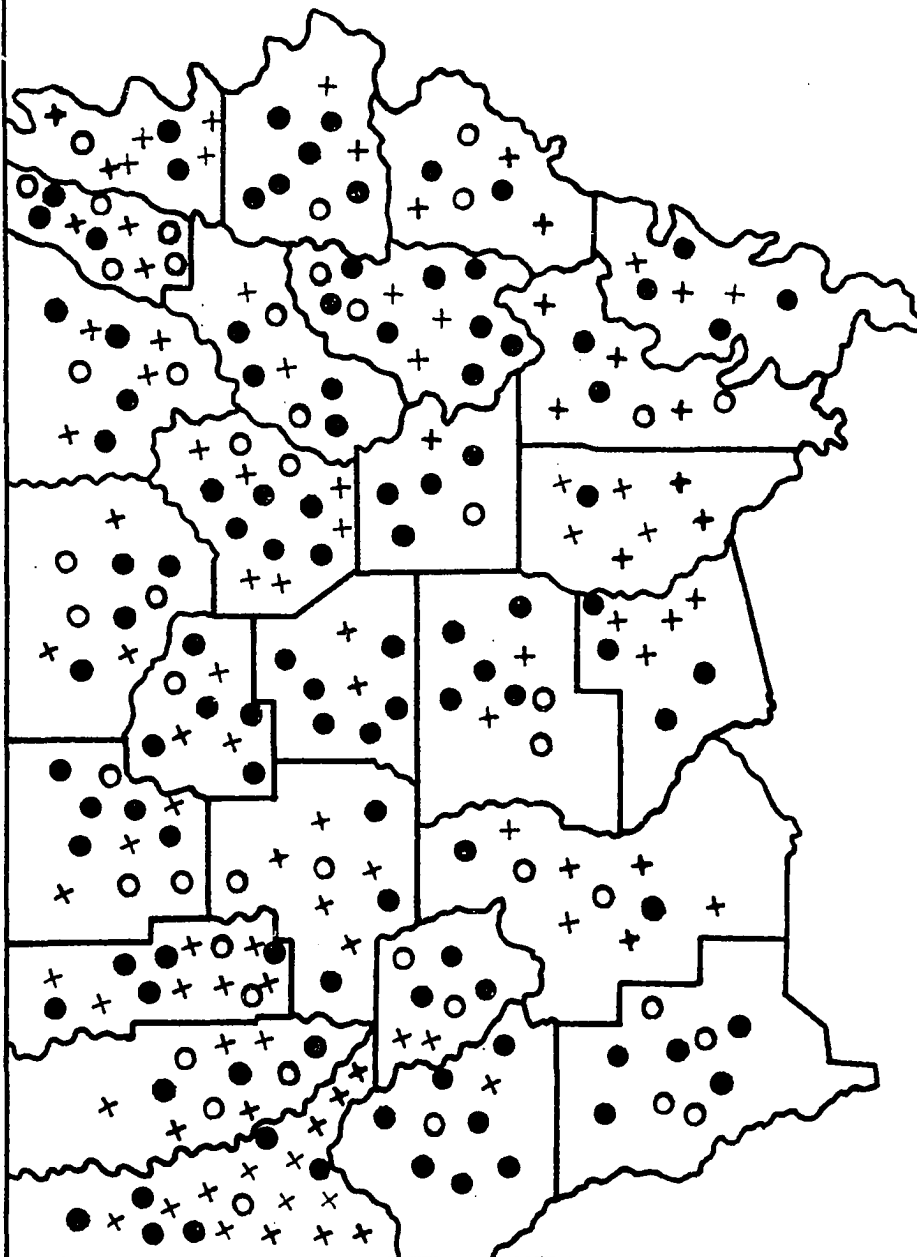
bateau (see 0711 B)

paddle boat

dugout

barge

dog-drowner



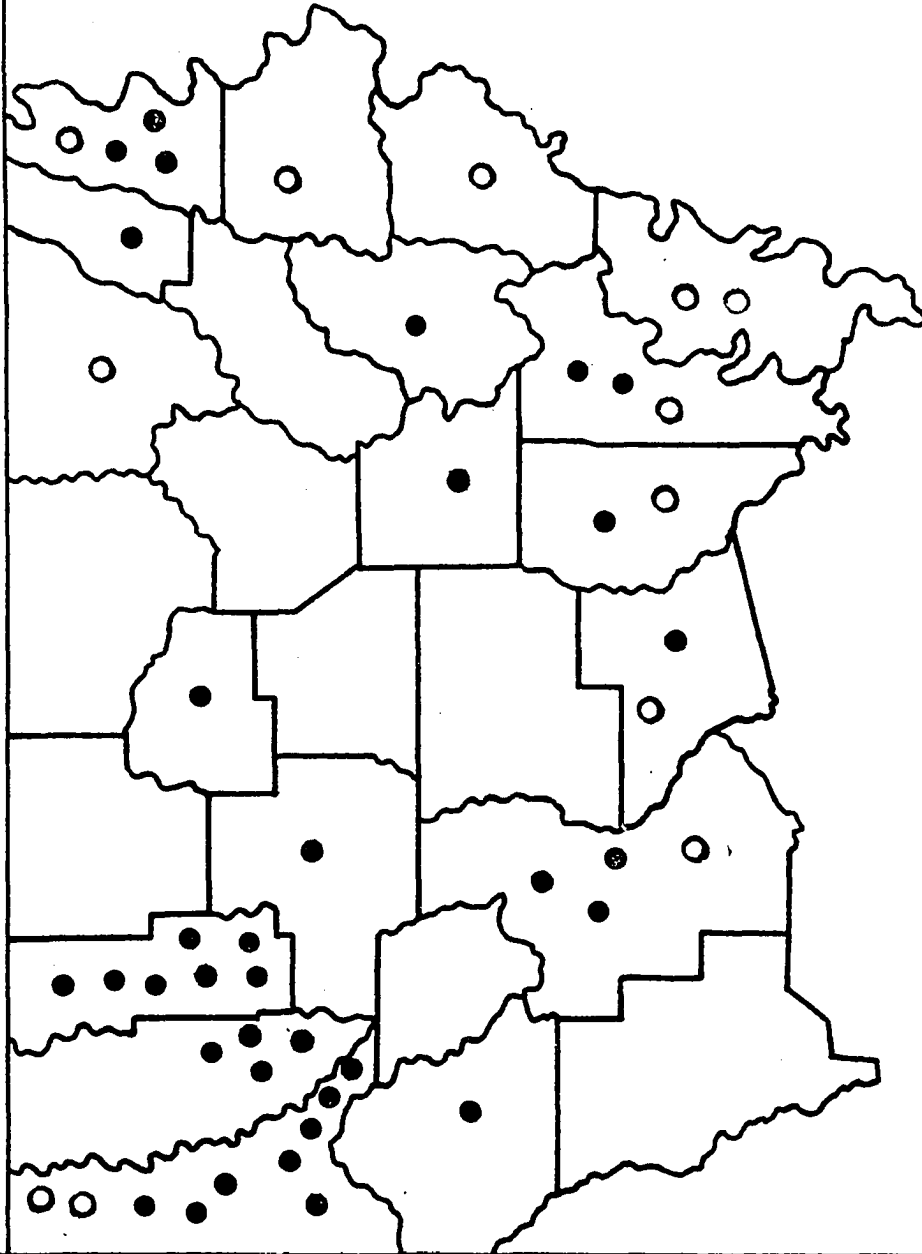
A WORD ATLAS OF NORTH LOUISIANA

Map 0711 B

Distribution of the  
terms pirogue and  
bateau

● pirogue

○ bateau





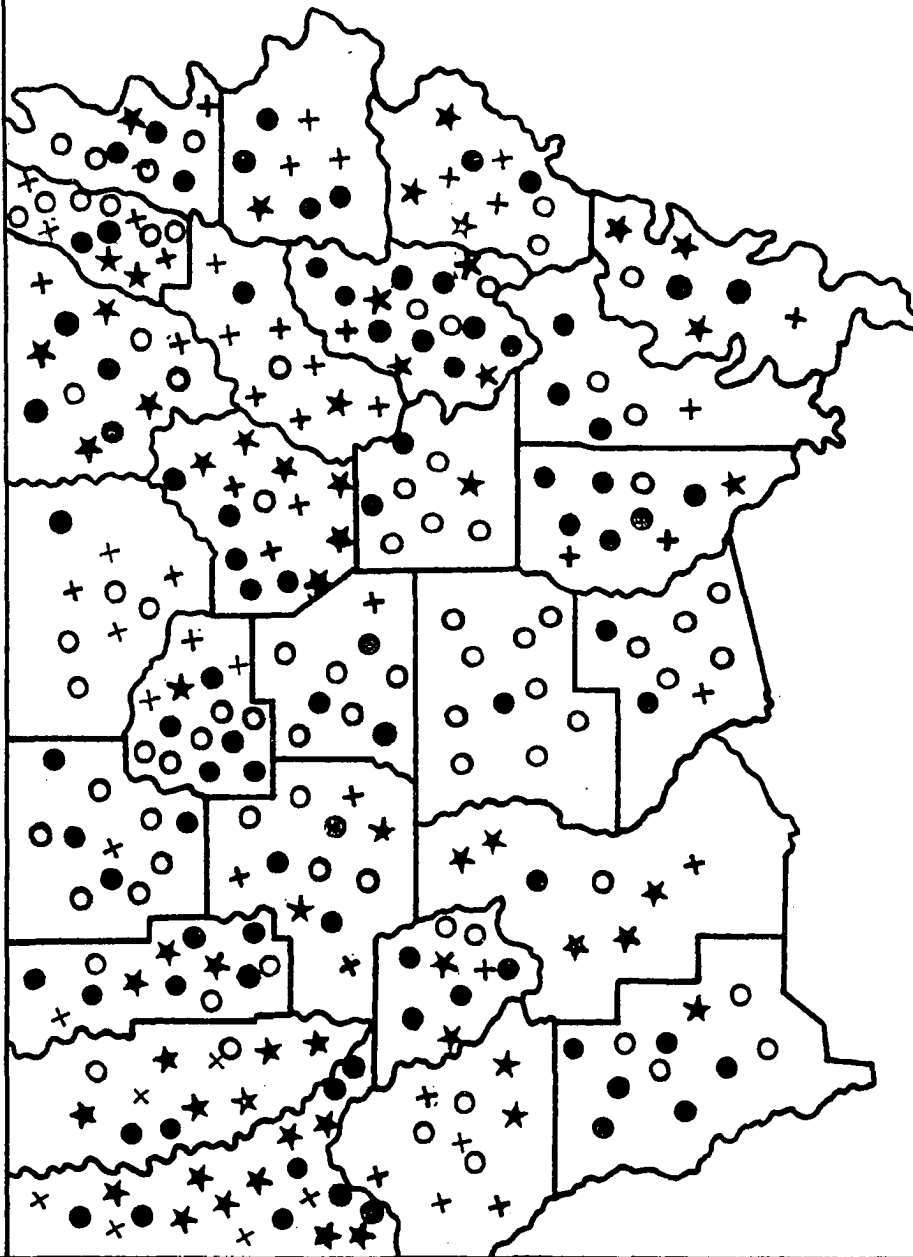
## MAP 0712

Kurath<sup>38</sup> says that privy and backhouse are used everywhere for the outdoor toilet. New England has outhouse; closet is found in the Ohio Valley, toilet in New England, johnny in Virginia. The map shows the great variety of terms still in use for the old-fashioned outdoor toilet. There were 13 informants who used the word johnny; they were the older adults, generally speaking, and were well scattered over the area.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0712

- Outdoor toilet
- privy 30%
  - toilet 30%
  - ★ outhouse 20%
  - + others 20%
- outdoor toilet  
 johnny  
 outdoor house  
 closet  
 the john



## MAP 0713

The old-fashioned safe was used mainly by the older adults. The map shows the great variety of terms used.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0713

Piece of kitchen  
furniture for keeping  
food, dishes, etc.

● safe	40%
○ cupboard	30%
+ others	30%

cabinet

china closet

kitchen table

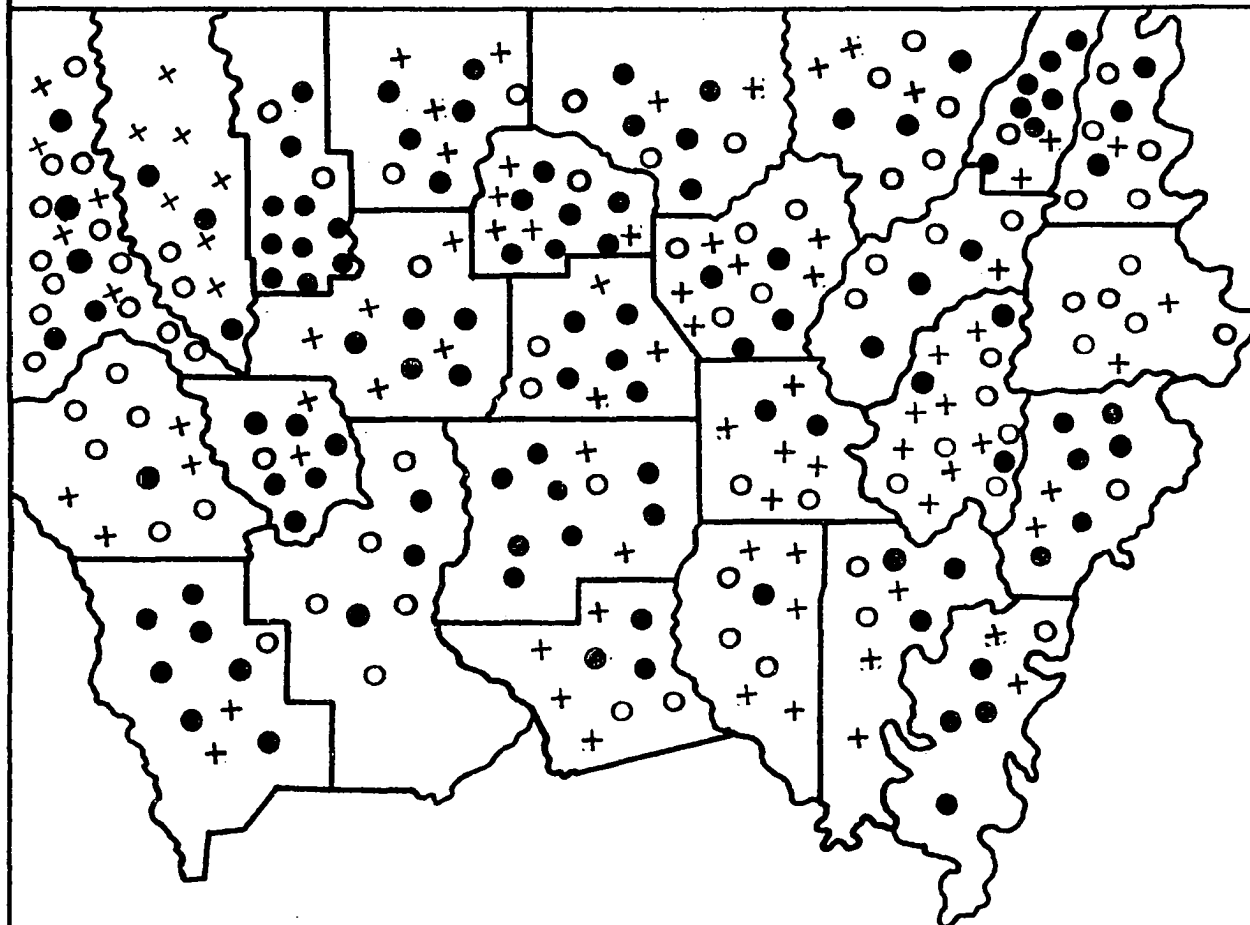
buffet

food shelves

dish cabinet

pantry

sideboard



## MAP 0714

Only 218 informants answered this question; those not answering were mainly young people. Many young people have never really seen a big fire in a fireplace. They frankly said they did not know what the question meant.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0714

Large log burned at  
back of fireplace

91%

7%

2%

● backlog

○ backstick

+ others

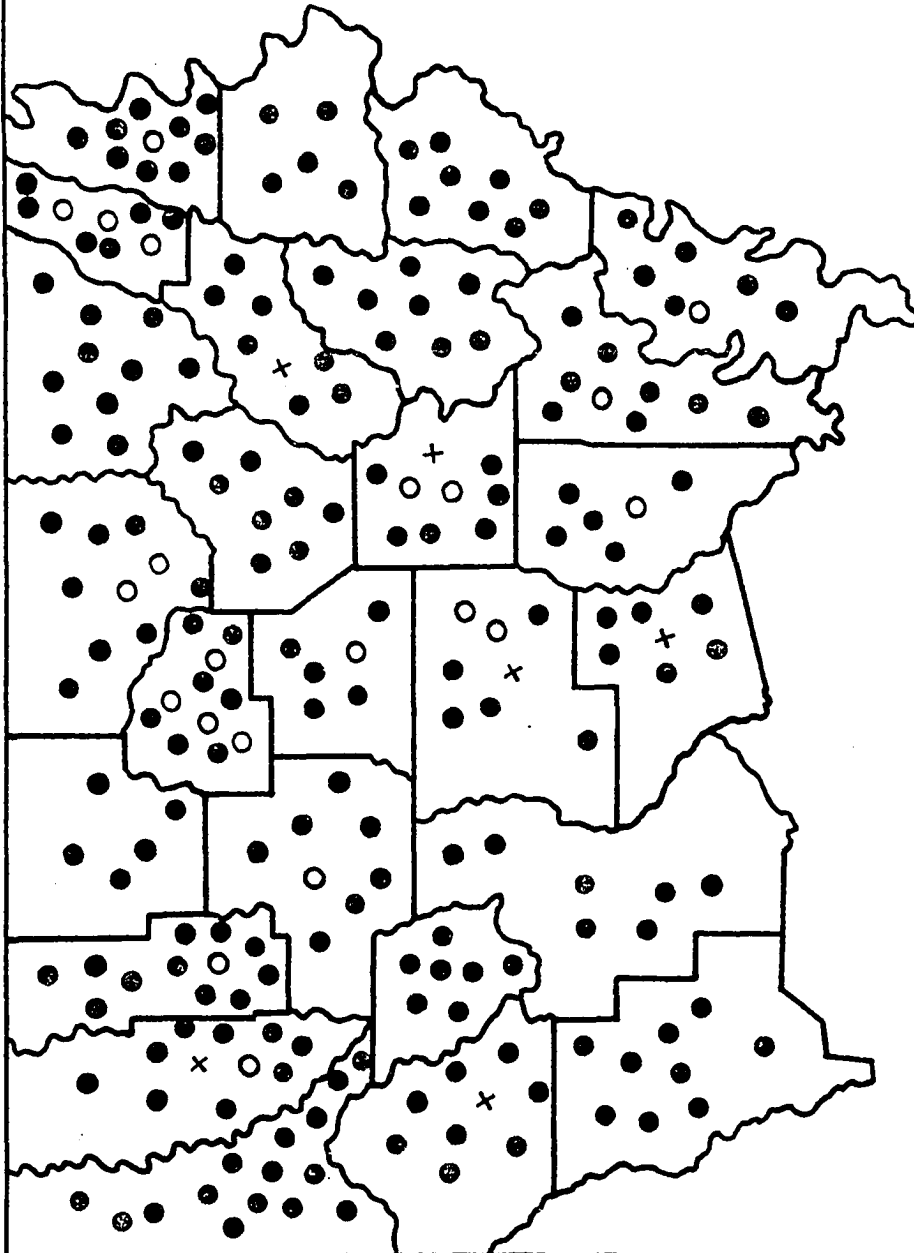
big log

starter log

green wood

blocks

Yule log

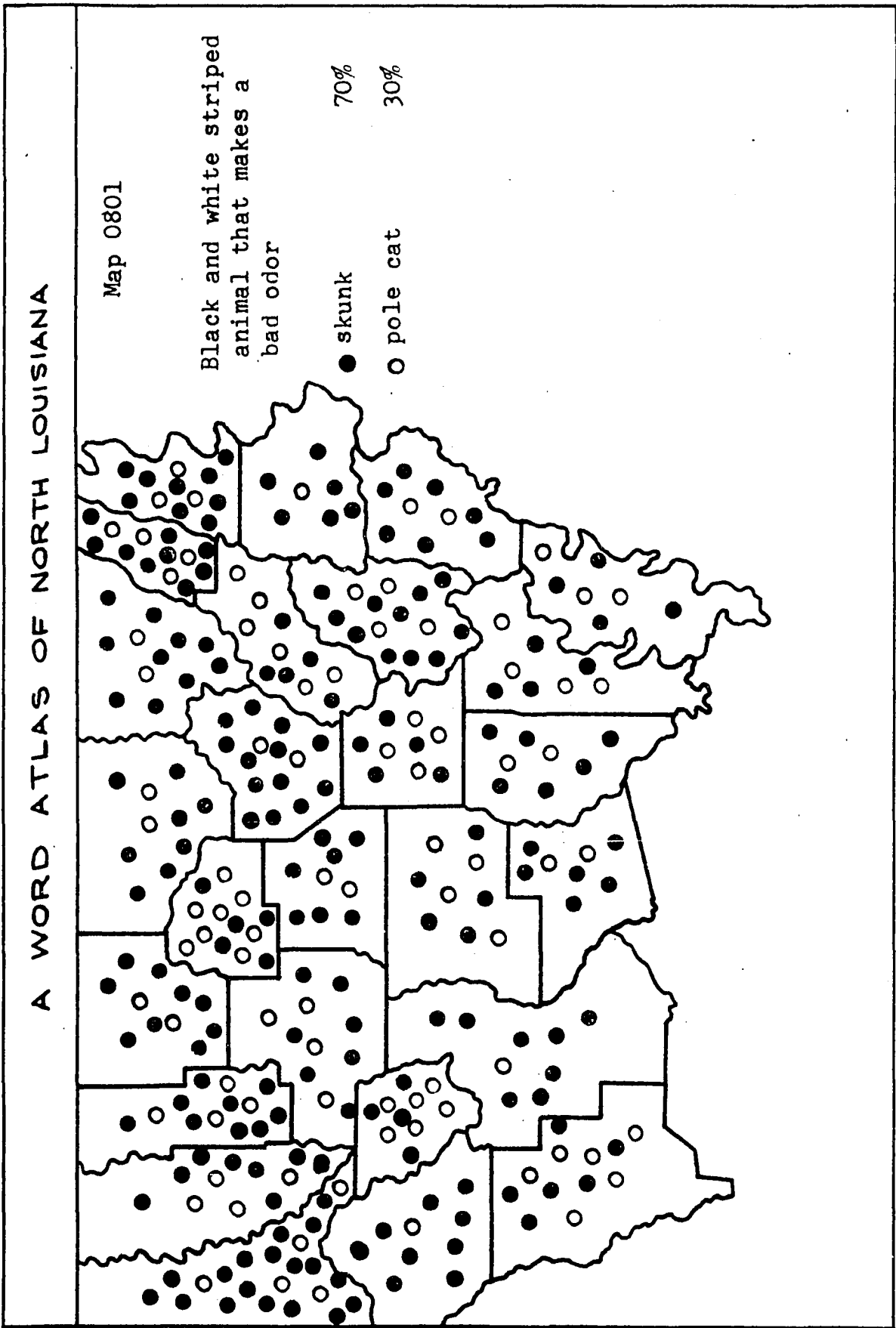


## MAP 0801

According to Kurath<sup>39</sup> the Southern and South Midland term for the skunk is pole cat, but the Northern term skunk through literary usage has made its way even into the South. The map shows that Northern skunk is predominant.

---

39  
p. 74.





## MAP 0802

Kurath<sup>40</sup> says that ground squirrel is the Southern and South Midland term. The map shows that ground squirrel is predominant but chipmunk is crowding it out.

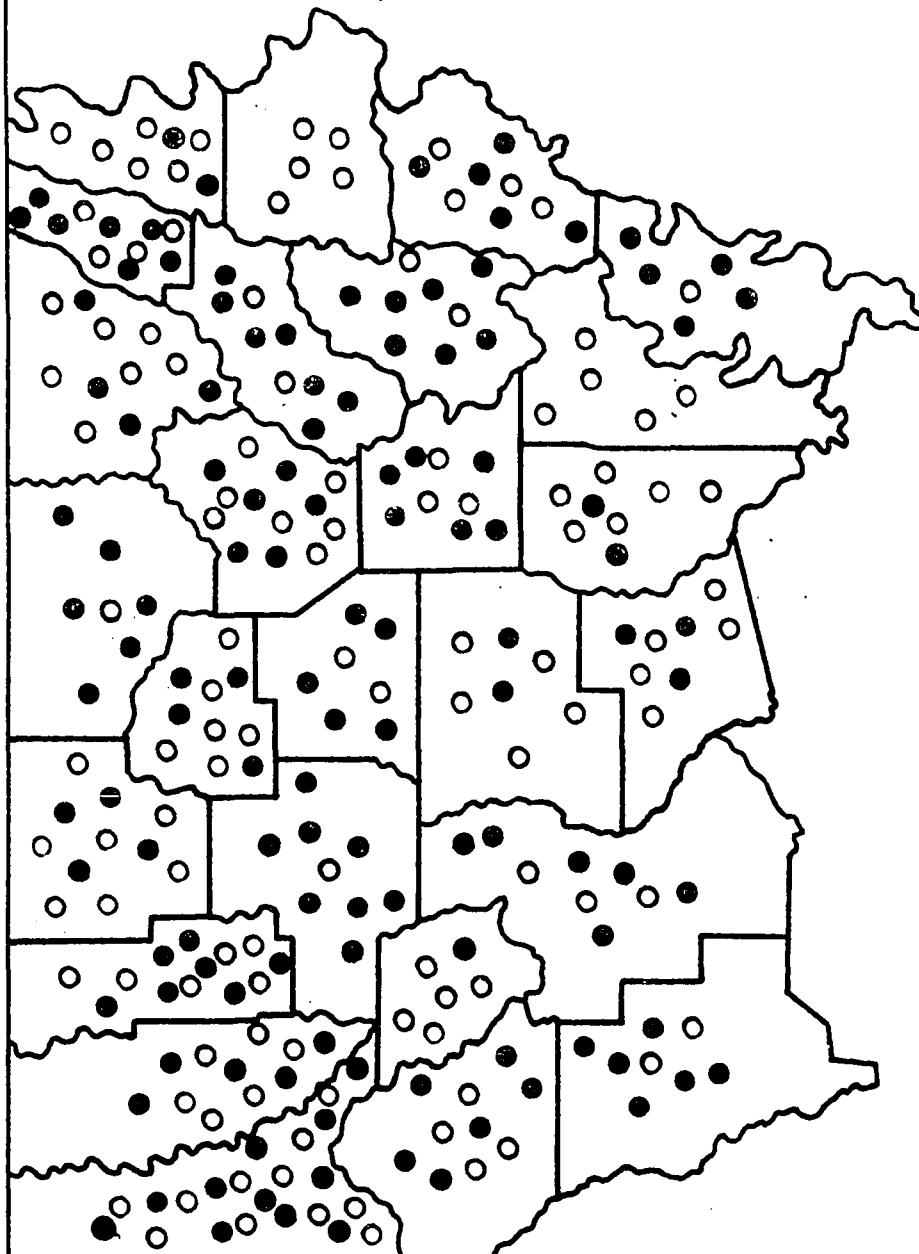
A WORD ATLAS OF NORTH LOUISIANA

Map 0802

Small squirrel-like  
animal that runs  
along the ground

● ground squirrel 52%

○ chipmunk 48%



MAP 0803

Not one of the informants used the simple word  
toad.

A WORD ATLAS OF NORTH LOUISIANA

Map 0803

Dry-land animal that hops -- supposed to cause warts

● toad frog 71%

○ frog 28%

+ others 1%

hop frog

bull frog

The map displays the distribution of dry-land animals in North Louisiana, categorized by parish. The legend indicates that 71% of the population identifies the animal as a 'toad frog' (represented by a solid black dot), 28% as a 'frog' (represented by an open circle), and 1% as 'others' (represented by a plus sign). The map also shows the distribution of 'hop frog' and 'bull frog' across the region. The map is titled 'A WORD ATLAS OF NORTH LOUISIANA' and 'Map 0803'. The text 'Dry-land animal that hops -- supposed to cause warts' is also present.

Dry-land animal that  
hops -- supposed to  
cause warts

fathers	1%
---------	----

bull frog

1%

## MAP 0804

Call to horses to stop them

whoa, woa 98%

others 2%

ho

ho, boy

hold-up

Kurath<sup>41</sup> says that the term generally heard throughout the South and South Midland is whoa or woa. The figures above show that 98% of the informants used this term. No map is included.

---

<sup>41</sup>  
p. 66.

## MAP 0805

Kurath<sup>42</sup> says that get up! in various pronunciations is in general use throughout the Eastern states. In North Carolina the usual call is come up! The map shows that almost everyone used some form of get up! Five informants used come up!

---

<sup>42</sup>  
p. 65.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0805

Call to horses to  
make them go

60%

34%

6%

● get-up

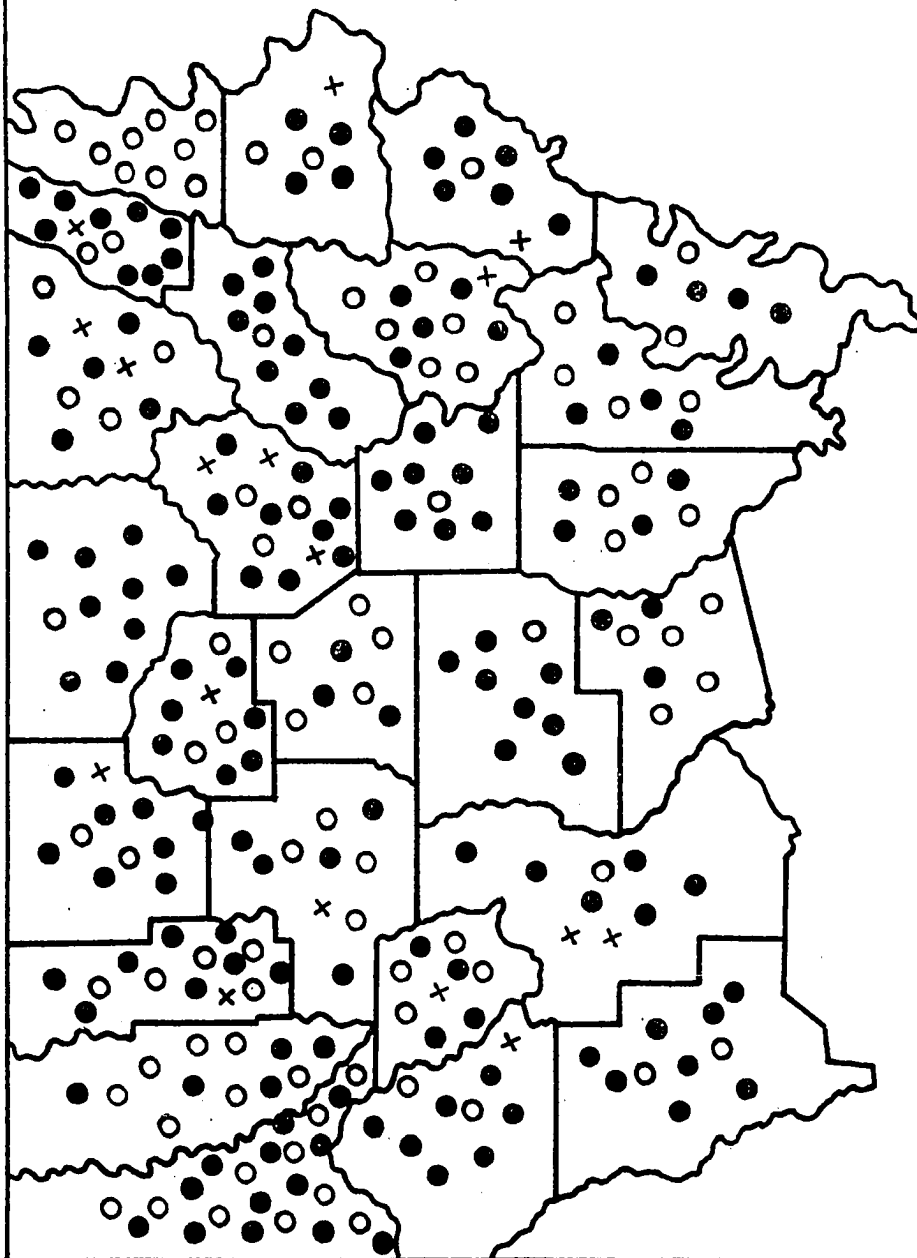
○ giddap

+ others

giddyup

clicking sound

come up



# A WORD ATLAS OF NORTH LOUISIANA

Map 0806

Call to horses in the  
pasture

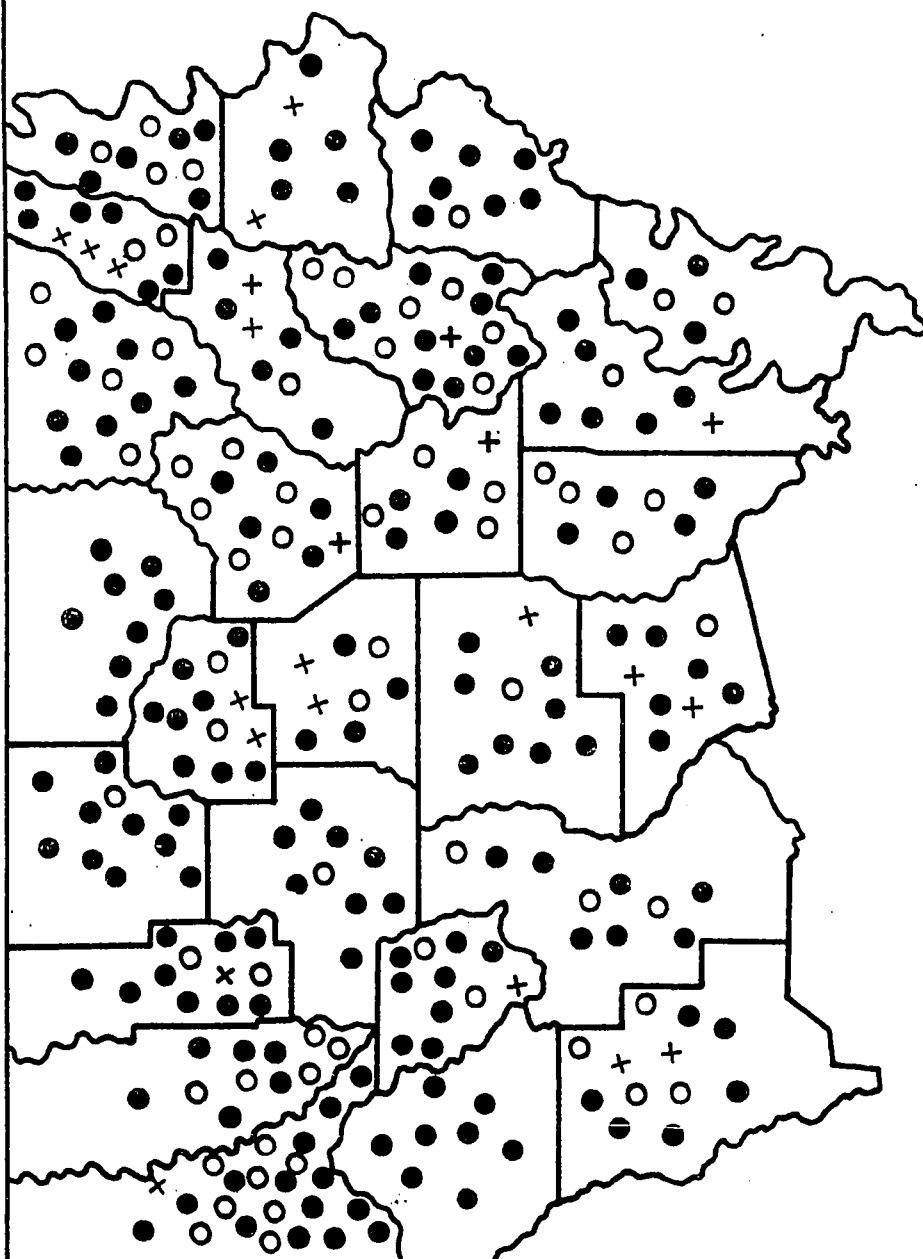
● by whistling 66%

○ by name 25%

+ others 9%

quope

coo





## MAP 0807

Kurath<sup>43</sup> says that each region has its special call to cows. The Midland term is sook!, sookie!, sook cow! The map shows that north Louisiana is Midland in the use of this word..

---

<sup>43</sup>  
p. 63.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0807

Call to cows in pasture  
to get them home

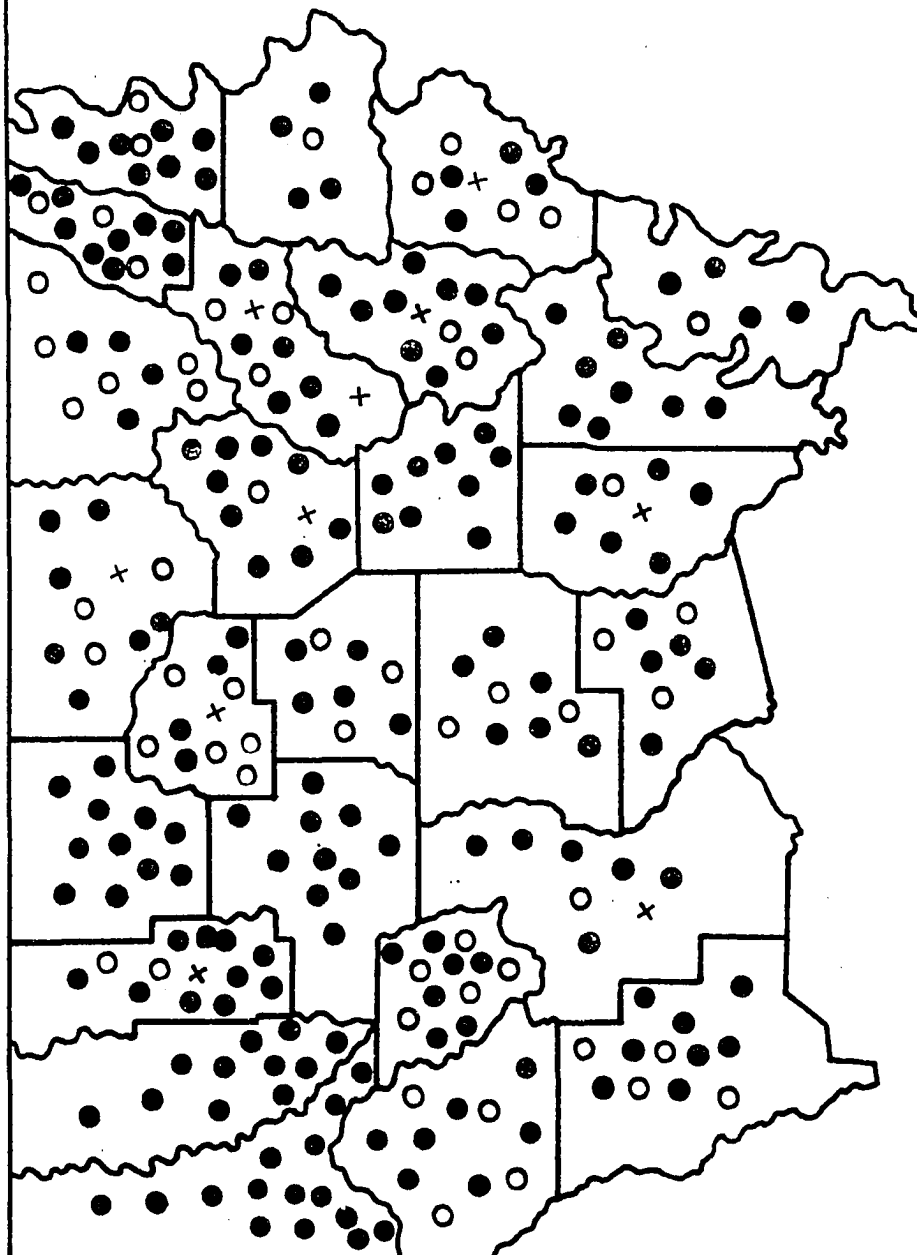
● sook, cow 74%  
○ sook, sook 23%  
+ others 3%

by name

moo

co - boss

whoop



## MAP 0808

Kurath<sup>44</sup> says that the area south of Pennsylvania has so and the related form saw. In the greater part of the area the two forms stand side by side. The map shows that these terms stand side by side in this area.

---

<sup>44</sup>  
p. 64.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0808

Call to cow while  
milking

41%

36%

17%

6%

● so, cow

○ saw, cow

★ so, boss

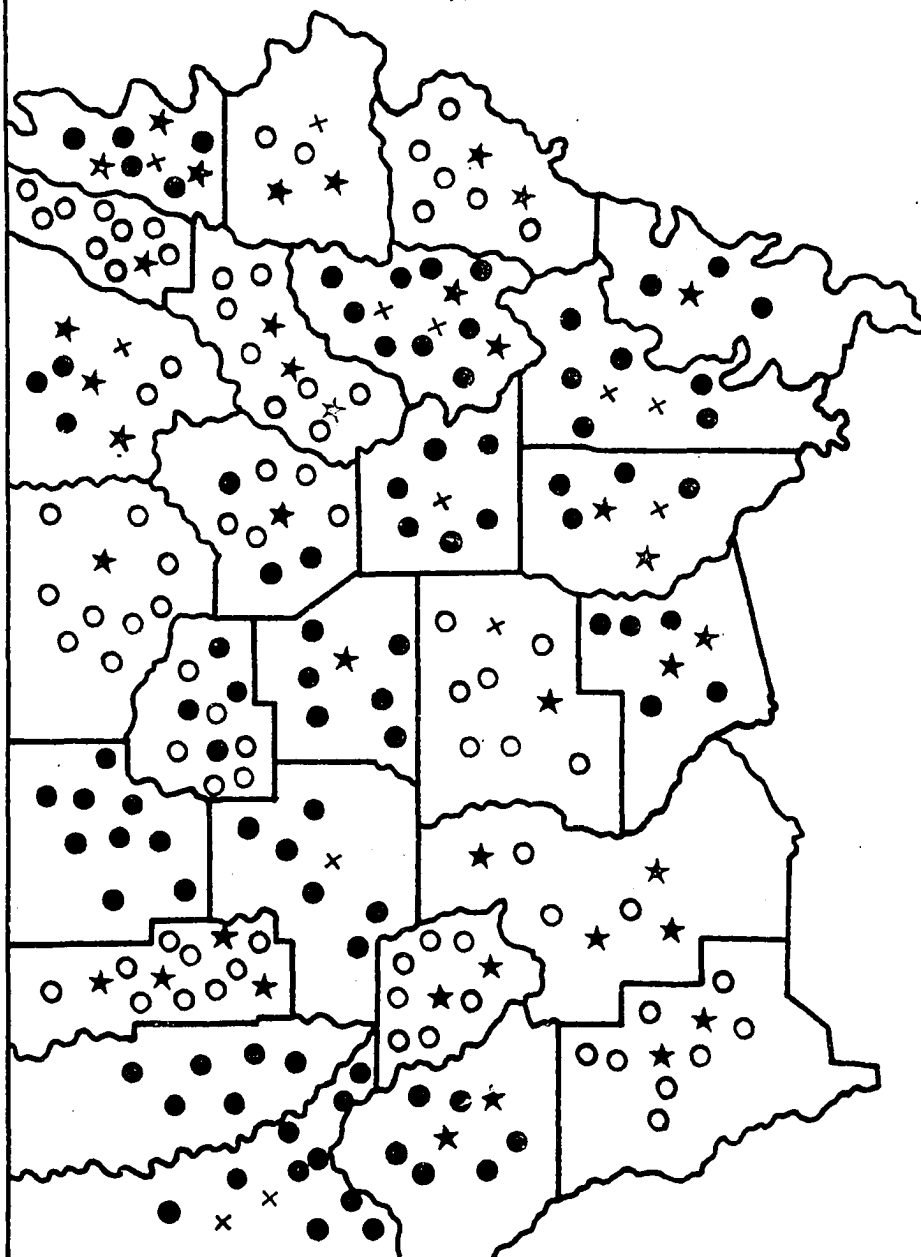
+ others

sook, cow

ho

so, now

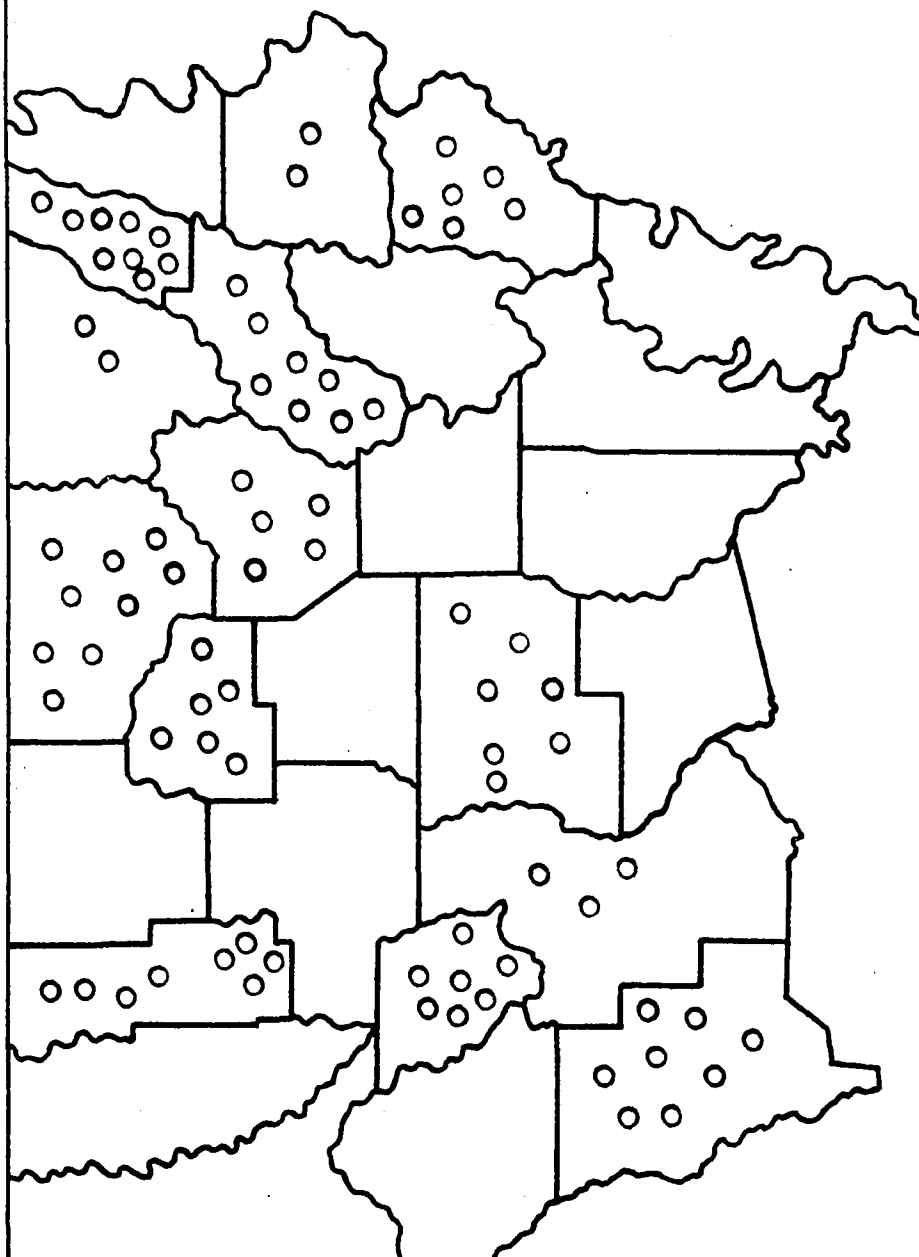
by name



A WORD ATLAS OF NORTH LOUISIANA

Map 0808 B

Distribution of saw



## MAP 0809

Call to calves

sook calfie (or calf) 95%

others 5%

sook

here calfie

by name

Kurath<sup>45</sup> gives a general term for each of the three speech regions; the one for Midland is sookie. The figures given above show that the usage in this area is Midland.

No map is included.

---

<sup>45</sup>  
p. 64.

## MAP 0810

Kurath<sup>46</sup> says the calls chick! and chickie! are common throughout the Eastern states. Biddie is used in parts of New England. Only one informant in the study used biddies! Others used some form of chick!

---

<sup>46</sup>  
p. 65.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0810

Call to chickens

● chick, chick 92%

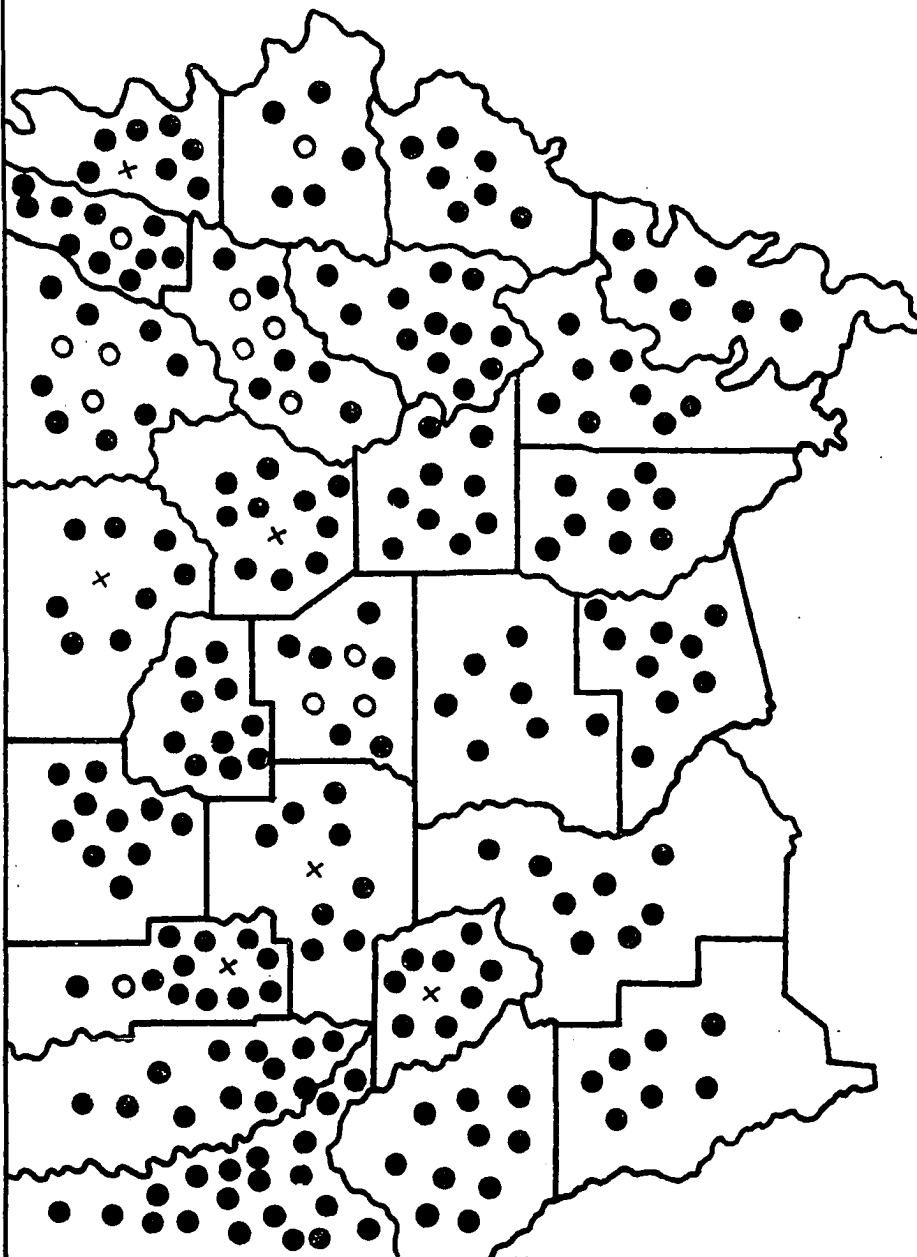
○ here, chick 5%

+ others 3%

clicking tongue

chickie, chickie

biddy, biddy





## MAP 0811

Only 111 informants answered this question, but they gave quite a variety of answers.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0811

Call to turkeys

● turkey, turkey 39%

○ gobble, gobble 33%

+ others 28%

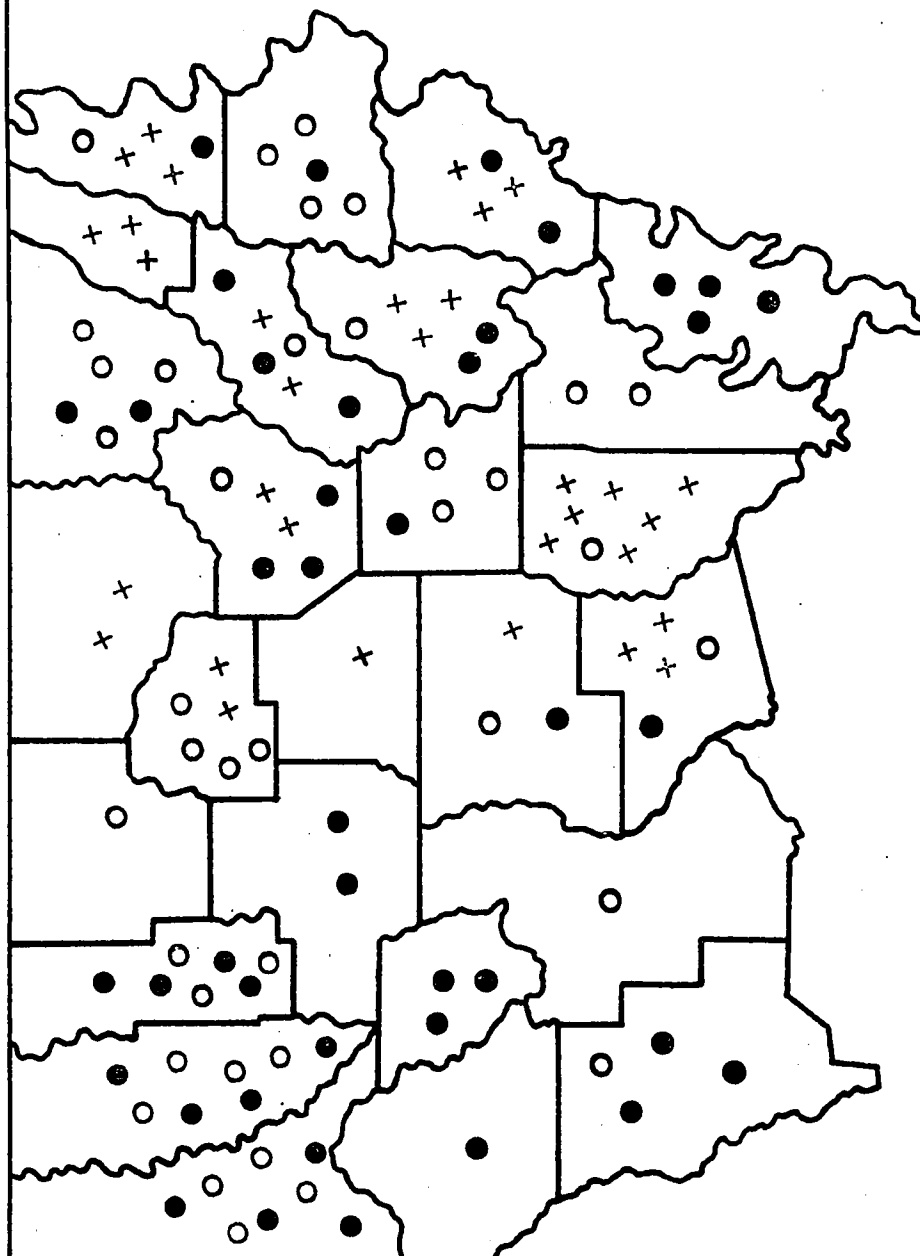
clicking sound

pea, pea, pea

quio, quio, quio

whistling

here, gobblers



## MAP 0812

Kurath<sup>47</sup> says that whinny is used in New England and that aside from the Blue Ridge it is rarely found south of Pennsylvania. Nicker seems to have spread out from the Virginia Piedmont. Whicker is general in the Carolinas. The map shows that nicker is in more general use than whinny. There were six whicker responses.

---

<sup>47</sup>  
p. 62.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0812

Gentle noise made by  
horse at feeding time

44%

24%

23%

9%

● nicker

○ neigh

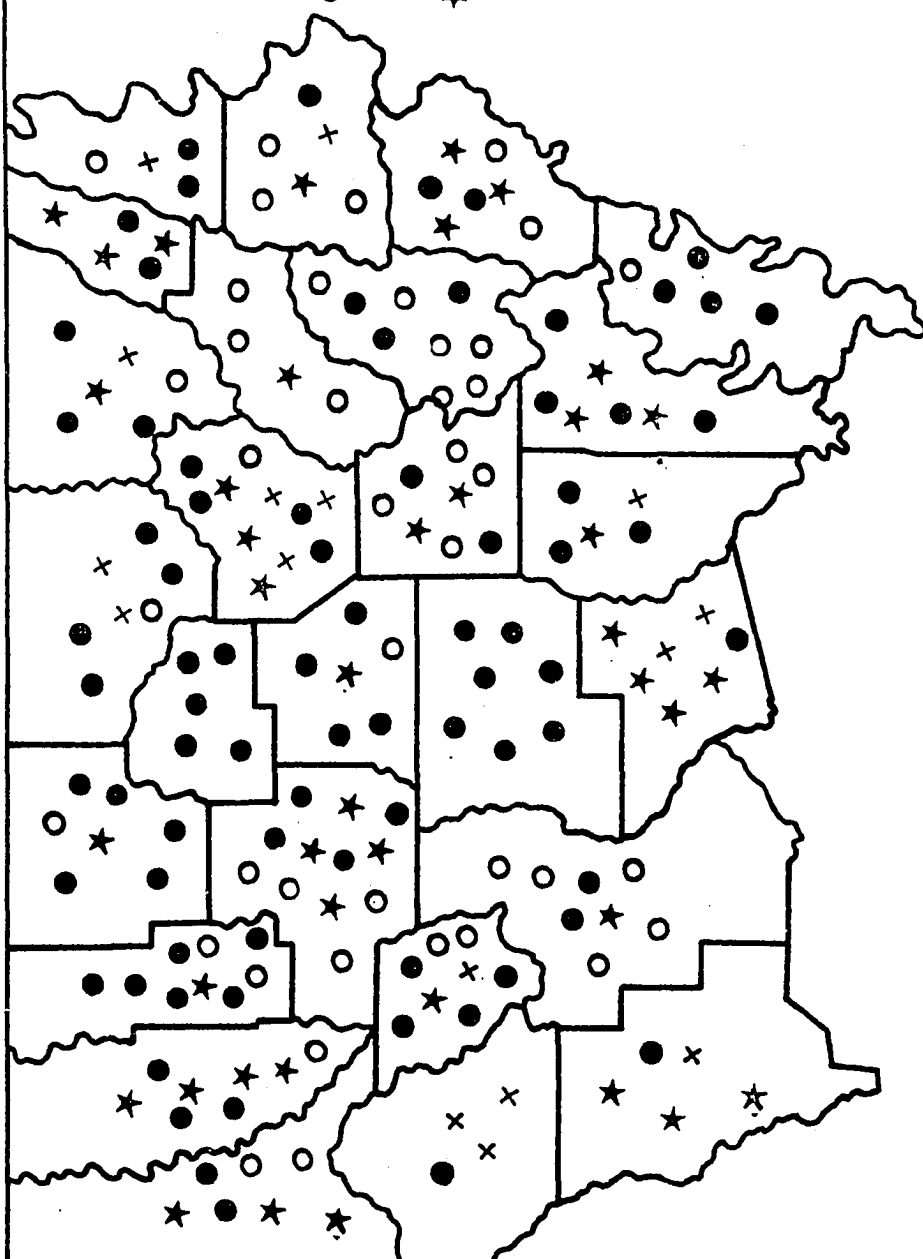
★ whinny

+ others

snort

whicker

nuzzle



## MAP 0813

Kurath<sup>48</sup> says that the Northern and Midland term is mooing, the Southern lowing. Usage in this area is more Midland than Southern.

---

<sup>48</sup>  
p. 62.

A WORD ATLAS OF NORTH LOUISIANA

Map 0813

Noise made by cow  
at feeding or milking  
time

● moo 56%

○ low 43%

+ bawling 1%

A WORD ATLAS OF NORTH LOUISIANA

Map 0813

Noise made by cow  
at feeding or milking  
time

● moo 56%

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A WORD ATLAS OF NORTH LOUISIANA

Map 0813

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A WORD ATLAS OF NORTH LOUISIANA

Map 0813

Noise made by cow  
at feeding or milking  
time

● moo 56%

○ low 43%

+ bawling 1%

Detailed description: This is a map of North Louisiana, showing the distribution of three types of cow noises: 'moo', 'low', and 'bawling'. The map is divided into parishes, each containing a mix of symbols. The legend indicates that 56% of the population uses 'moo' (solid black dots), 43% use 'low' (open circles), and 1% use 'bawling' (plus signs). The map shows a high concentration of 'moo' and 'low' noises across most parishes, with 'bawling' being very rare, appearing only in a few locations.

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Noise made by cow  
at feeding or milking  
time

● moo 56%

○ low 43%

+ bawling 1%

Detailed description: This is a map of North Louisiana, showing the distribution of three types of cow noises: 'moo', 'low', and 'bawling'. The map is divided into parishes, each containing a mix of symbols. A legend on the right side of the map explains the symbols: a solid black dot represents 'moo' (56% of the population), an open circle represents 'low' (43%), and a plus sign represents 'bawling' (1%). The map shows that 'moo' is the most common noise across most parishes, while 'low' is also widespread. 'Bawling' is represented by a single plus sign in one parish, indicating its rarity.

A WORD ATLAS OF NORTH LOUISIANA

Map 0813

Noise made by cow  
at feeding or milking  
time

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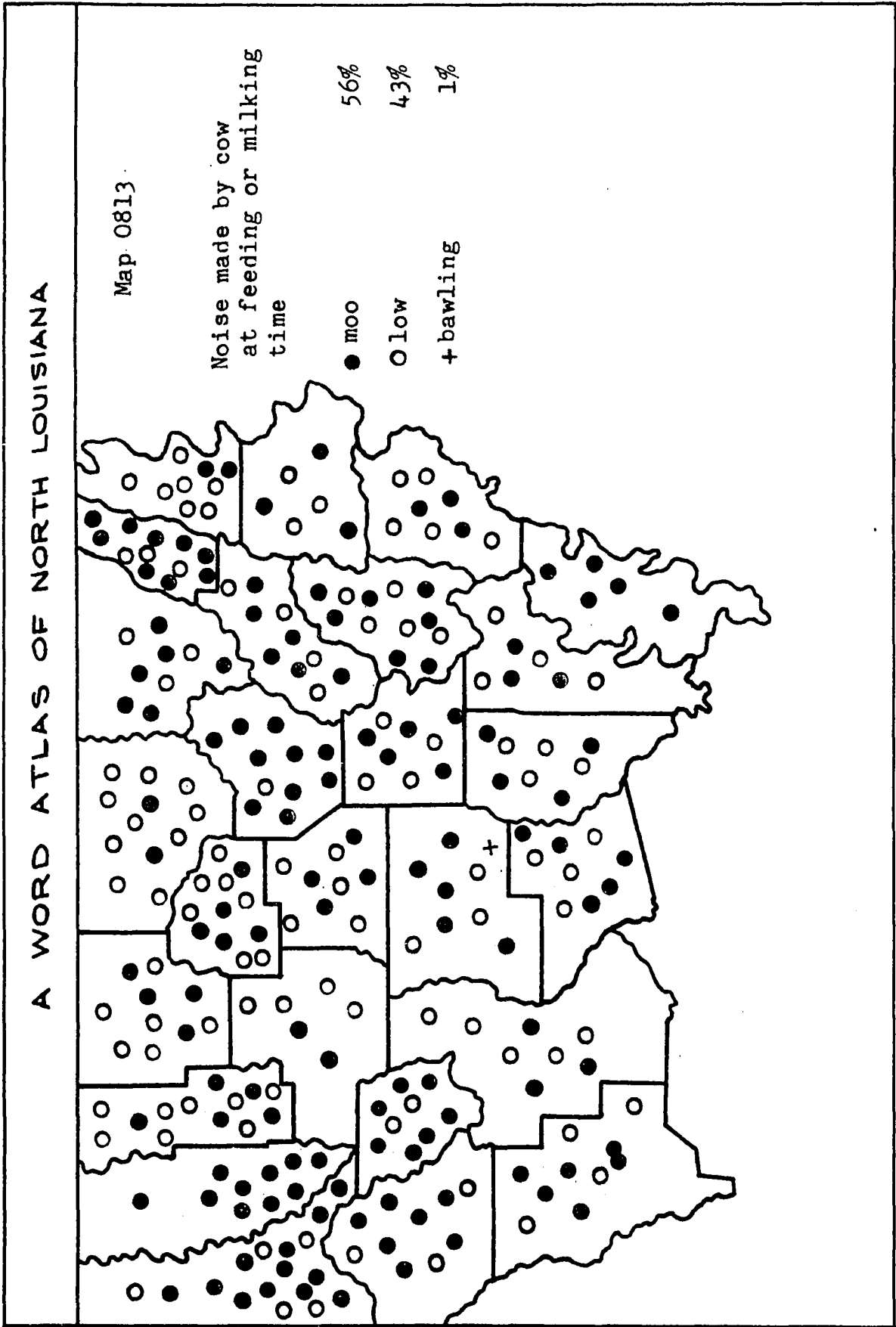
A WORD ATLAS OF NORTH LOUISIANA

Map 0813

Noise made by cow  
at feeding or milking  
time

● moo 56%  
○ low 43%  
+ bawling 1%

Detailed description: This is a map of North Louisiana, showing the outlines of its parishes. The map is populated with symbols representing different types of cow noises made during feeding or milking. A legend in the top right corner explains the symbols: a solid black circle (●) represents 'moo' (56%), an open circle (○) represents 'low' (43%), and a plus sign (+) represents 'bawling' (1%). The symbols are distributed across the map, with 'moo' being the most common noise, followed by 'low', and 'bawling' being the least common. The map is titled 'Map 0813' and is part of a larger work titled 'A WORD ATLAS OF NORTH LOUISIANA'.



## MAP 0814

Kurath<sup>49</sup> gives near-horse as being used in parts of New England, nigh-horse in other parts, lead-horse in the Blue Ridge and Appalachians south of the James. Saddle horse is found in the Shenandoah Valley. Other expressions in the South are line horse, wheel horse, hand horse. Nearly all of these are found in this area.

---

<sup>49</sup>  
p. 66.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0814

Horse on left side  
in hauling

48%

20%

32%

● near horse

○ onigh horse

+ others

left horse

off horse

haw horse

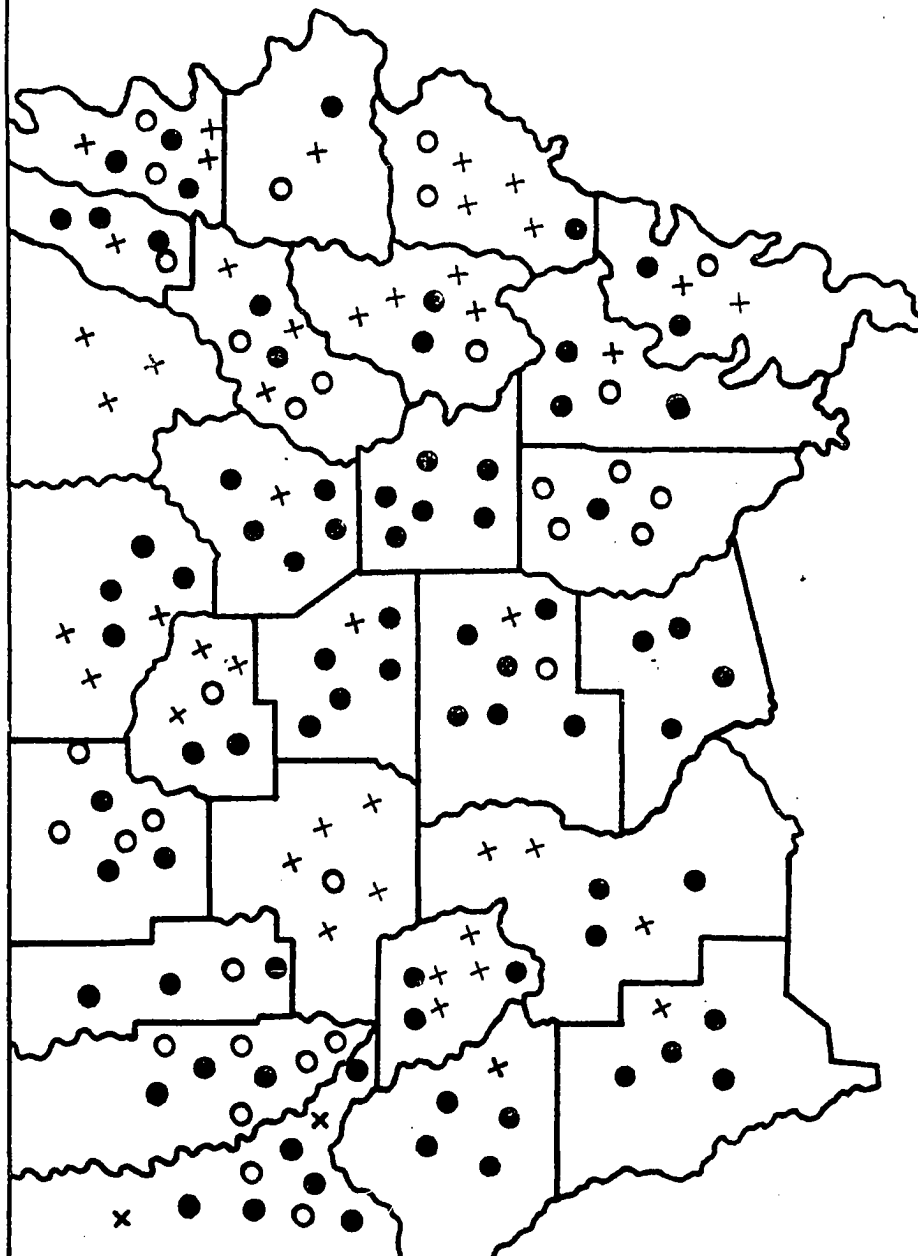
lead horse

saddle horse

wheel horse

gee horse

row horse





## MAP 0815

The map is self-explanatory. It shows that most people distinguish the two, or at least know that there is a difference between the two.

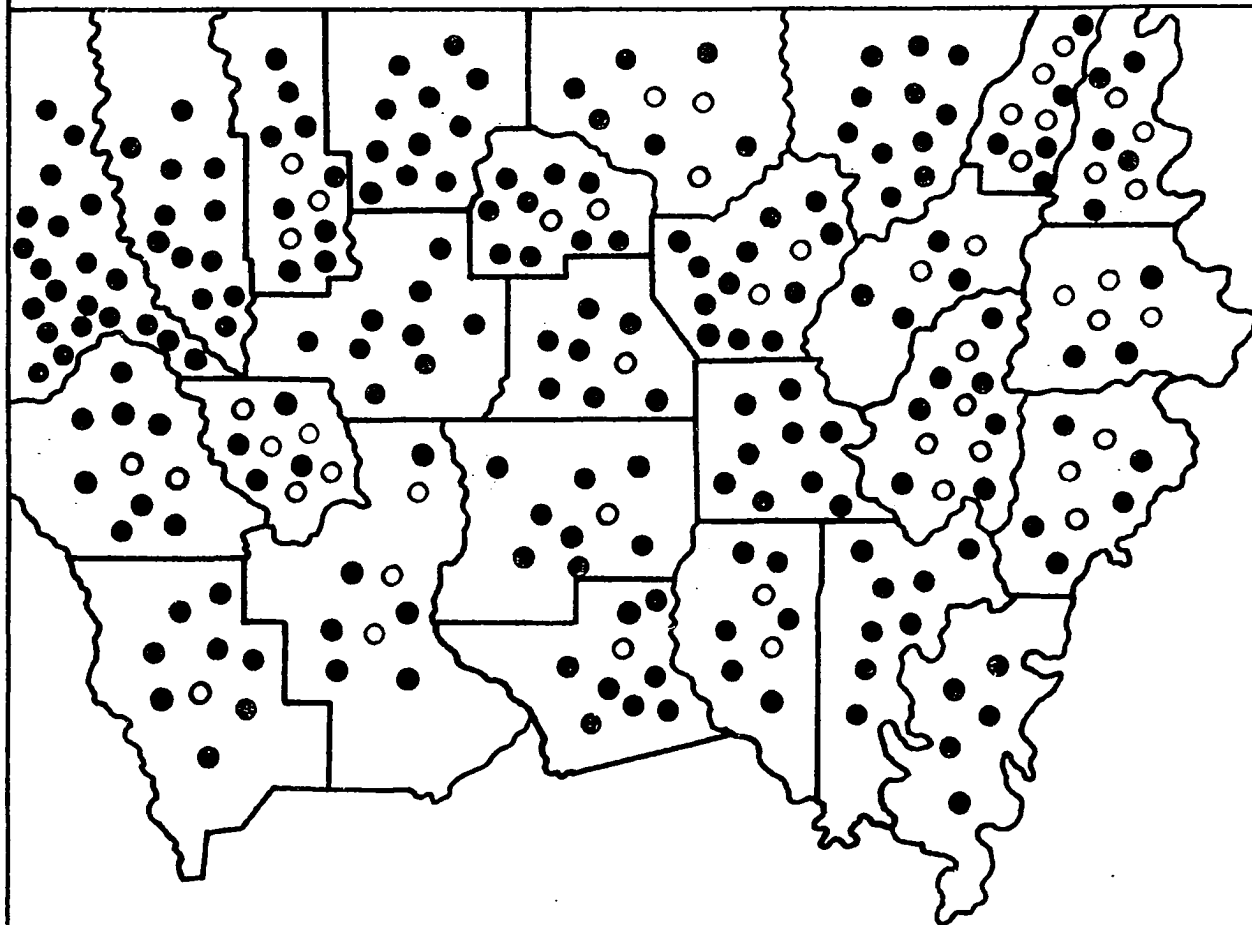
# A WORD ATLAS OF NORTH LOUISIANA

Map 0815

Turtle, terrapin --  
are they distinguished

● distinguished 89%

○ not distinguished 11%



## MAP 0816

The map shows that 89% of the informants call the setting hen a setting or settin' hen. However, the remaining 11% provided quite a variety of names.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0816

Setting hen

74%

● setting hen

15%

○ settin' hen

11%

+ others

layer hen

brooding hen

setter

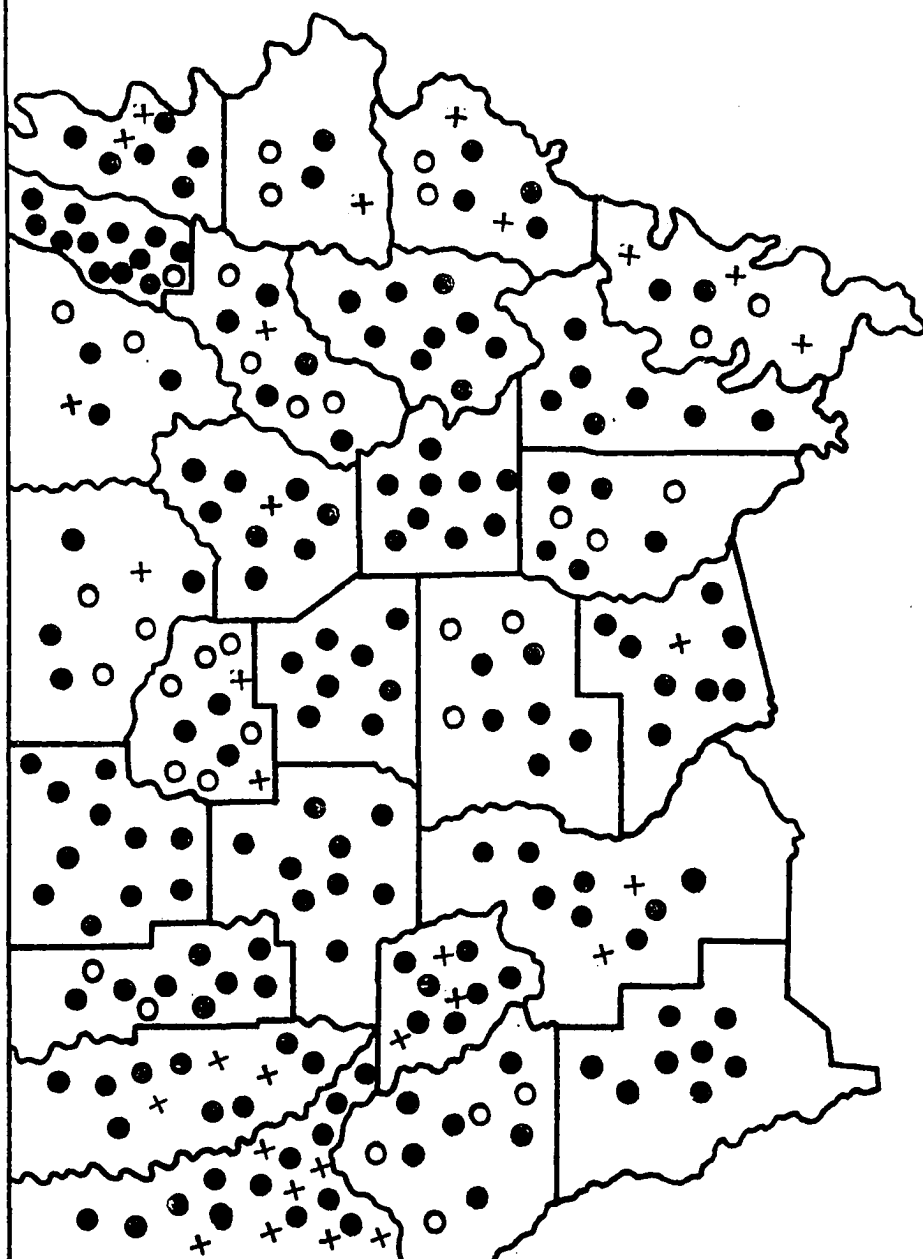
mother hen

biddy hen

mama hen

roosting hen

hatching hen



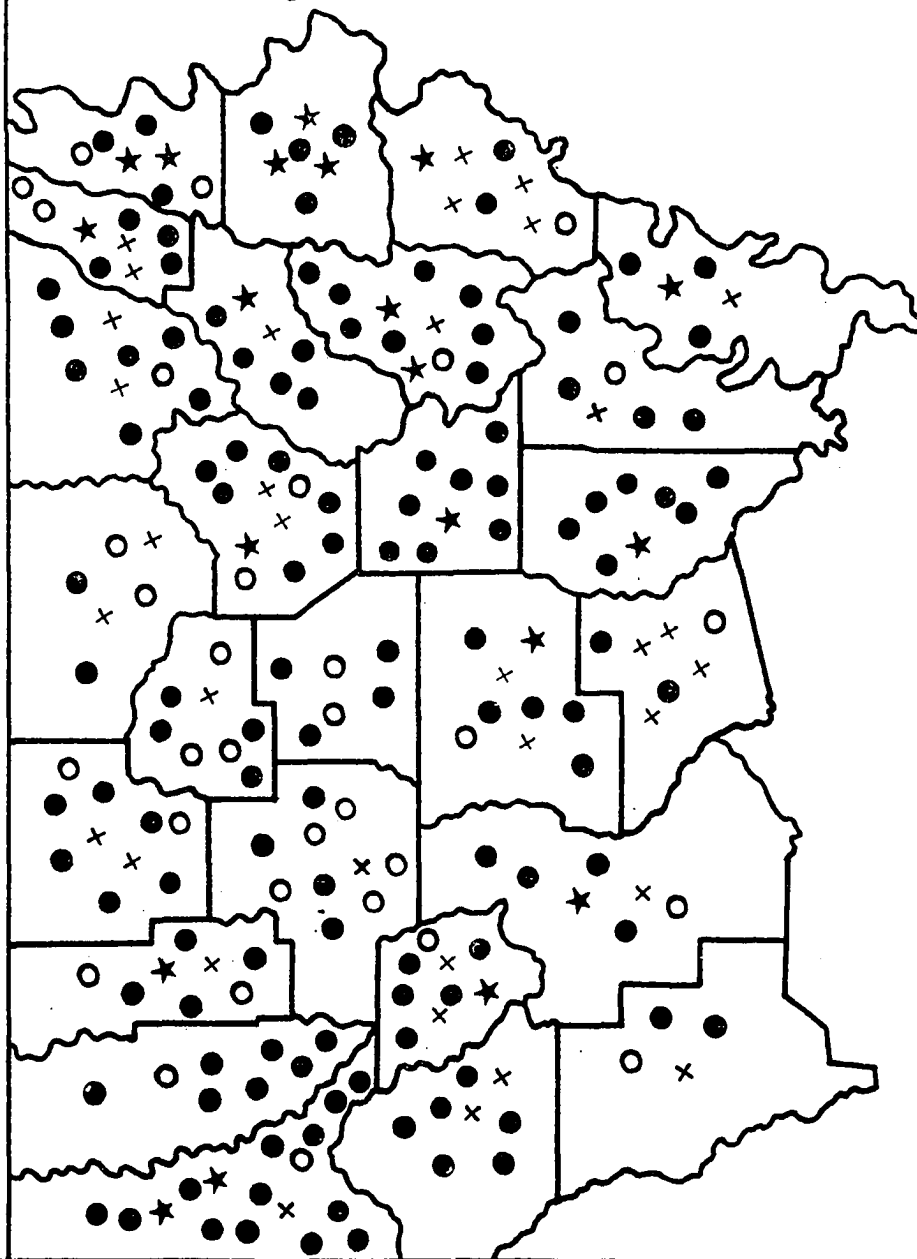
## MAP 0901

The map is self-explanatory. It shows a great variety of names for the unbroken horse.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0901

- Unbroken horse
- wild horse 60%
- unbroken horse 15%
- ★ bronco 9%
- + others 16%
- mustang
- colt
- outlaw horse
- untamed horse
- stallion



## MAP 0902

Very few young people interviewed used the term pitch, and none used the terms listed under others.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0902

To try to throw the  
rider

76%

22%

2%

● buck

○ pitch

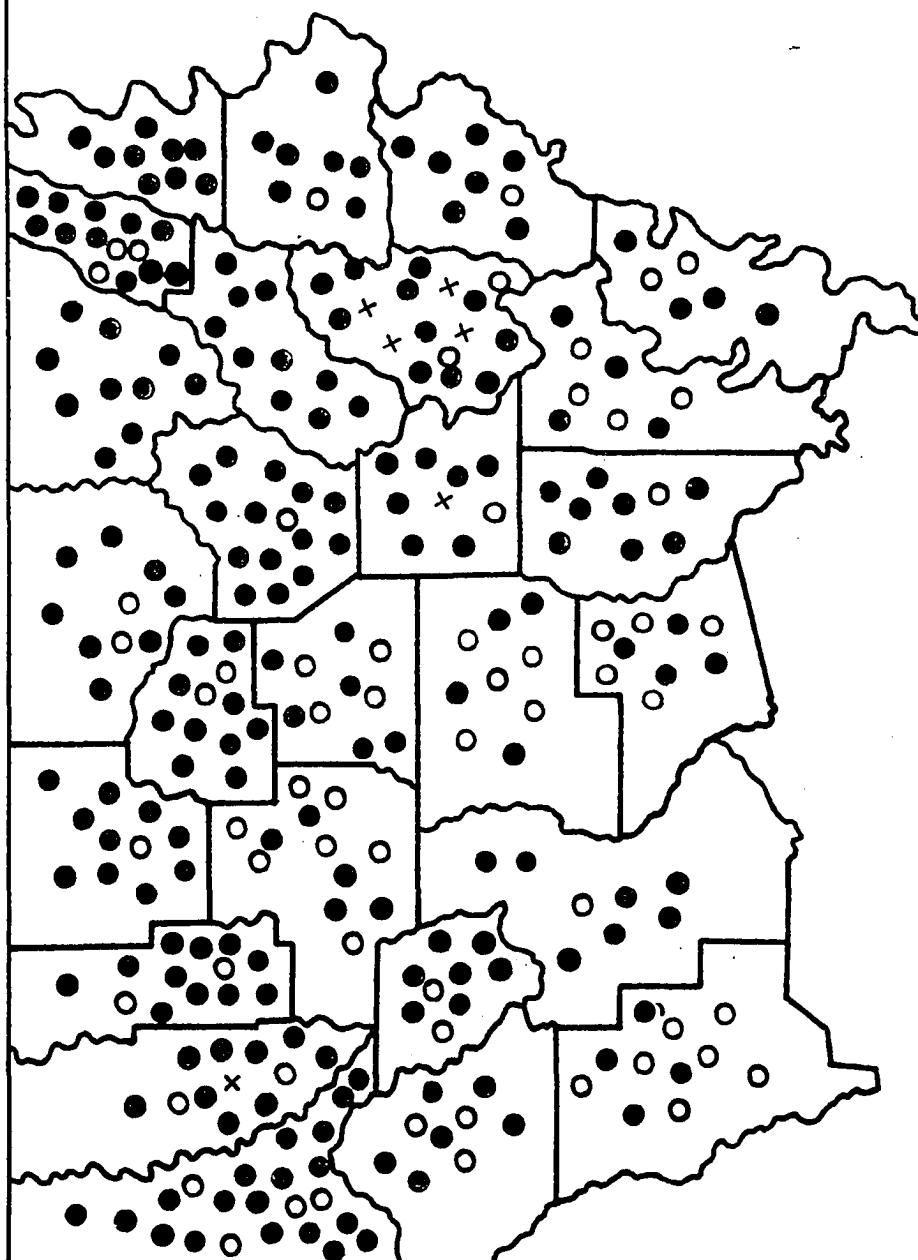
+ others

throw

kick

carry on

cut up





## MAP 0903

Only 219 informants answered this question. Almost 25% of the dogie responses were in Caddo parish. Dogie was given twice in De Soto. Both parishes are adjoining Texas, and both are important in cattle raising.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0903

Motherless calf

● orphan calf 67%

○ dogie 16%

+ others 17%

motherless calf

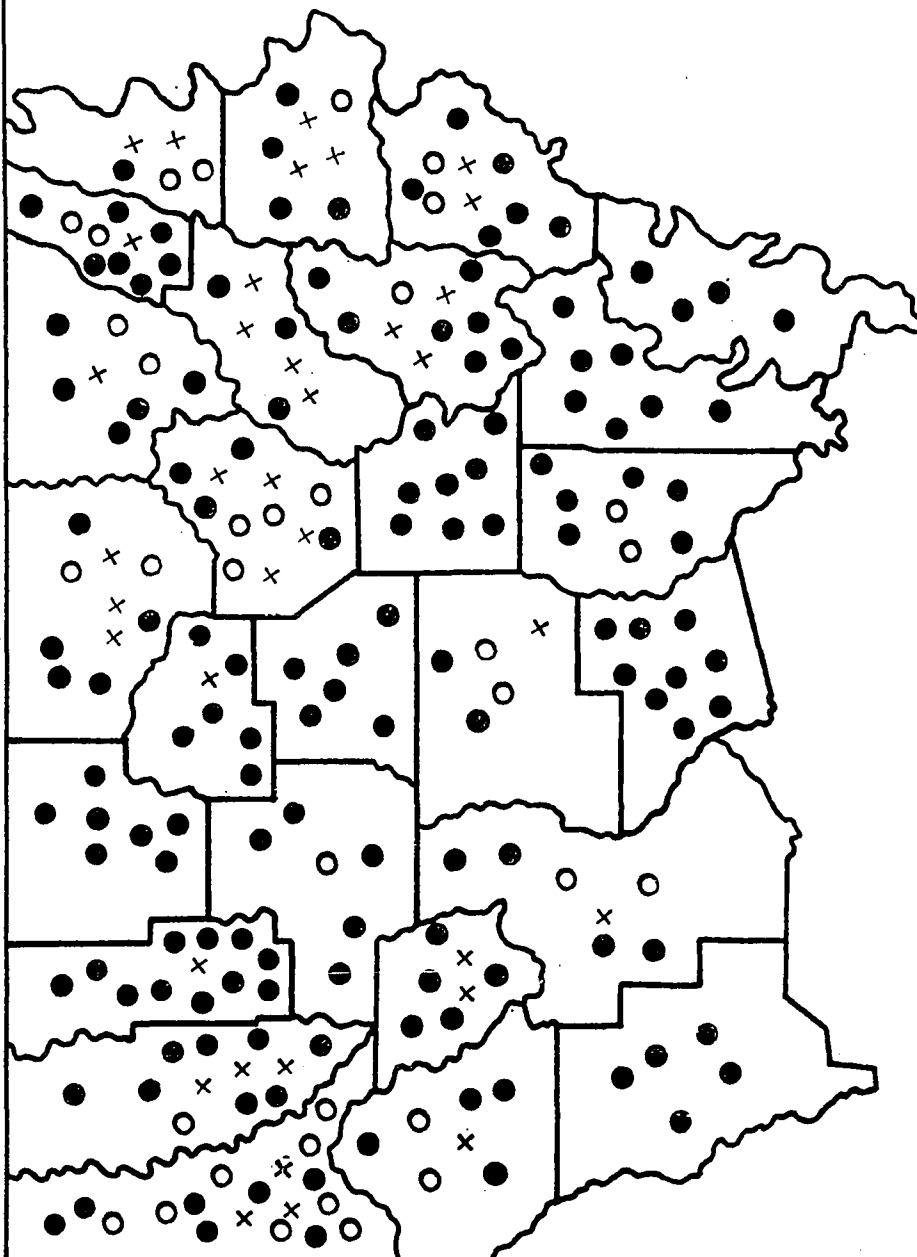
maverick

heifer

calf

bottled calf

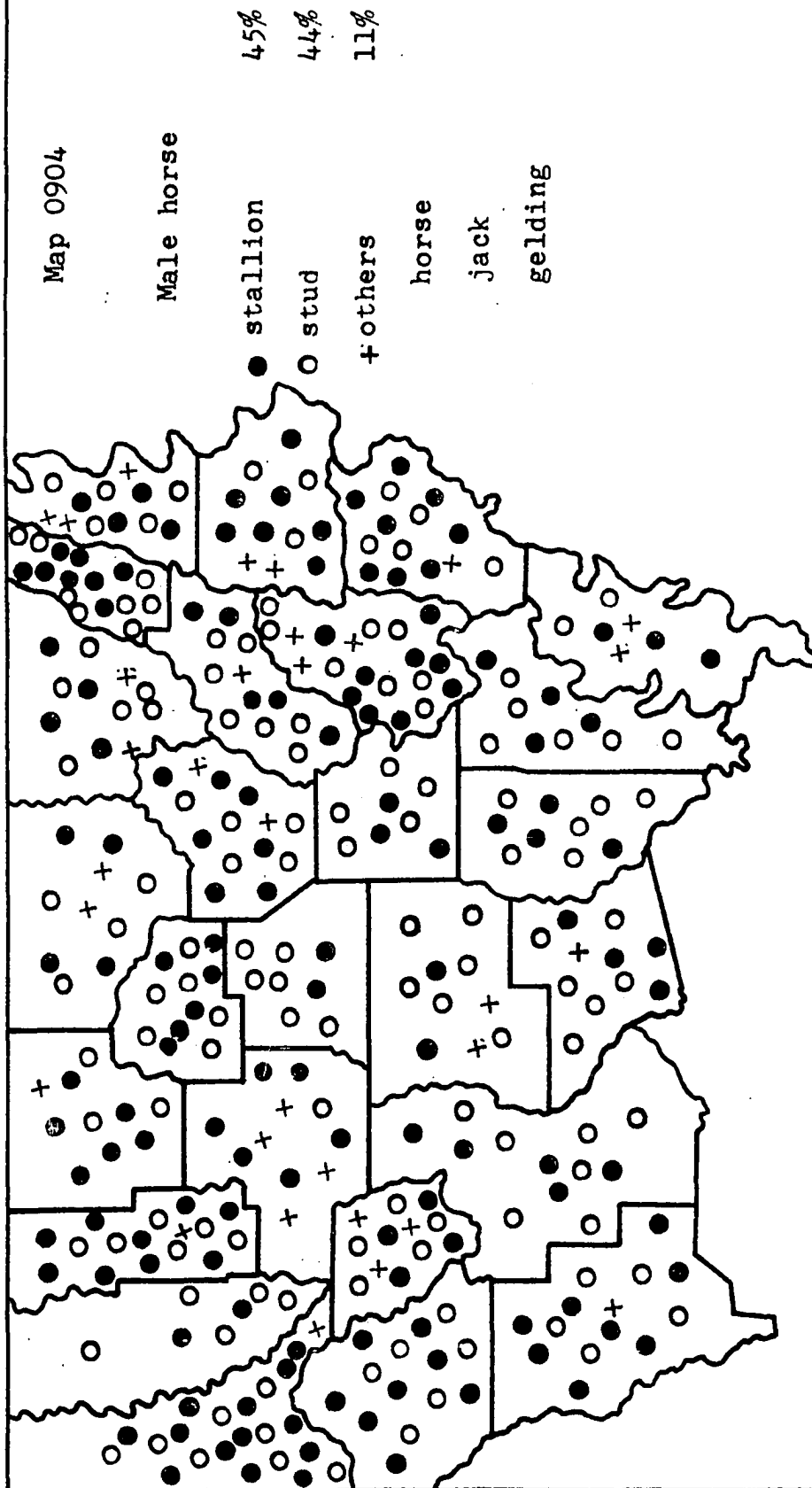
yearling



## MAP 0904

No nicknames for the male horse and male cow were found. It is possible that the great increase in cattle raising in north Louisiana has had some effect since people everywhere discuss cattle and problems connected with cattle raising.

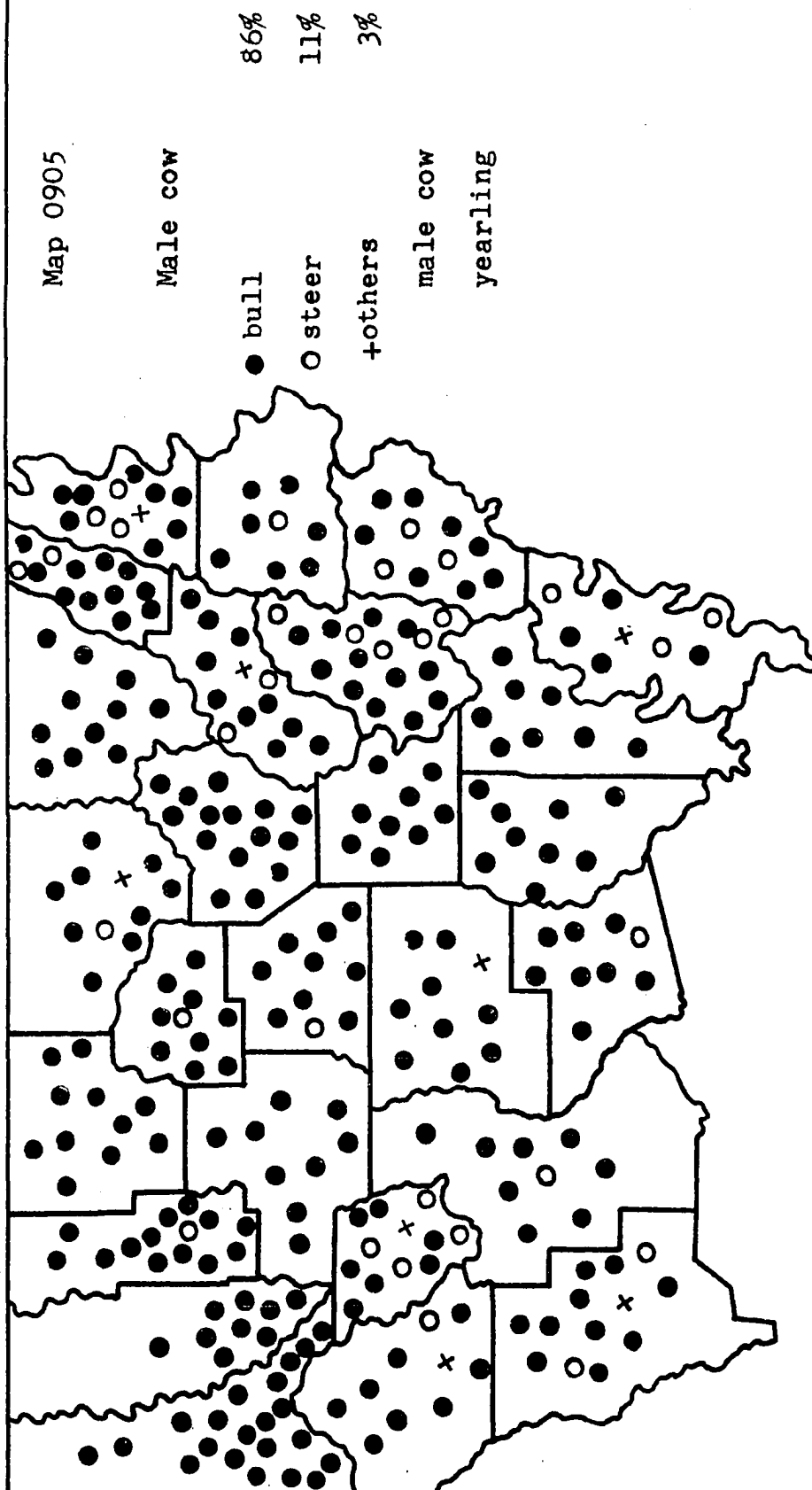
# A WORD ATLAS OF NORTH LOUISIANA



MAP 0905

Although Kurath<sup>50</sup> says that nicknames for the bull are common in the South, the informants in this north Louisiana section used bull, which is common everywhere. Age and sex made no difference. Male cow occurred only six times.

# A WORD ATLAS OF NORTH LOUISIANA



## MAP 0906

The map is self-explanatory. Jenny and jackass were used almost exclusively by older adults.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0906

Small variety of  
jackass

63%

23%

14%

● donkey

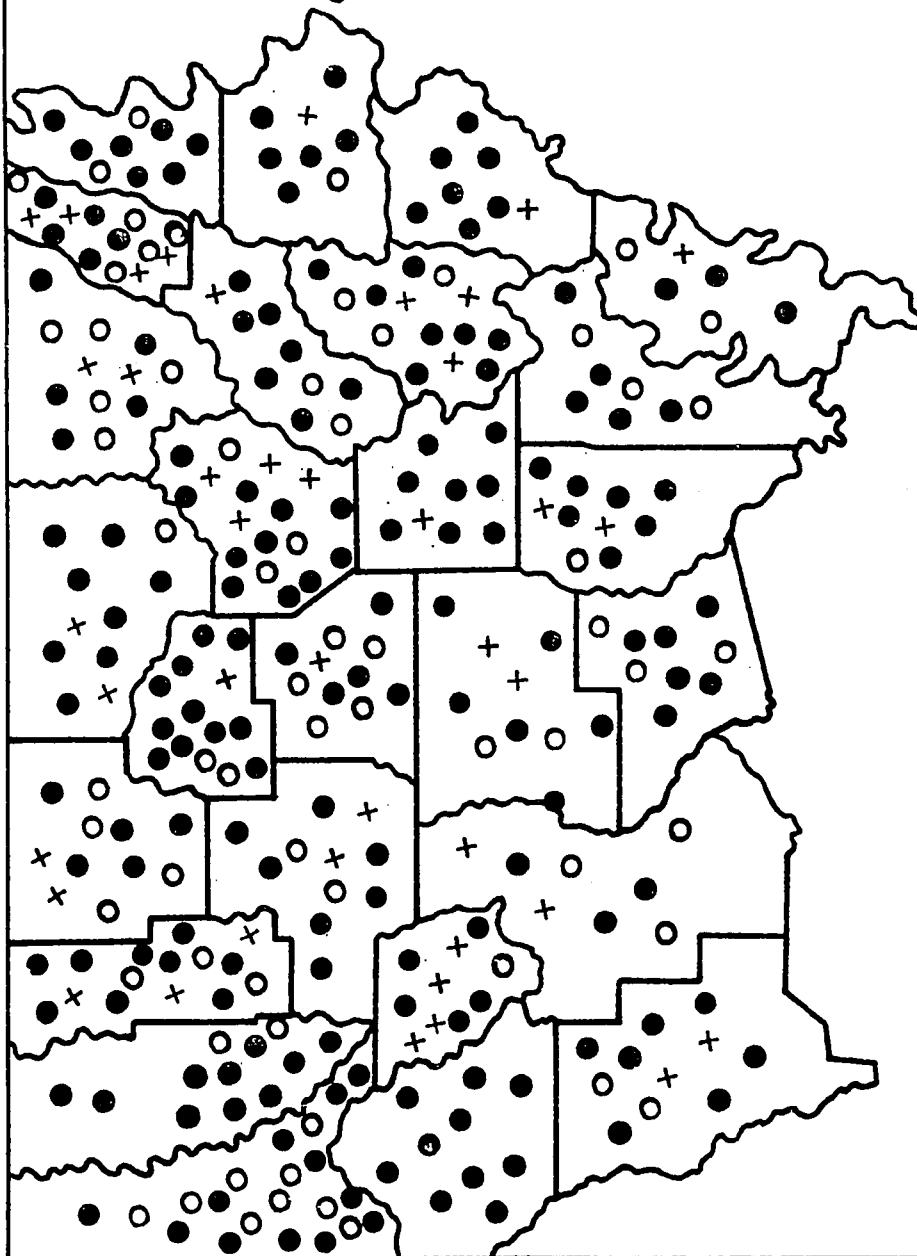
○ burro

+ others

jenny

jackass

mule





MAP 0907

The north Louisiana informants provided a great variety of terms for the worthless dog.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0907

Worthless dog

65%

12%

23%

● cur

○ scrub

+ others

hound

mongrel

"fisten"

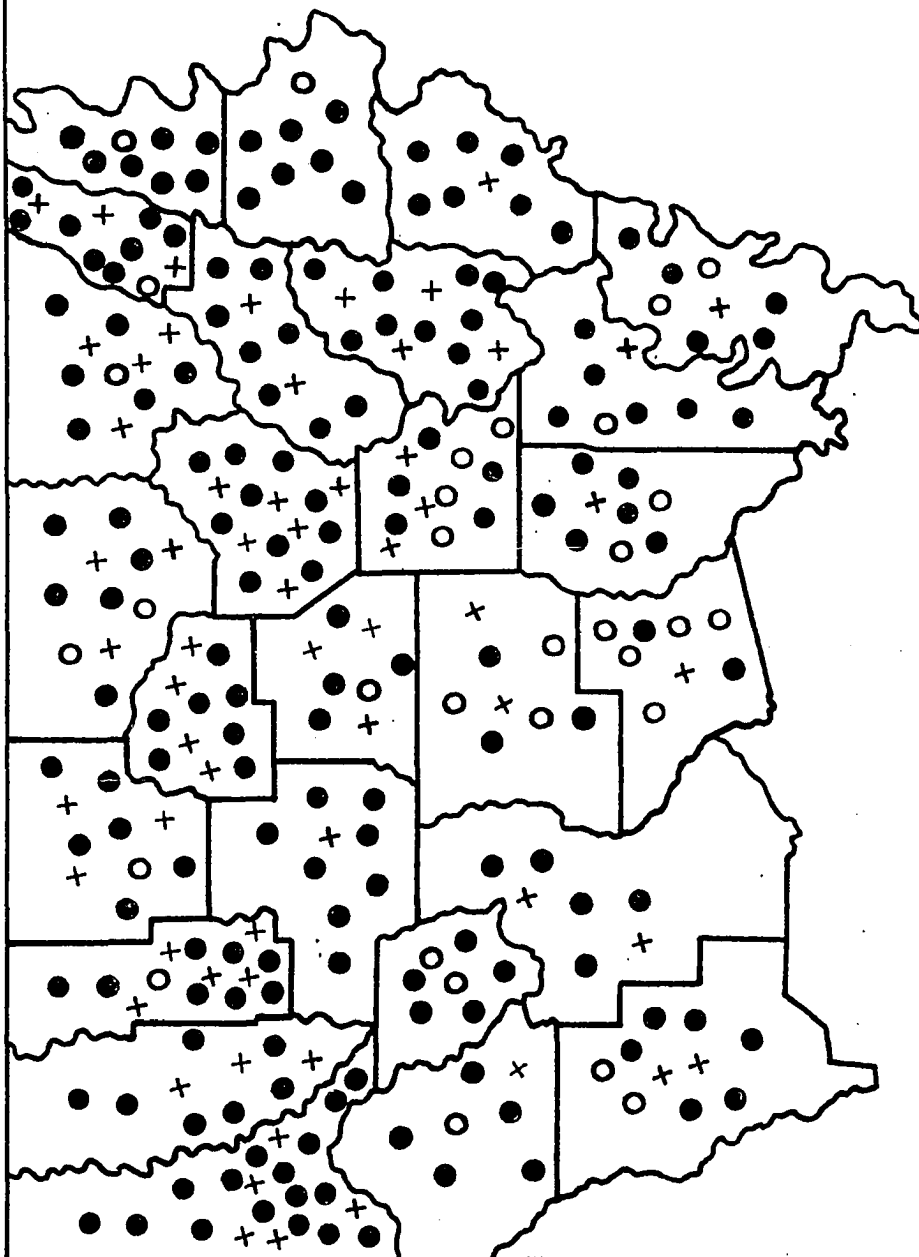
stray

mutt

dog

flea bag

worthless dog



## MAP 0908

Kurath says that the variant term peckerwood is common in folk speech in the Virginia Piedmont and in the mountains of North Carolina.<sup>52</sup> This term was used by 18% of the informants. Only a few young people used it, and they generally said that they knew that the word is woodpecker but that they were in the habit of saying peckerwood.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0908

Bird that pecks holes  
in trees

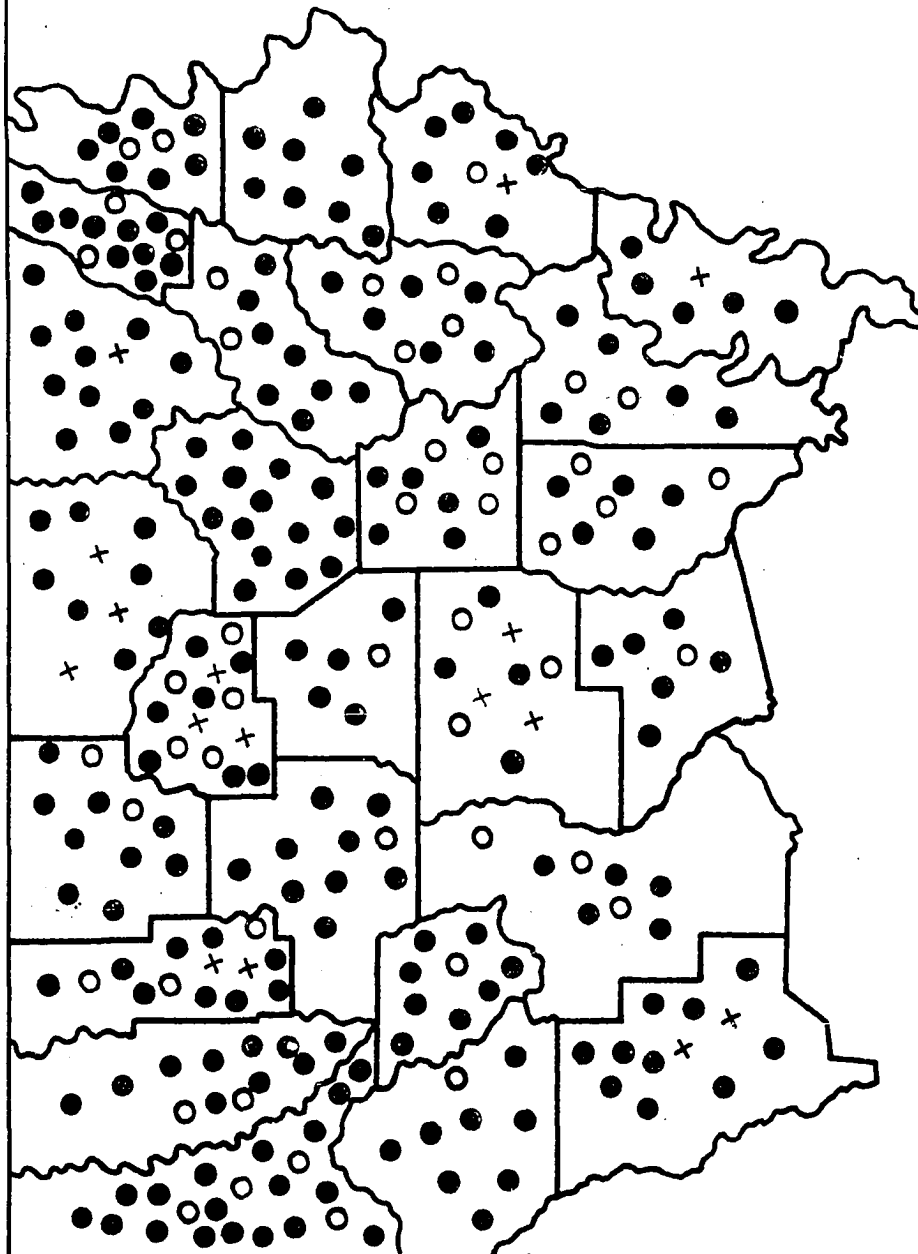
● woodpecker 76%

○ peckerwood 18%

+ others 6%

sapsucker

redheads



## MAP 0909

Kurath<sup>53</sup> says that dragon fly is largely a book word in the Eastern states. The regional words are darning needle, snake feeder, snake doctor, and mosquito hawk. Midland speech has snake feeder and snake doctor; mosquito hawk is more common in the South. In this area dragon fly occurred 19% of the time and most frequently in the urban areas. Eighteen informants of all ages and of scattered parishes used snake doctor. Southern mosquito hawk, frequently shortened to skeeter hawk, was predominant everywhere.

---

<sup>53</sup>  
p. 75.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0909

Dragon fly

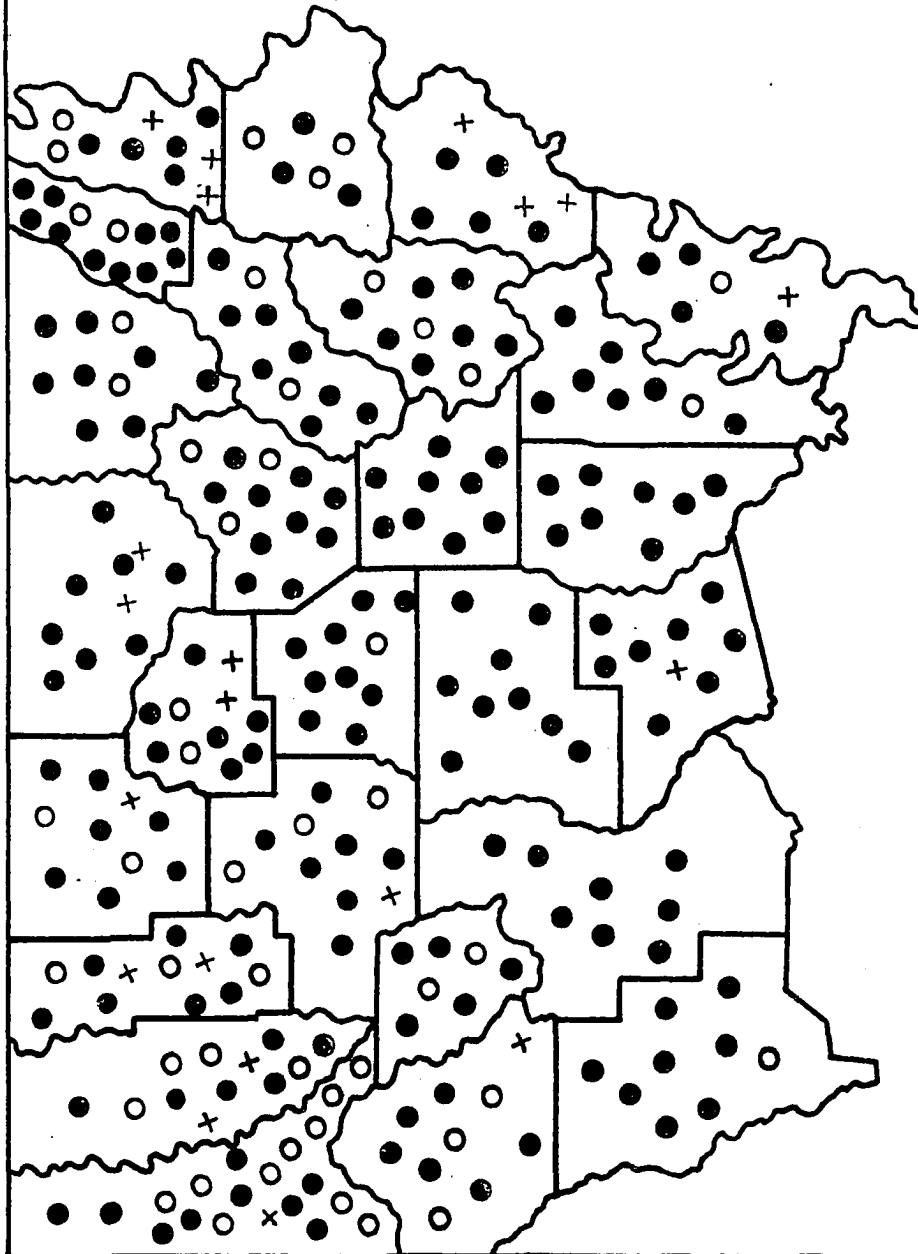
● mosquito hawk 73%

○ dragon fly 19%

± others 8%

snake doctor

horse doctor



## MAP 0910

Insects that build mud nests and do not sting

dirt dauber 97%

mud dauber 3%

Mud dauber occurred only 8 times -- in Bienville, Ouachita, Richland, Tensas, Union, and Webster parishes.

## MAP 0911

Hopping insect that destroys crops

grasshopper 99%

others 1%

locust

flea hopper

cricket

No informant used the folk term hoppergrass.



## MAP 0912

Ninety-eight per cent of the informants used owl or hoot owl. There were 3 occurrences of screech owl, 2 in Lincoln and 1 in West Carroll.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0912

Bird that hoots at  
night

51%

47%

2%

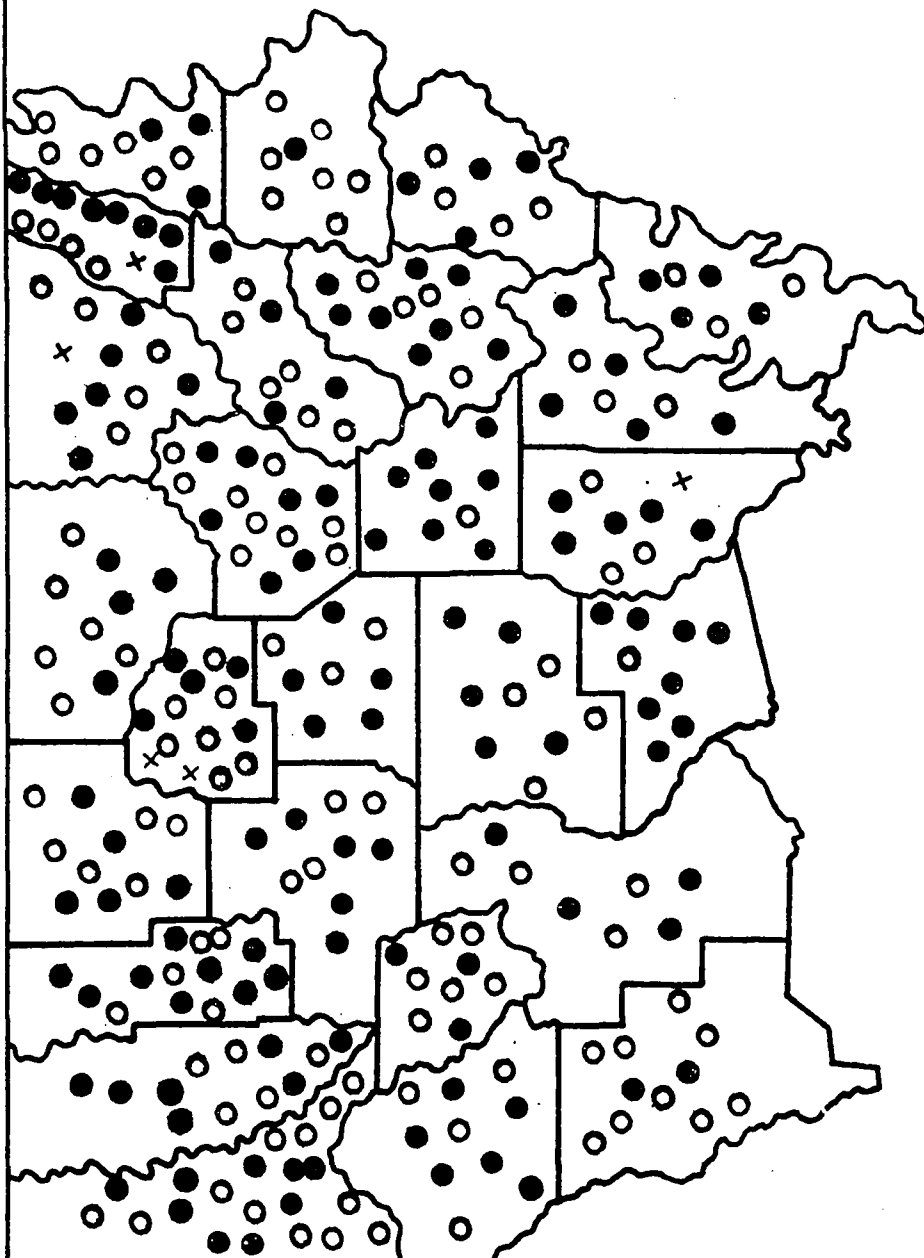
● hoot owl

○ owl

+ others

horn owl

screech owl



MAP 0913

Kurath<sup>54</sup> says that lightning bug is a national term. Firefly is common in some urban centers. Informants who used firefly were generally from urban areas.

---

<sup>54</sup>  
p. 17.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0913

Flying bug that glows  
at night

92%

7%

1%

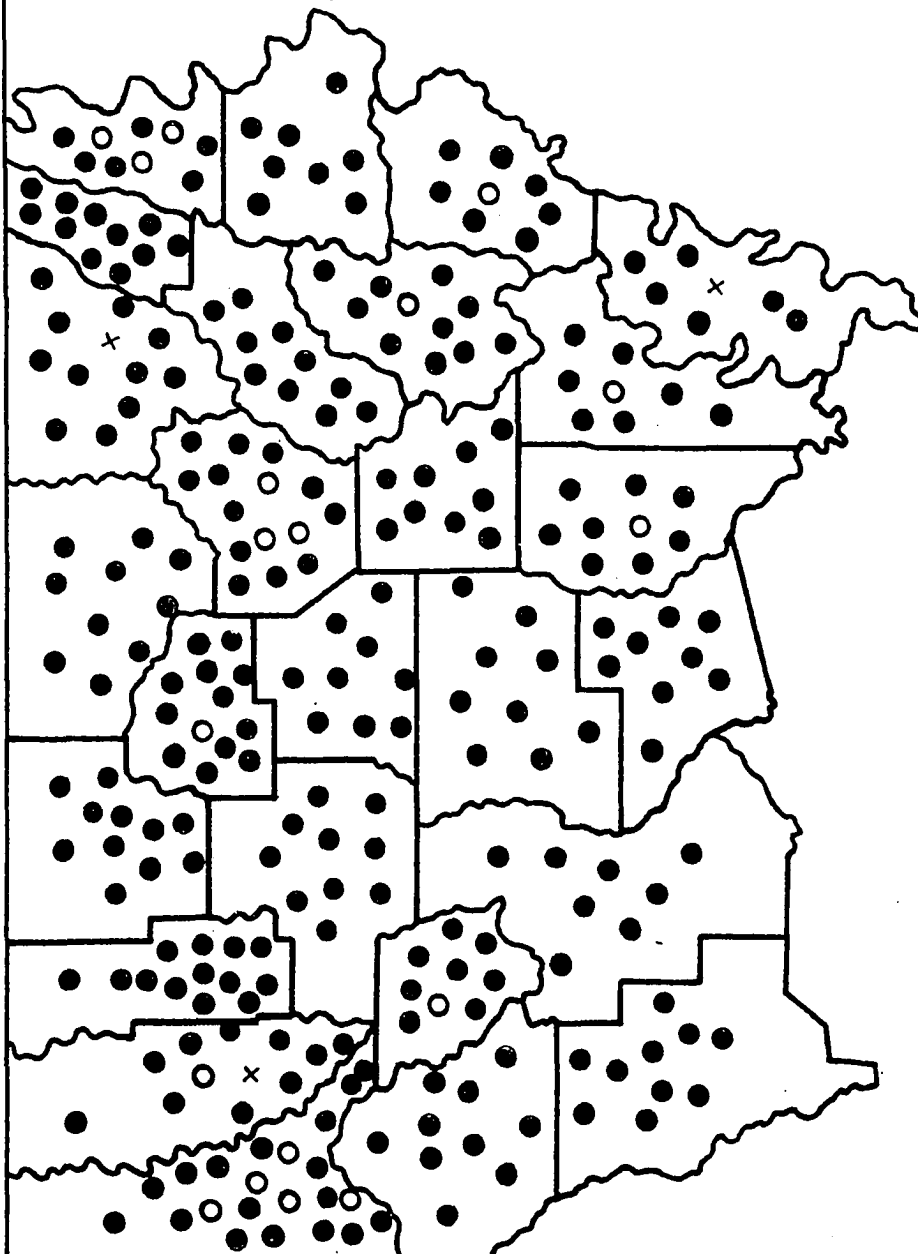
lightning bug

firefly

+ others

glowbug

candle bug



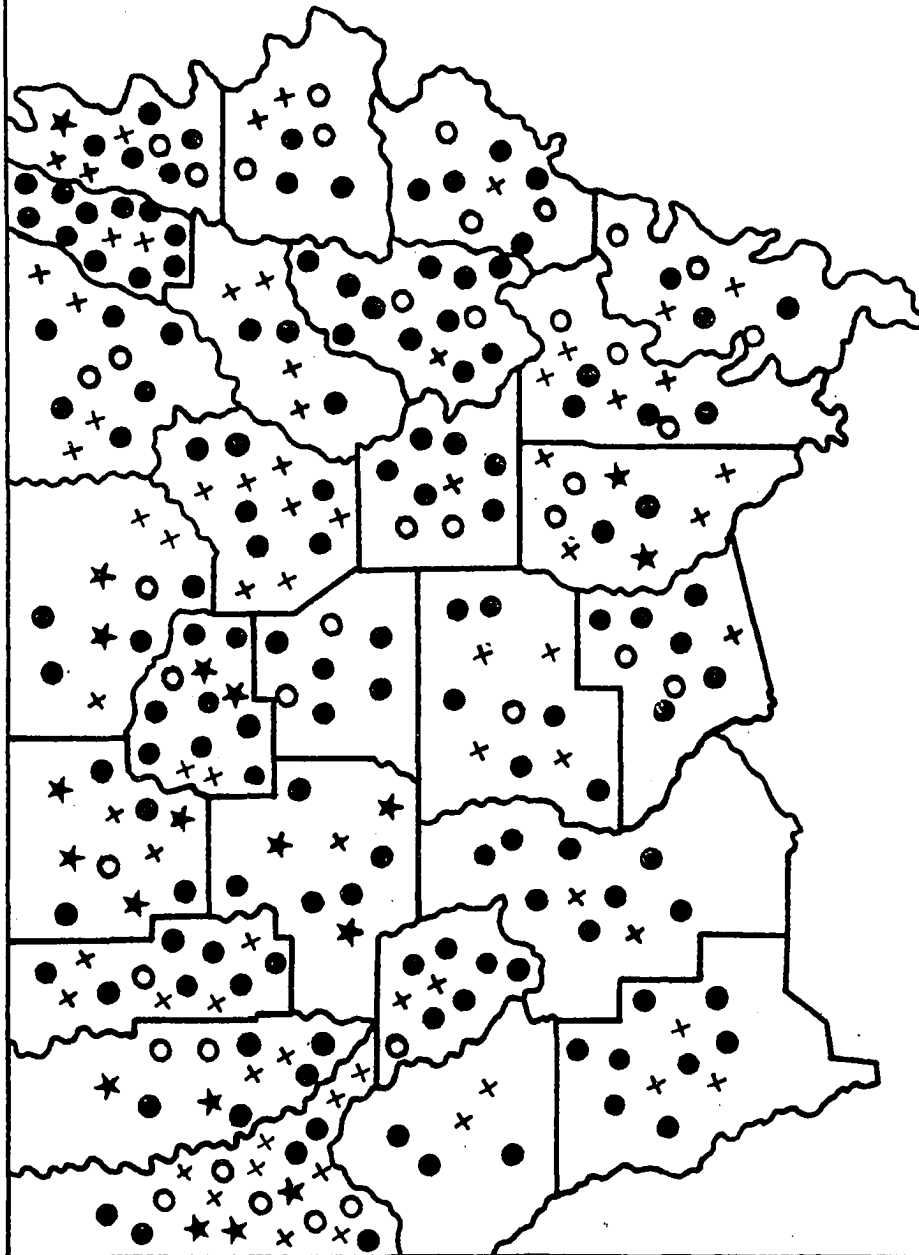
# A WORD ATLAS OF NORTH LOUISIANA

Map 0914

worm used for fish  
bait

- earth worm 50%
- red worm 13%
- ★ fish worm 11%
- + others 26%

worm  
grub worm  
wiggler  
fish bait  
angle worm  
night crawler



## MAP 0915

The general term is redbug for the whole area. It was surprising to find 13% of the informants using chigger (chiggoe). Although these informants are somewhat concentrated in the northwest corner and in the northeast parishes, there are too few of them to form an isogloss.

A WORD ATLAS OF NORTH LOUISIANA

Map 0915

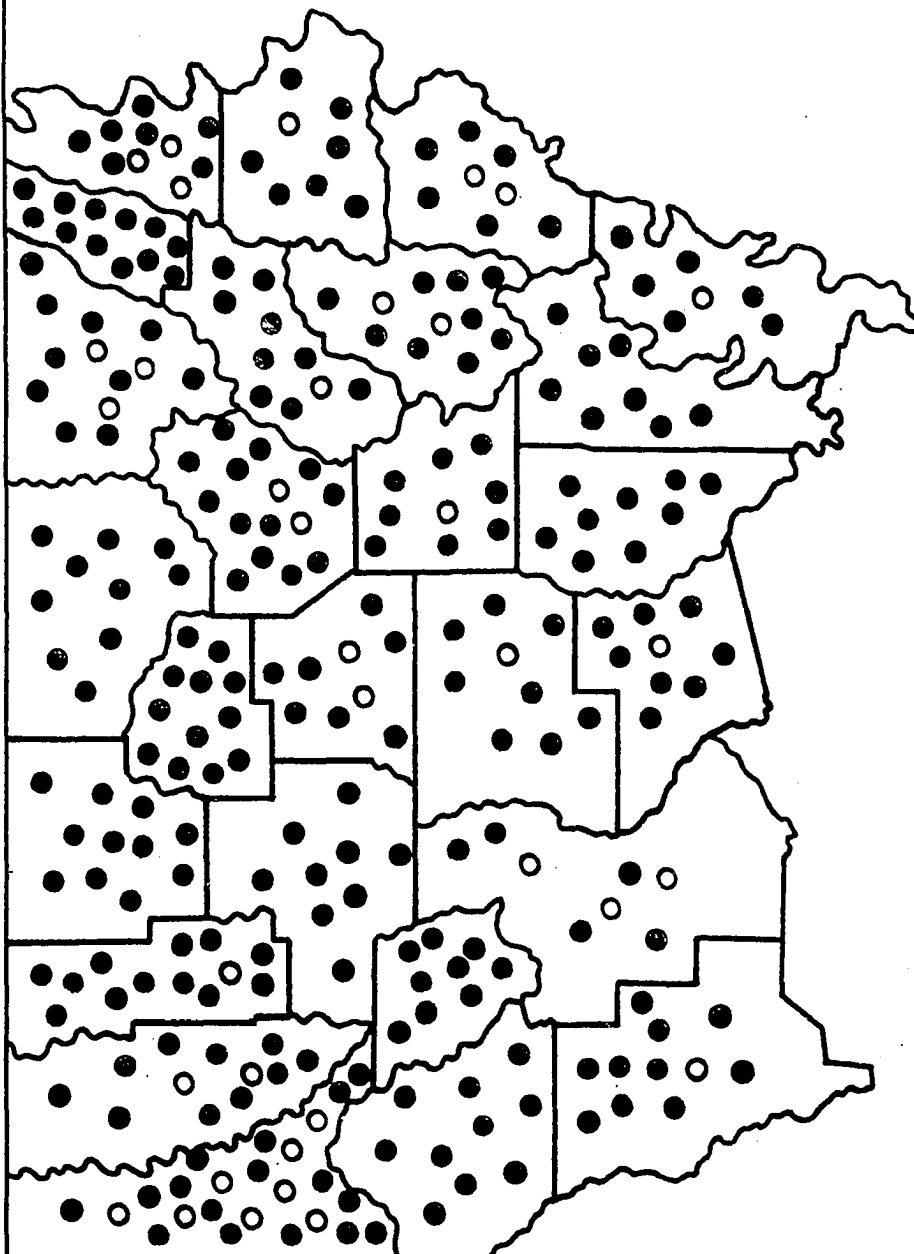
Small red insect  
that bores into the  
skin and makes red  
itchy spots

● redbug

87%

○ chigger

13%



## MAP 0916

Only 163 informants answered this question. Over half called this bird poule d'eau (pronounced pool doo). A third used coot, with the other 11% providing a wide variety of names.





## MAP 0917

The map is self-explanatory. There is no significant concentration of the term sacalait.

# A WORD ATLAS OF NORTH LOUISIANA

Map 0917

Crappie, a fish

50%

white perch

27%

crappie

23%

+ others

perch

sacalait

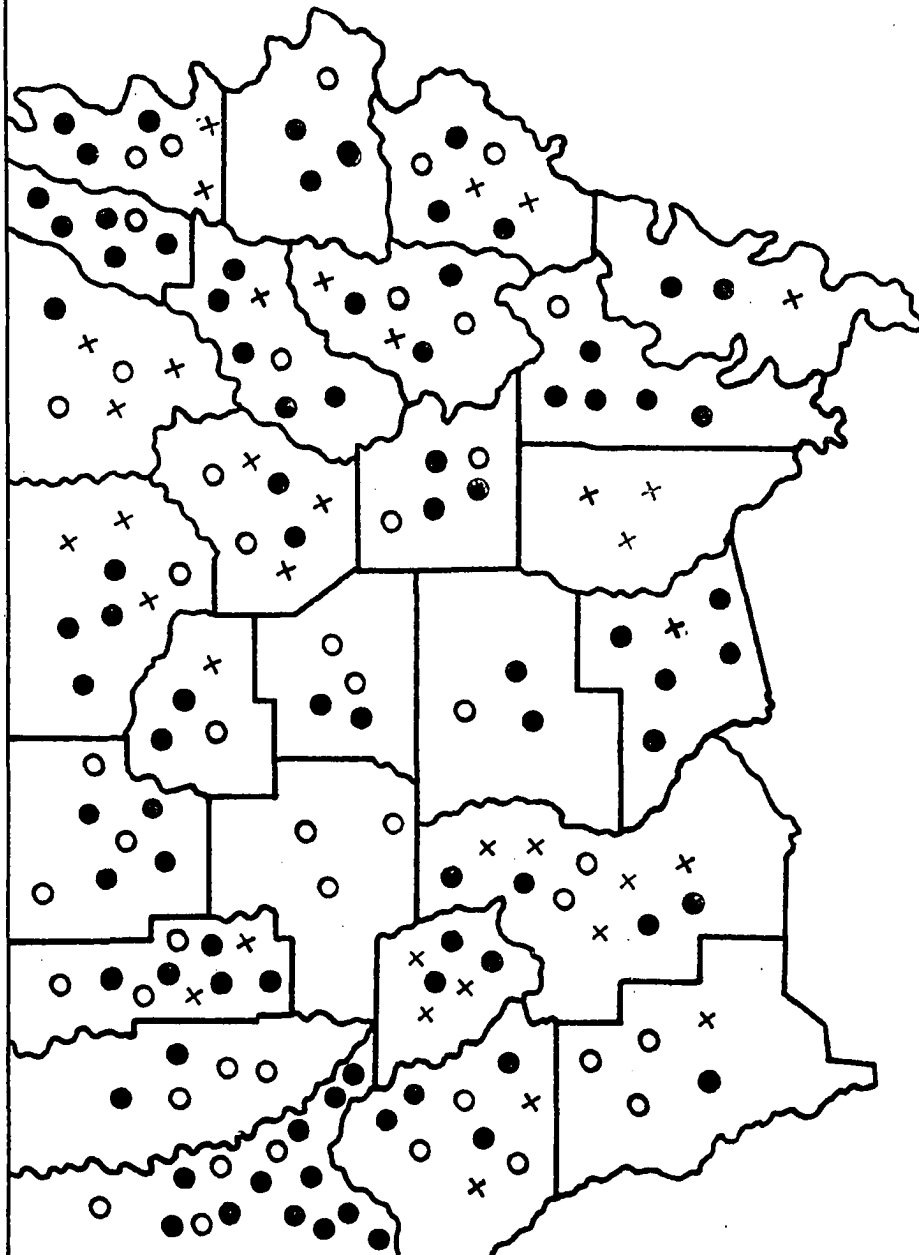
specs

crawfish

sucker

German carp

fish



## MAP 1001

Kurath<sup>55</sup> says that throughout the South the general term for corn served on the cob is roasting ears. In north Louisiana, 57% of the informants used roasting ears. Among the younger people the tendency is to use corn-on-the cob. The oldest group leans toward roasting ears. Both terms are used throughout the area.

---

<sup>55</sup>  
p. 73.

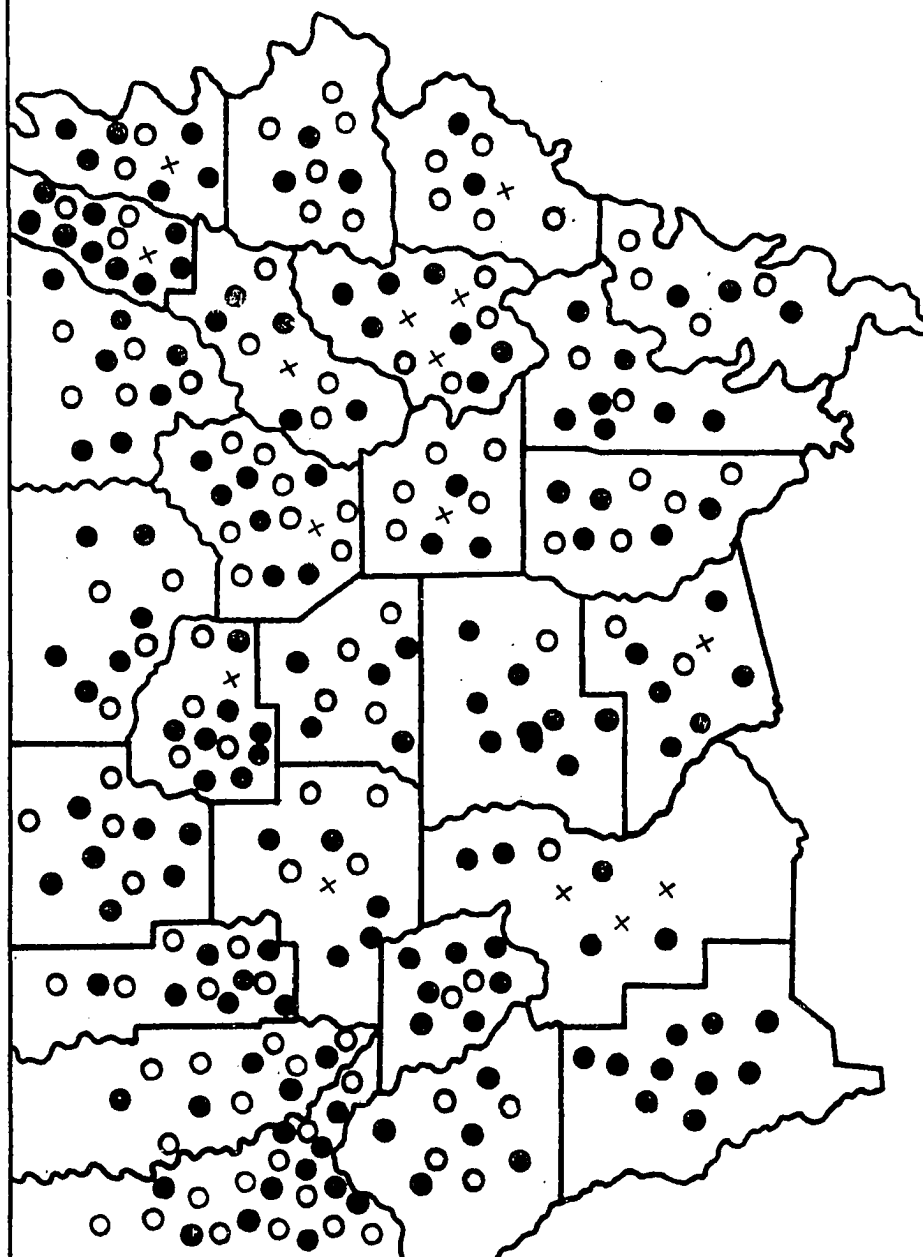
# A WORD ATLAS OF NORTH LOUISIANA

Map 1001

Fresh corn served  
on the cob

● roasting ears 57%  
○ corn-on-the-cob 38%  
+ others 5%

sweet corn  
boiled corn  
green corn



## MAP 1002

Kurath<sup>56</sup> says three terms are used over large areas, string beans, snap beans, and green beans. Green beans is common south of the Potomac, and string beans to the north. North Louisiana usage is mixed, with Southern snap beans predominant.

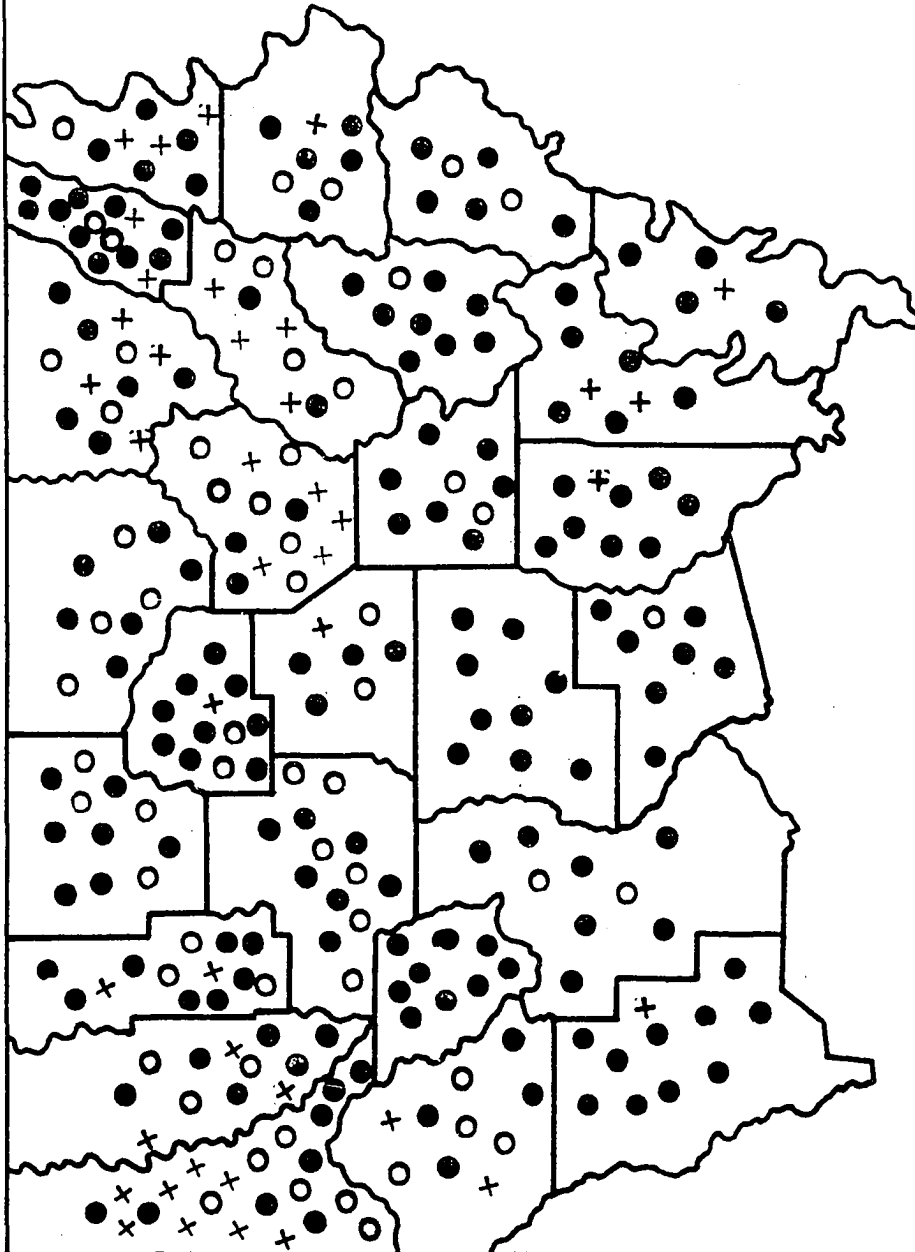
---

<sup>56</sup>  
p. 73.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1002

- Green beans cooked  
and served in pods,  
as Kentucky wonders
- snap beans 63%
- string beans 22%
- + others 15%
- green beans  
Kentucky wonders



## MAP 1003

Kurath<sup>57</sup> says that butter beans is the common Southern term. Many people call the large variety lima, the small butter beans. North Louisiana has a mixture of the two terms.

---

57  
p. 73.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1003

Large flat beans,  
usually white

63%

● butter beans

35%

○ lima beans

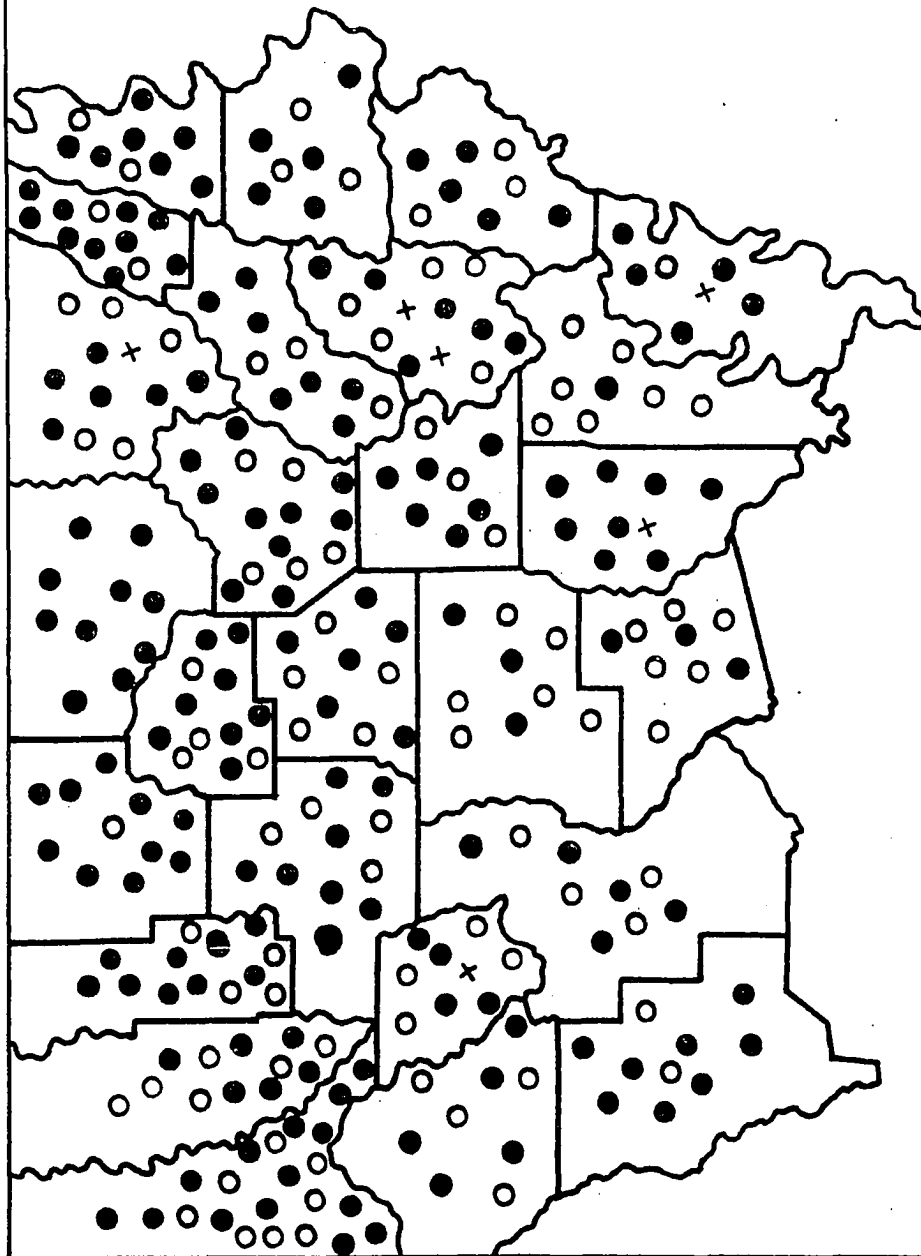
2%

+ others

white beans

navy beans

yellow beans



## MAP 1004

Kurath<sup>58</sup> gives press peach and plum peach as Southern and cling-(stone) peach as Midland. In usage of this term cling peach, north Louisiana is predominantly Midland. Many of the young people had no word for such a peach.

---

<sup>58</sup>  
p. 72.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1004

Peach whose meat sticks  
to seed

62%

26%

12%

● cling peach

○ press peach

+ others

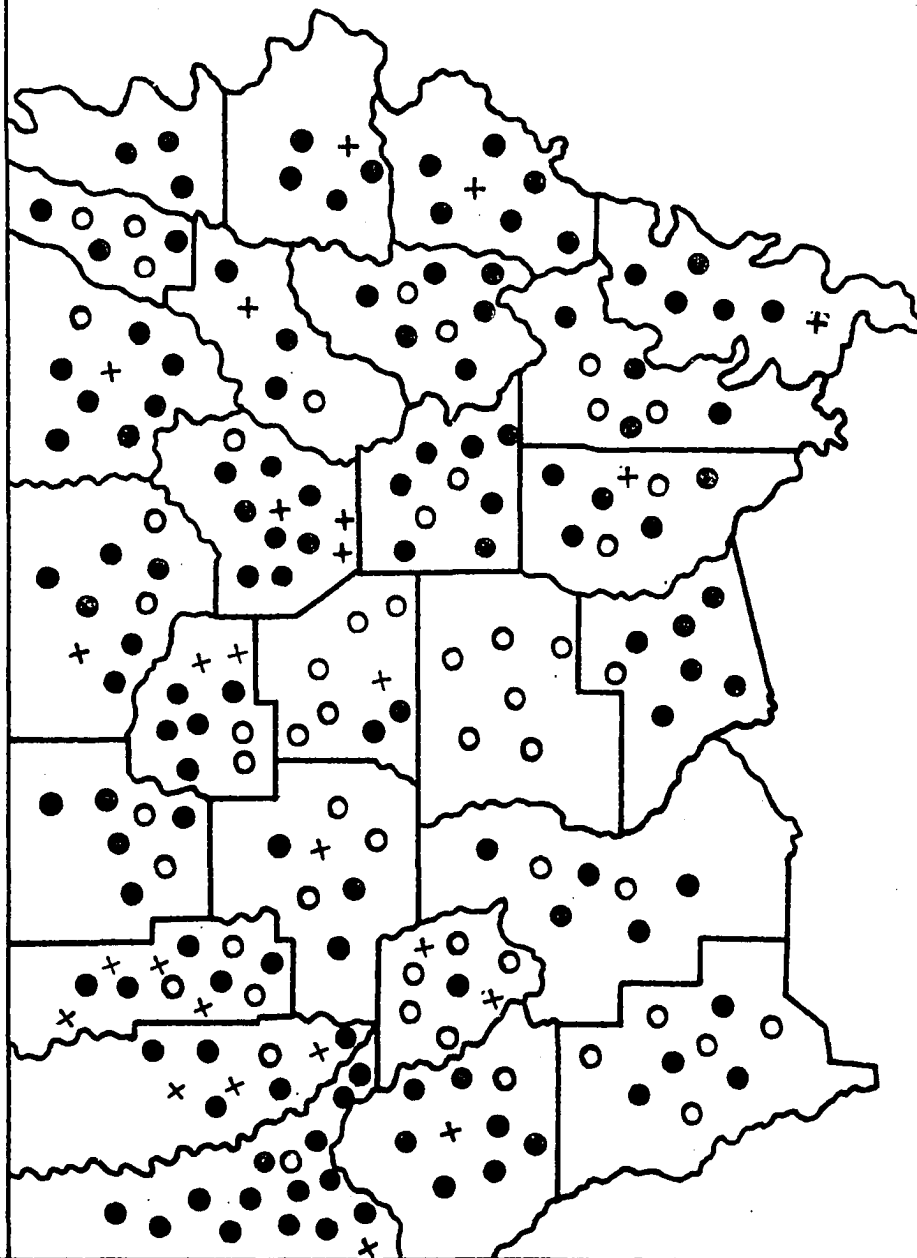
peach

plum peach

Indian peach

pucker peach

spice peach



## MAP 1005

Kurath<sup>59</sup> gives free-stone as Midland, soft peach as common in the Virginia Piedmont, and clear-seed and clear-stone as common in the Carolinas. There is mixed usage in this area, with clear-seed predominant.

---

<sup>59</sup>p. 72.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1005

Peach whose meat does  
not stick to seed

58%

32%

10%

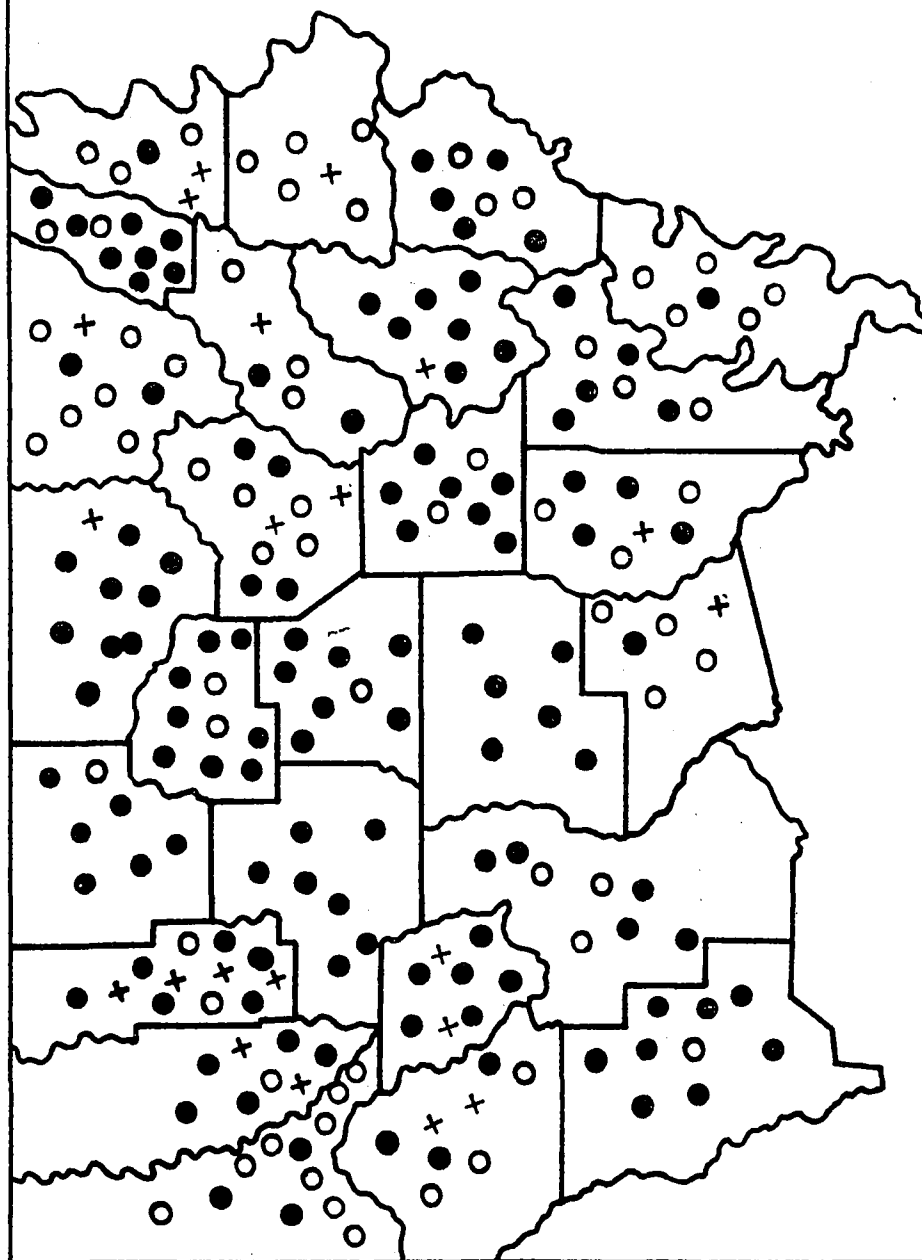
● clear seed

○ free stone

+ others

peach

Elberta



## MAP 1006

The map is self-explanatory. There is no section in which the terms stone and pit are concentrated.

A WORD ATLAS OF NORTH LOUISIANA

Map 1006

Hard center of peach

83%

8%

9%

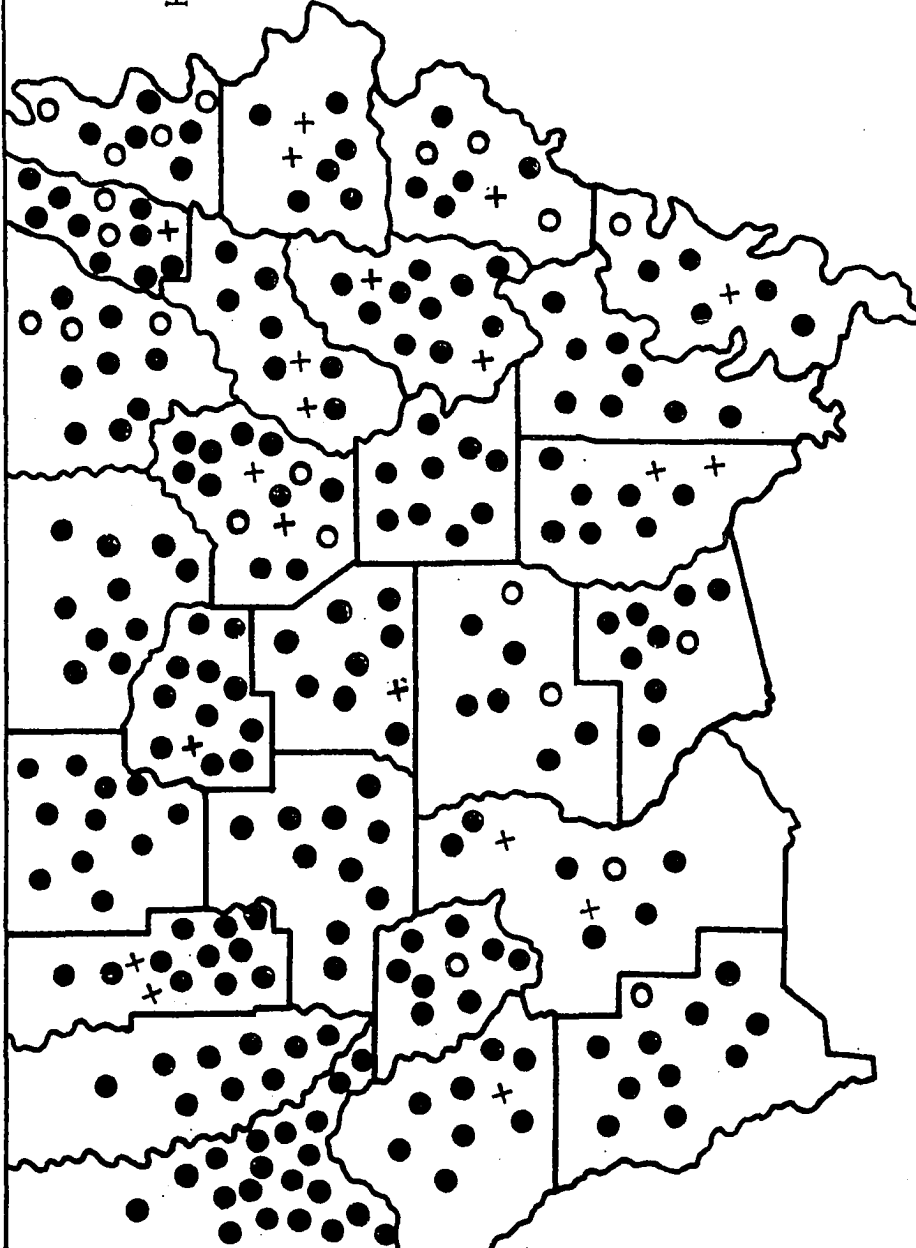
● seed

○ stone

+ others

pit

kernel



# A WORD ATLAS OF NORTH LOUISIANA

Map 1007

Hard center of cherry

59%

34%

7%

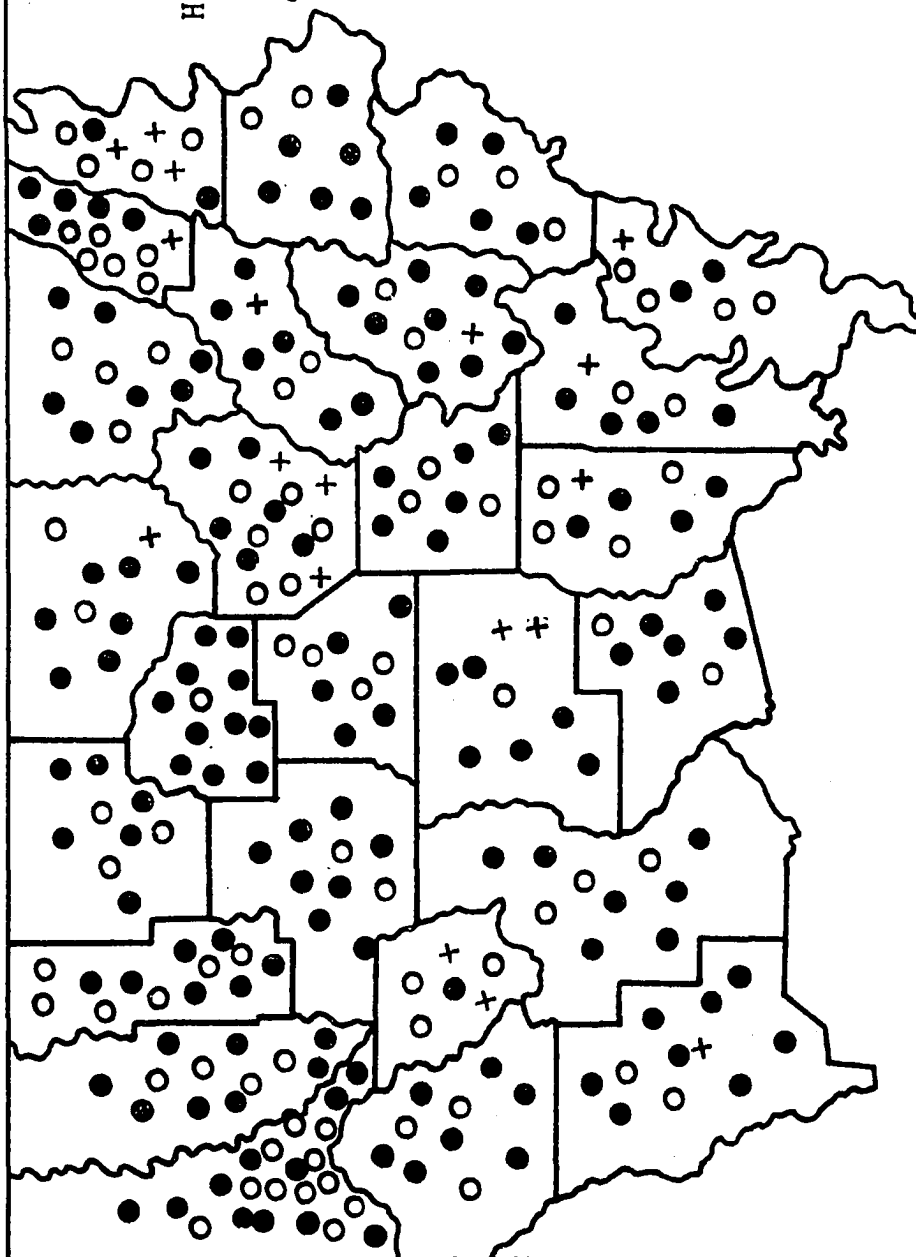
● seed

○ pit

+ others

stone

kernel





## MAP 1008

Older people gave most of the tea cake responses;  
young people generally said cookie.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1008

Small cake

58%

● cookie

32%

○ tea cake

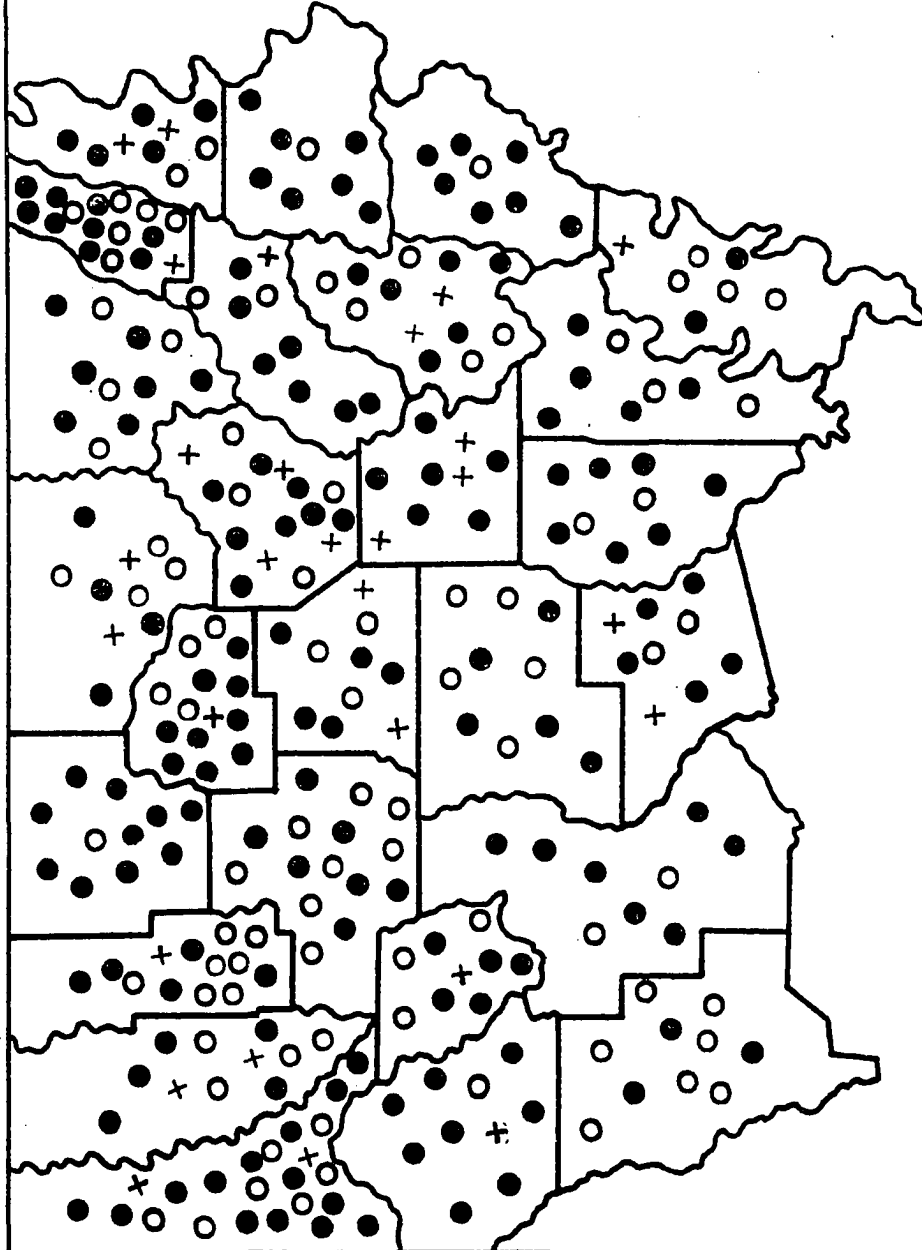
10%

+ others

cupcake

muffin

small cake

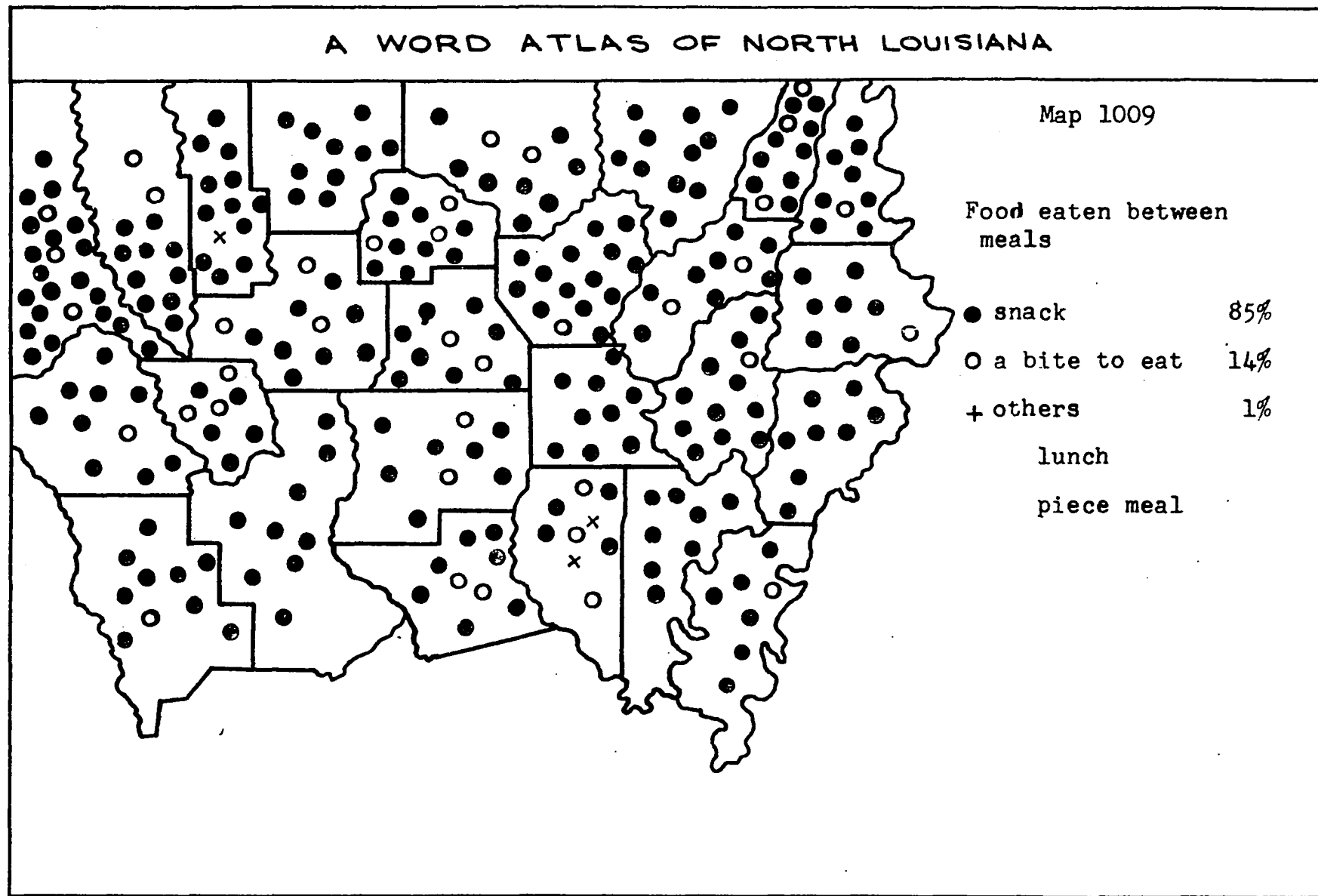


## MAP 1009

Kurath<sup>60</sup> gives snack as Southern and South Midland, piece as North Midland, bite is predominantly a New England term. It is surprising to find 14% of the informants using bite to eat.

---

<sup>60</sup>  
p. 71.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1010

Round, flat patty of  
pecan candy

● praline

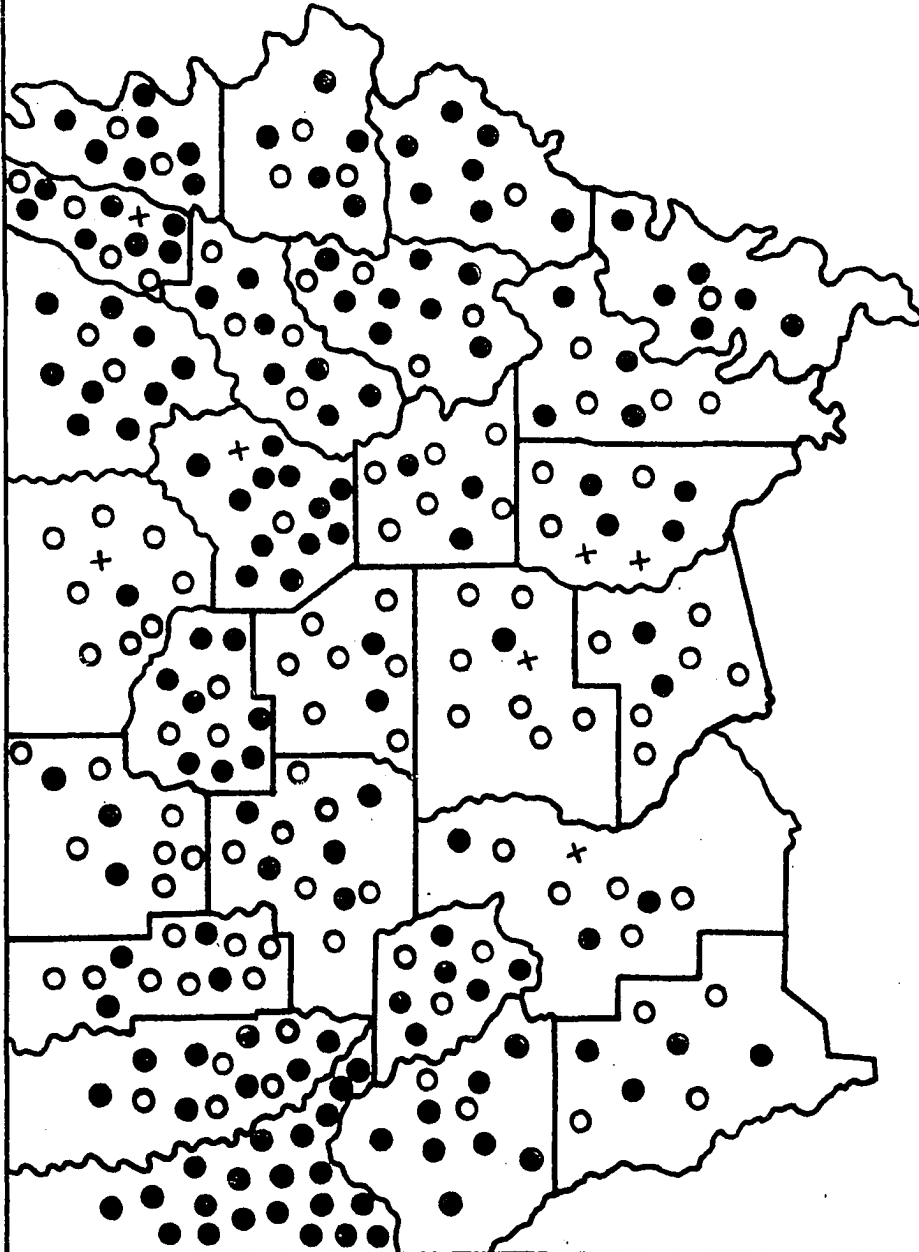
57%

○ pecan patty

40%

3%

+ pecan candy



## MAP 1011

Kurath<sup>61</sup> says that cottage cheese is the trade name throughout the Eastern states. There are, however, several regional terms in general use; in the South curds, curd cheese, and clabber cheese are common. Homemade cheese is found frequently in western North Carolina. The map indicates that the most popular term in this area is cottage cheese.

---

<sup>61</sup>  
p. 71.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1011

Homemade cheese made  
out of milk curd

- cottage cheese 85%
- homemade cheese 4%
- + others 11%

cream cheese

curds

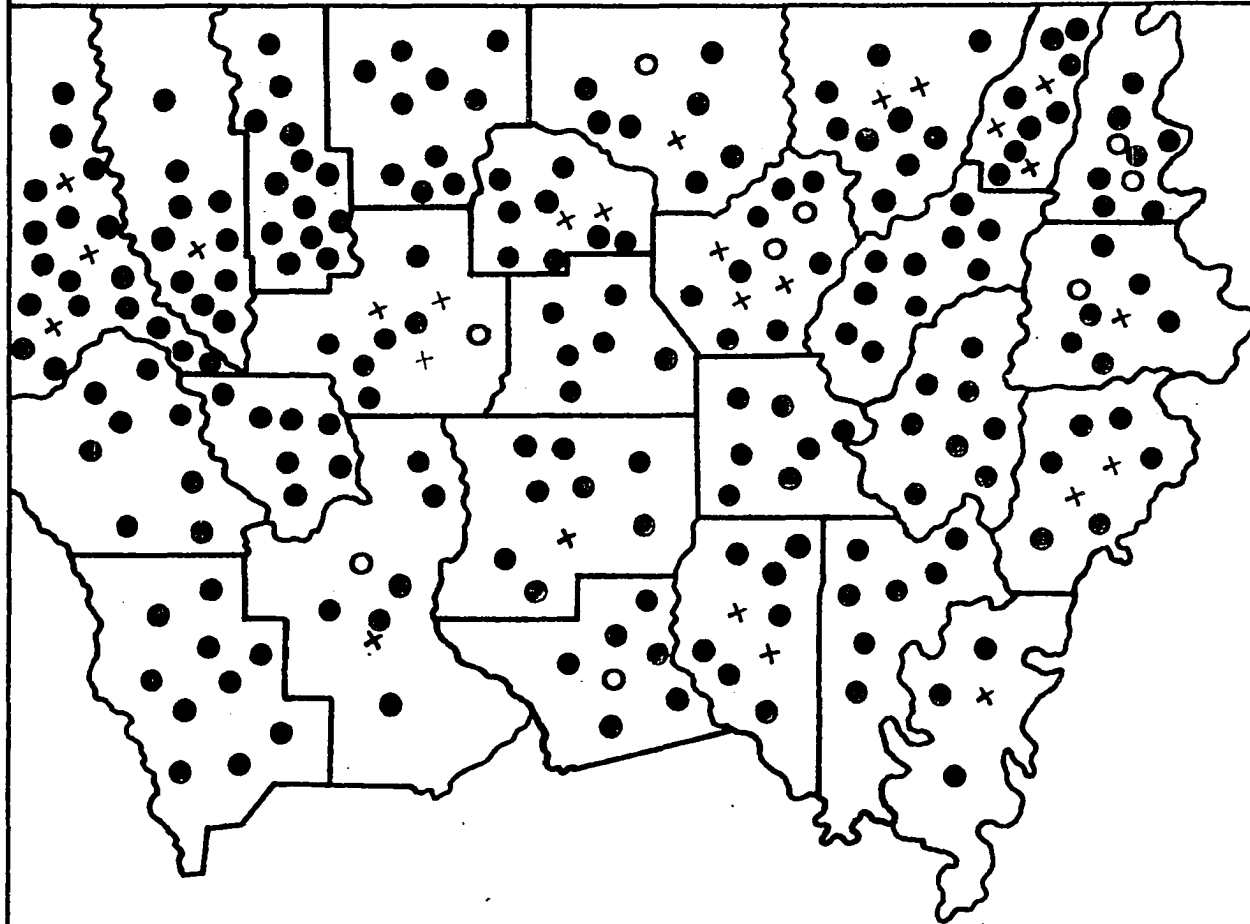
Dutch cheese

clabber cheese

cheese

milk cheese

hoop cheese



# A WORD ATLAS OF NORTH LOUISIANA

Map 1012

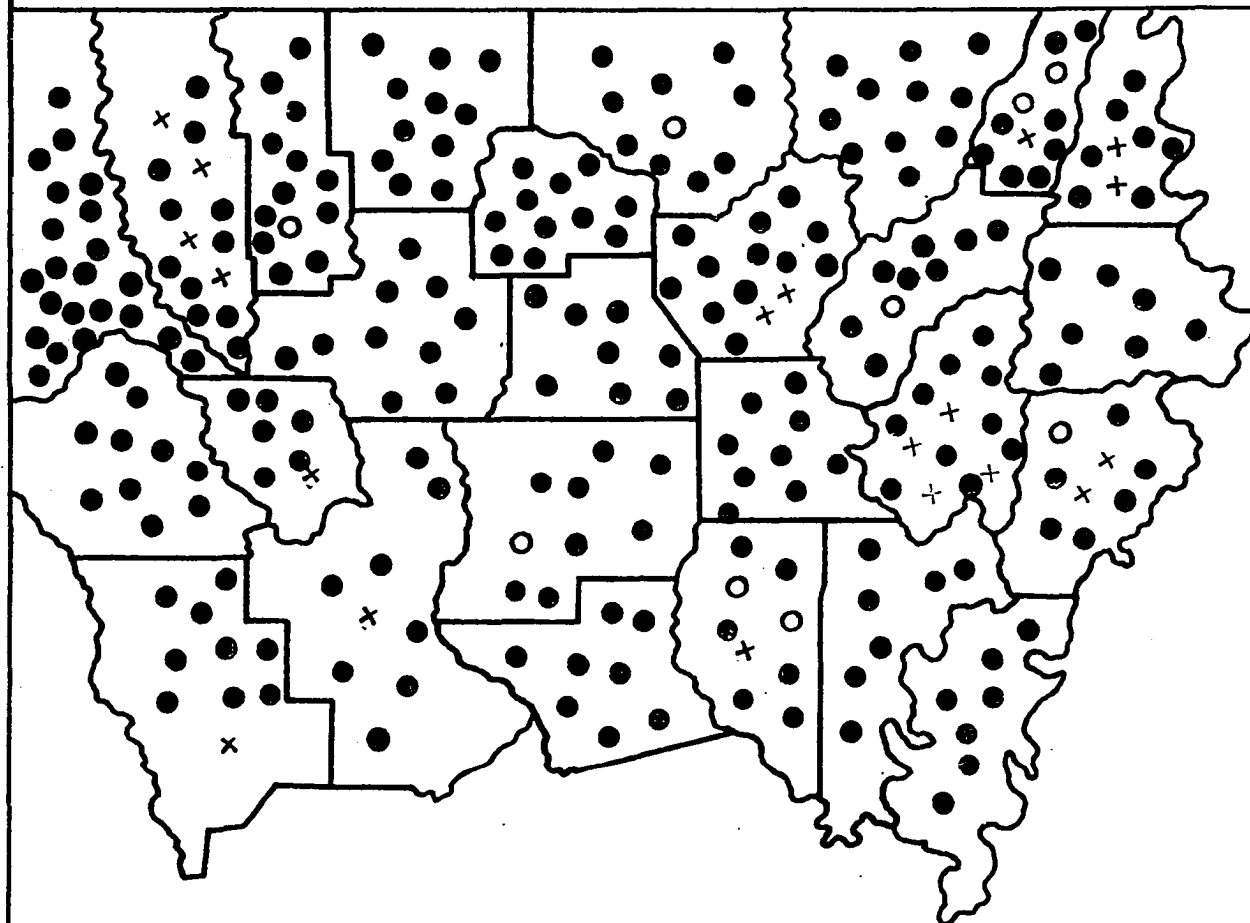
Sweet liquid served  
with cake or pudding,  
poured over it

● sauce	94%
○ icing	3%
+ others	3%

topping

syrup

sour cream





## MAP 1013

There is, according to Kurath,<sup>62</sup> no national or literary term for curdled sour milk, but there are numerous regional terms, such as clabber (clabbered) milk, bonny-clabber, bonny-clapper, lobbered milk, curdled milk, sour milk. Clabber is Southern. The map indicates that the area is predominantly Southern in the use of the term clabber.

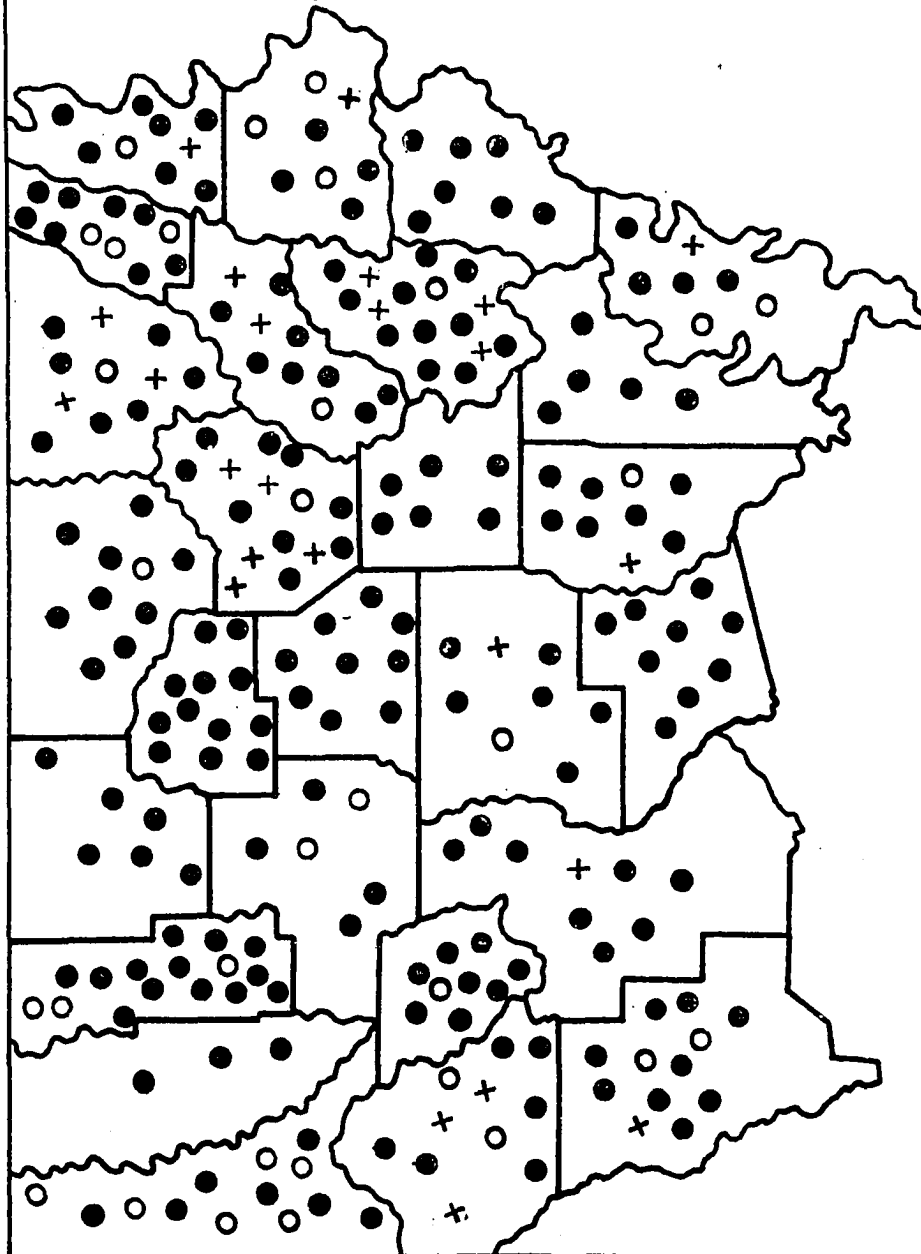
---

<sup>62</sup>  
p. 70.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1013

- Milk that has soured  
and thickened
- 78% clabber
- 12% butter milk
- 10% + others
- sour milk
- curdled milk
- lobbered milk
- whey



# A WORD ATLAS OF NORTH LOUISIANA

Map 1014

Milk that is beginning  
to sour

58%

blue john

20%

o blinky

22%

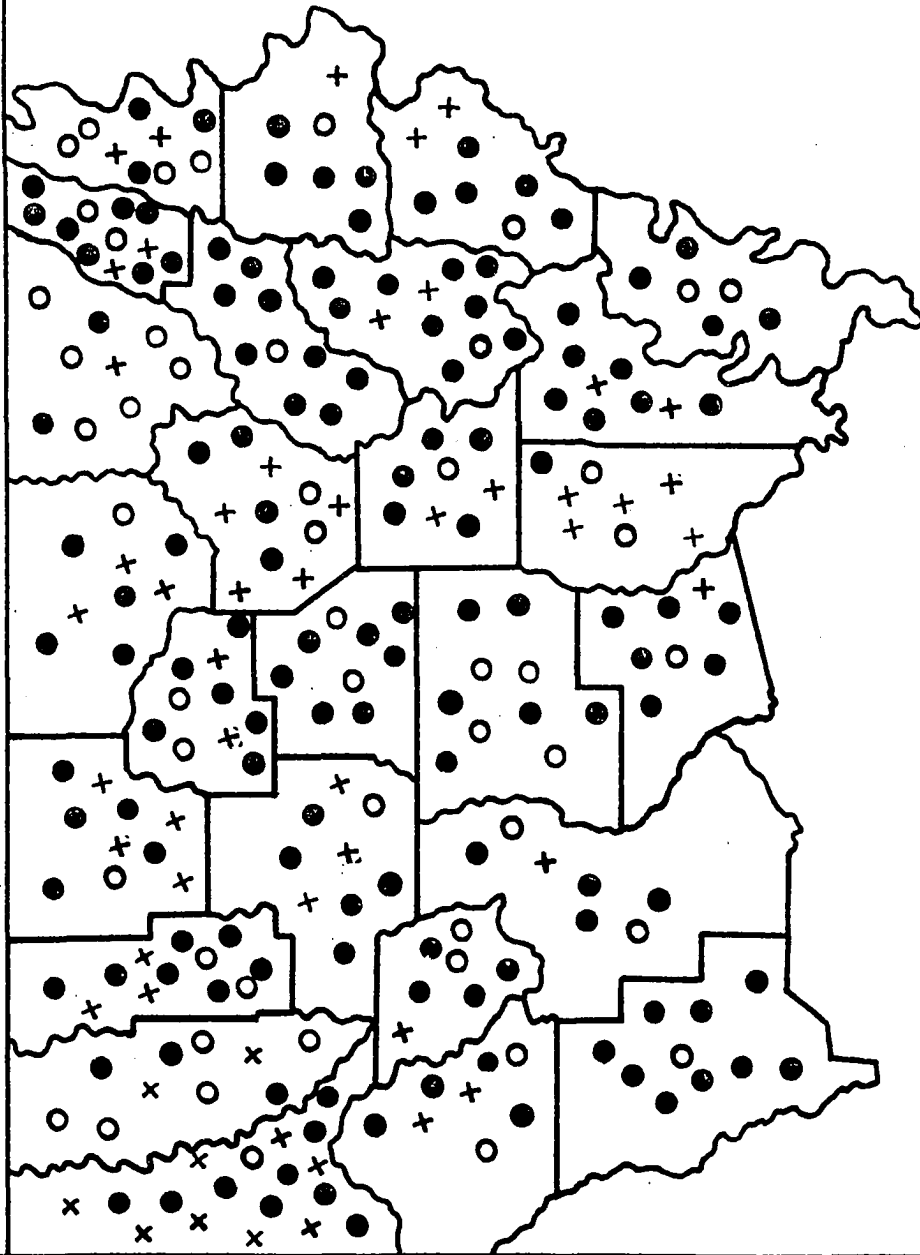
+ others

sour milk

curding milk

clabber milk

whey milk



## MAP 1015

Kurath<sup>63</sup> says that the South has middlins and middlin meat, the North salt pork, and Midland side meat and side pork. Not one informant used the common Southern term middlin. Usage in the area is quite varied, with the Northern term predominant.

---

<sup>63</sup> pp. 69-70.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1015

Salt pork -- home-cured bacon

● salt pork 28%

○ home cured bacon 20%

★ dry salt bacon 15%

+ others 37%

salt meat

bacon

fat back

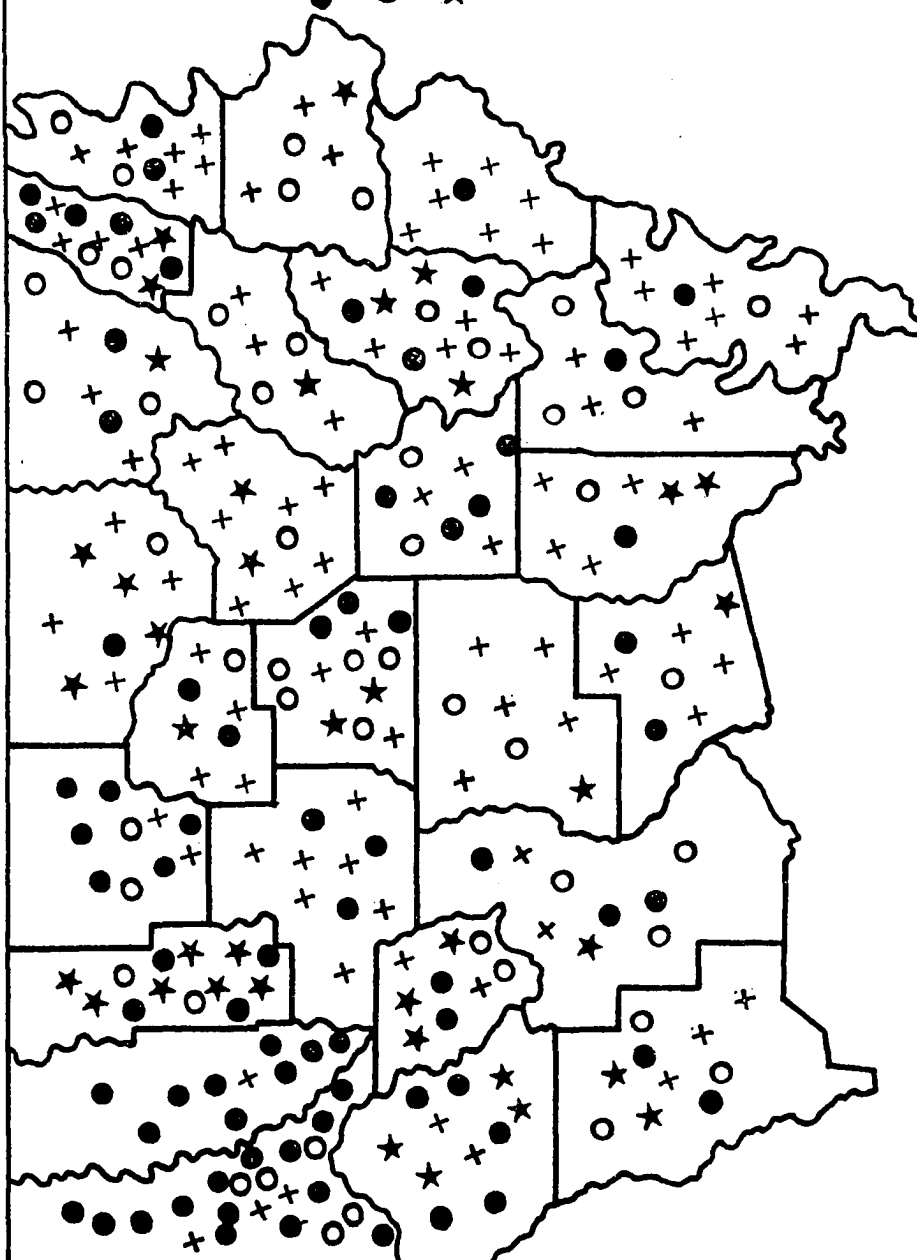
smoked meat

slab bacon

side meat

sow belly

cured pork



## MAP 1016

According to Kurath<sup>64</sup> pancake is used in all Eastern states, hot-cake in Pennsylvania, and batter cake in the South. Hoe-cake is common in the South if the cake contains corn meal. Informants used a wide variety of terms.

---

<sup>64</sup>  
p. 69.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1016

Flat cake of wheat  
flour cooked on a  
griddle

●	pancake	53%
○	hot cakes	13%
★	flap jacks	11%
+	others	23%

griddle cake

hoe cake

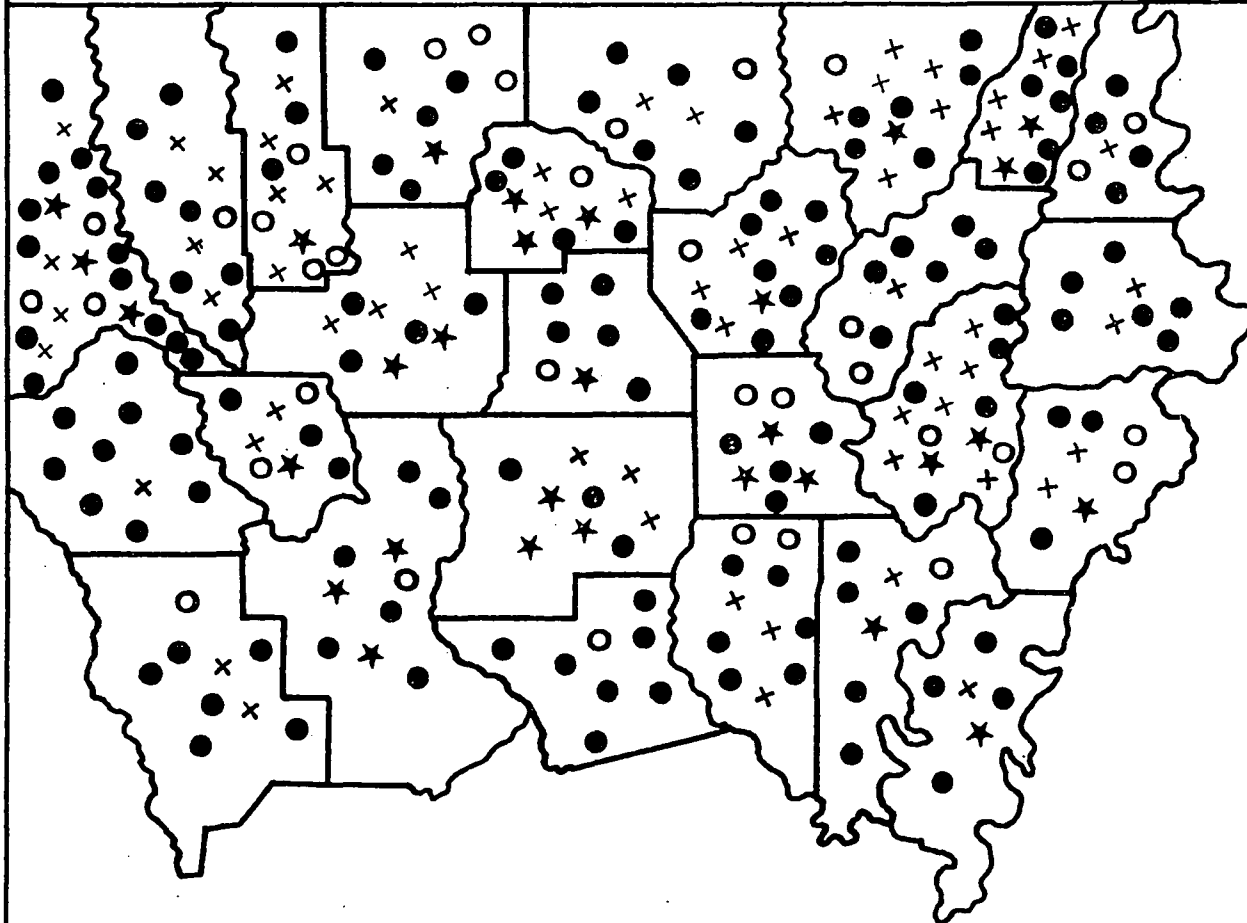
wheat cakes

fritters

batter cakes

waffles

buck wheat cakes



# A WORD ATLAS OF NORTH LOUISIANA

Map 1017

Small green peas grown  
in spring gardens

● English peas 87%

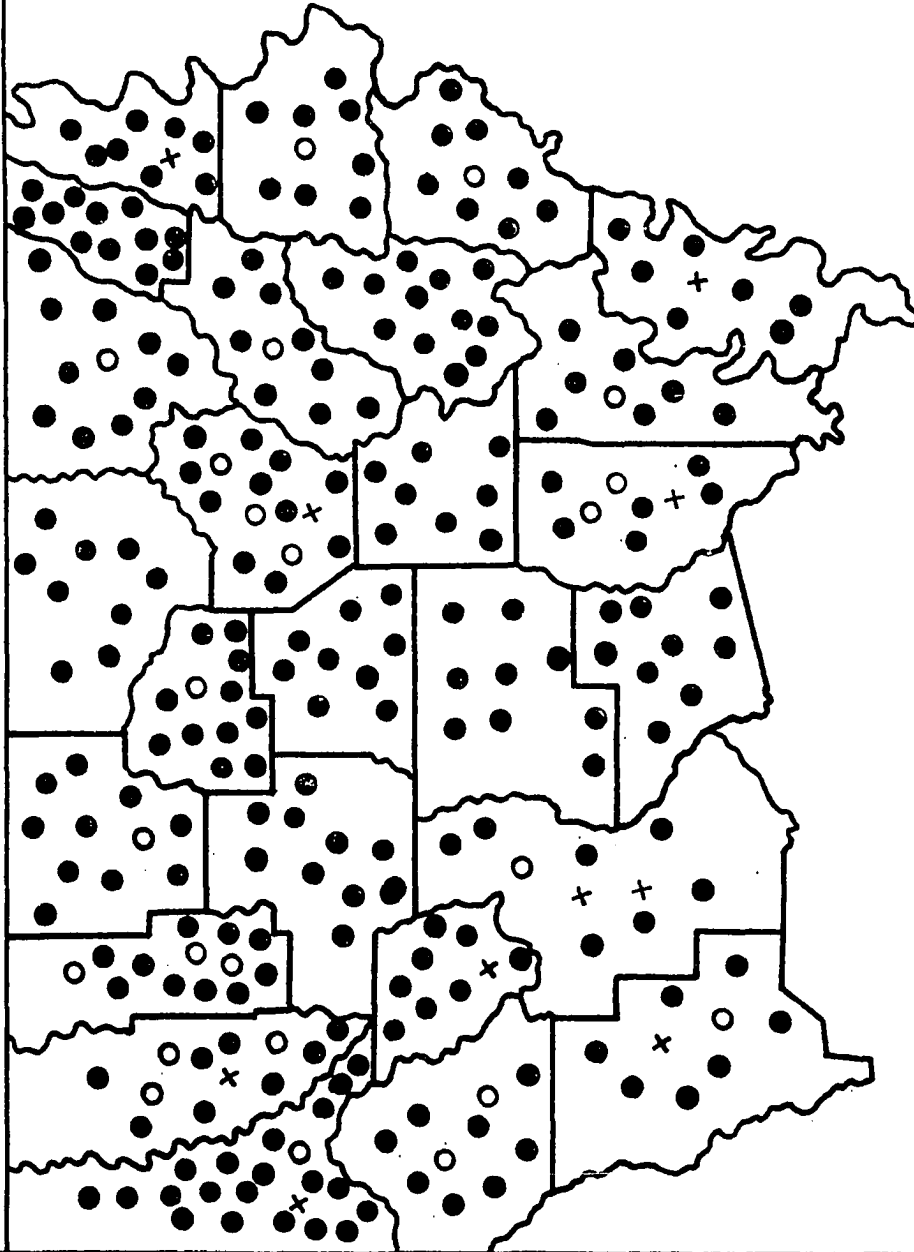
○ green peas 9%

+ others 4%

sweet peas

early peas

snap peas





## Map 1018

Kurath<sup>65</sup> says that the general folk term for greens in the Virginia Piedmont is salad (pronounced commonly salat). Salad and greens stand side by side in the Carolinas. The term salad was used by three informants, one in East Carroll and two in Morehouse. No map is needed because 95% of the responses were greens. Nine people said turnip tops, and three said salad.

---

<sup>65</sup>  
p. 73.

## MAP 1019

Informants were asked to give all the names they used for cane syrup. There were 441 answers. The two French terms occurred twice each -- cuite in East Carroll and Franklin and syrop de batterie in East Carroll.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1019

Cane syrup -- all  
names  
(Each symbol represents  
two responses.)

● syrup	34%
○ molasses	28%
★ cane syrup	24%
+ others	14%

ribbon cane syrup

sugar cane syrup

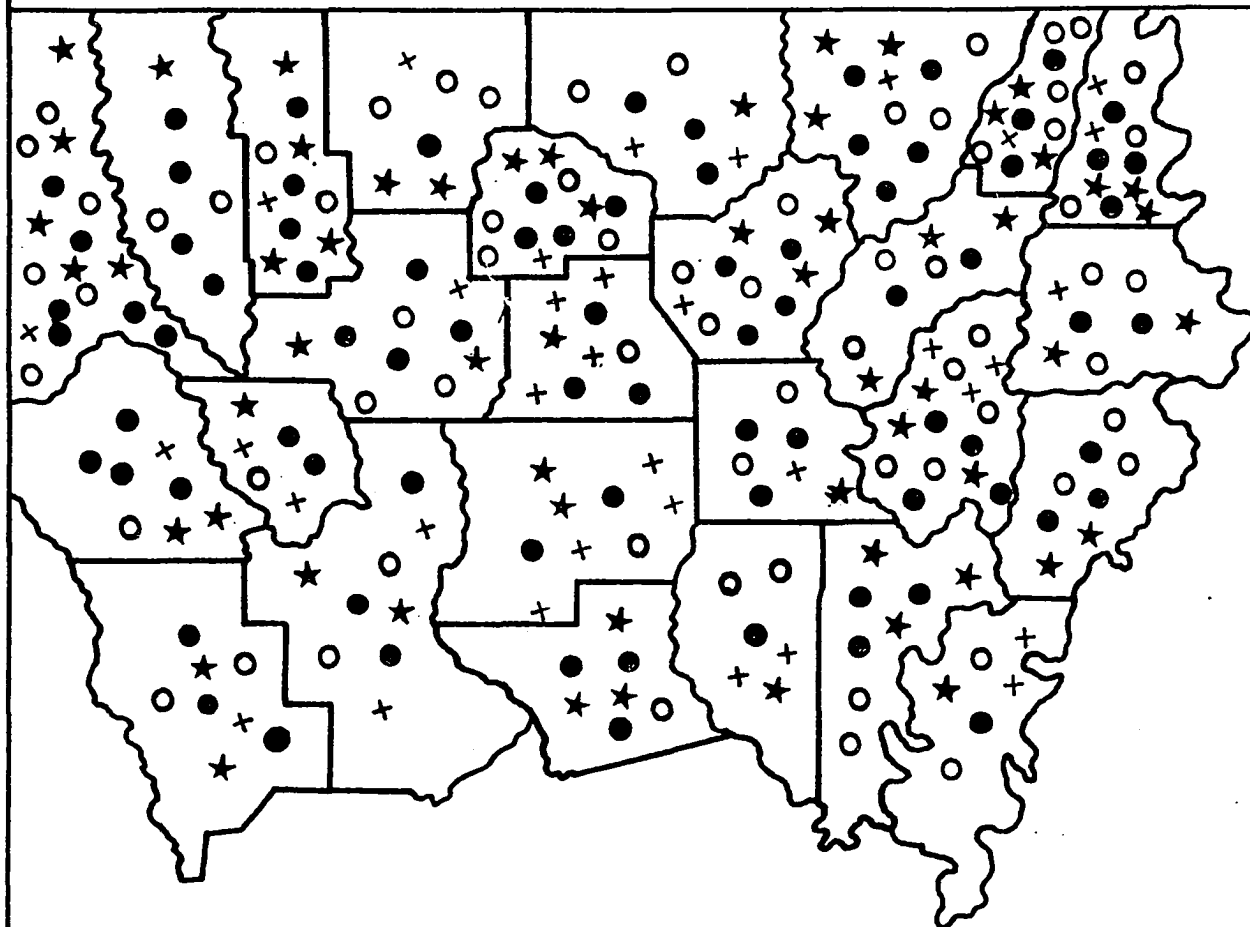
sorghum

black strap

syrop de batterie

cuite

open kettle syrup



## MAP 1101

Kurath<sup>66</sup> says that hoghead cheese is common in New England, but he does not mention souse, which is predominant in this area.

---

<sup>66</sup>  
p. 20.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1101

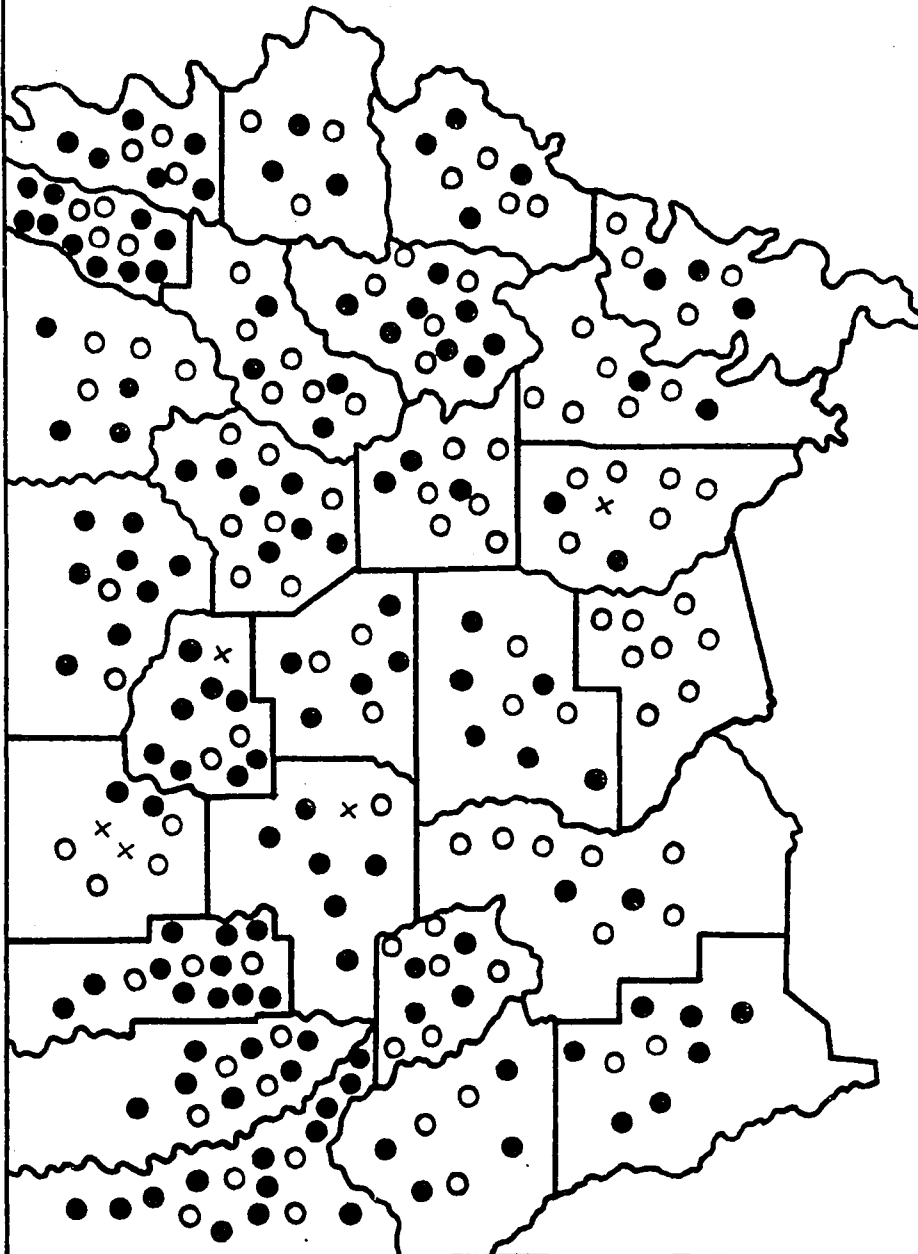
Pressed meat loaf  
made of hog's jowls

● souse 55%  
○ hoghead cheese 44%  
+ others 1%

pressed meat

Dutch pudding

sausage



## MAP 1102

Cold drink was used by all age groups, but soda pop was used mostly by the elderly people. The middle-aged used soda pop, but less frequently than the elderly. The young people were predominant among those who gave coke as the term applied to soft drinks in general.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1102

Soft drink

60%

25%

15%

● cold drink

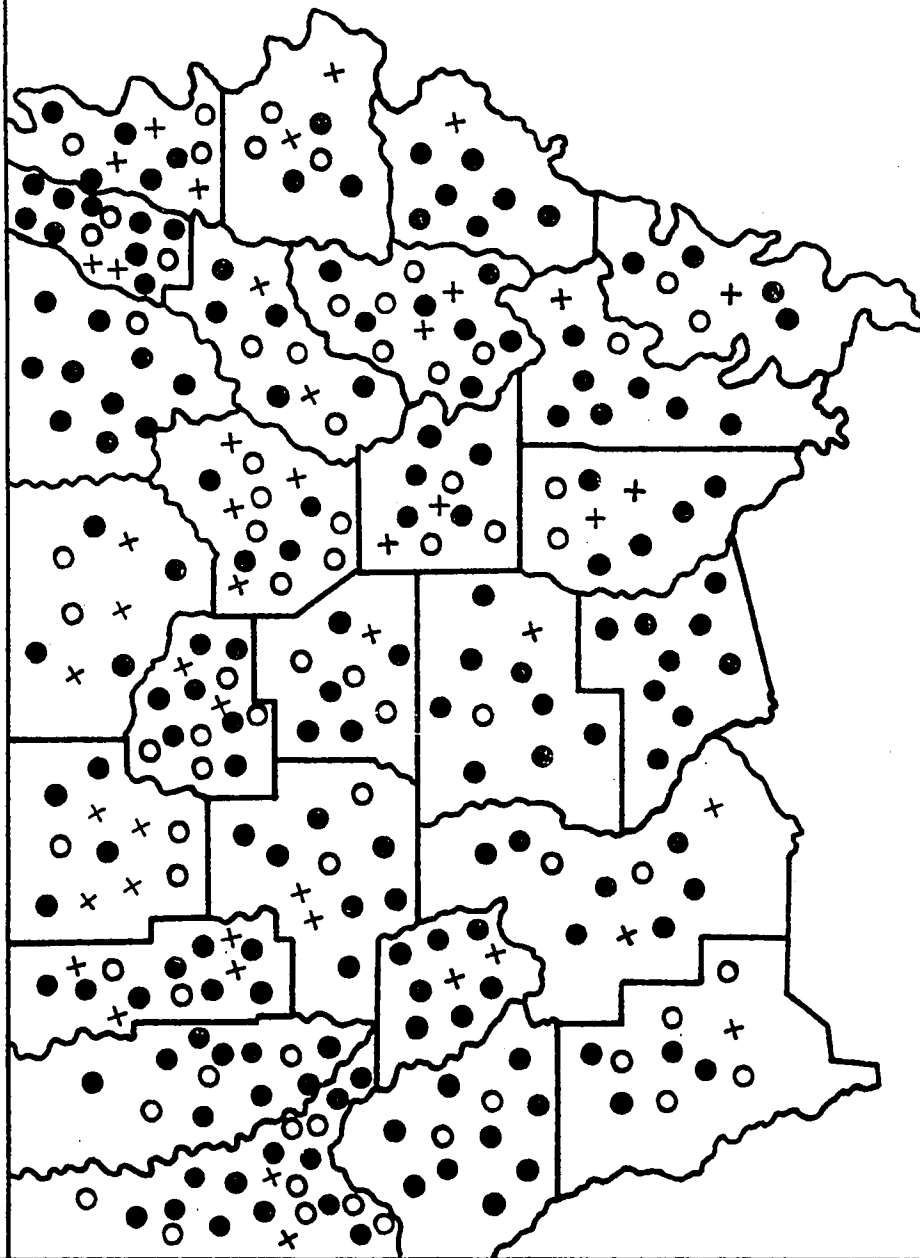
○ soda pop

+ others

coke

soft drink

soda water



MAP 1103

Fried cake with hole in center

doughnut 100%



## MAP 1104

There were 381 responses, for informants were asked to name all kinds. Most of them had one answer, cornbread. Some had numerous answers, especially the elderly.

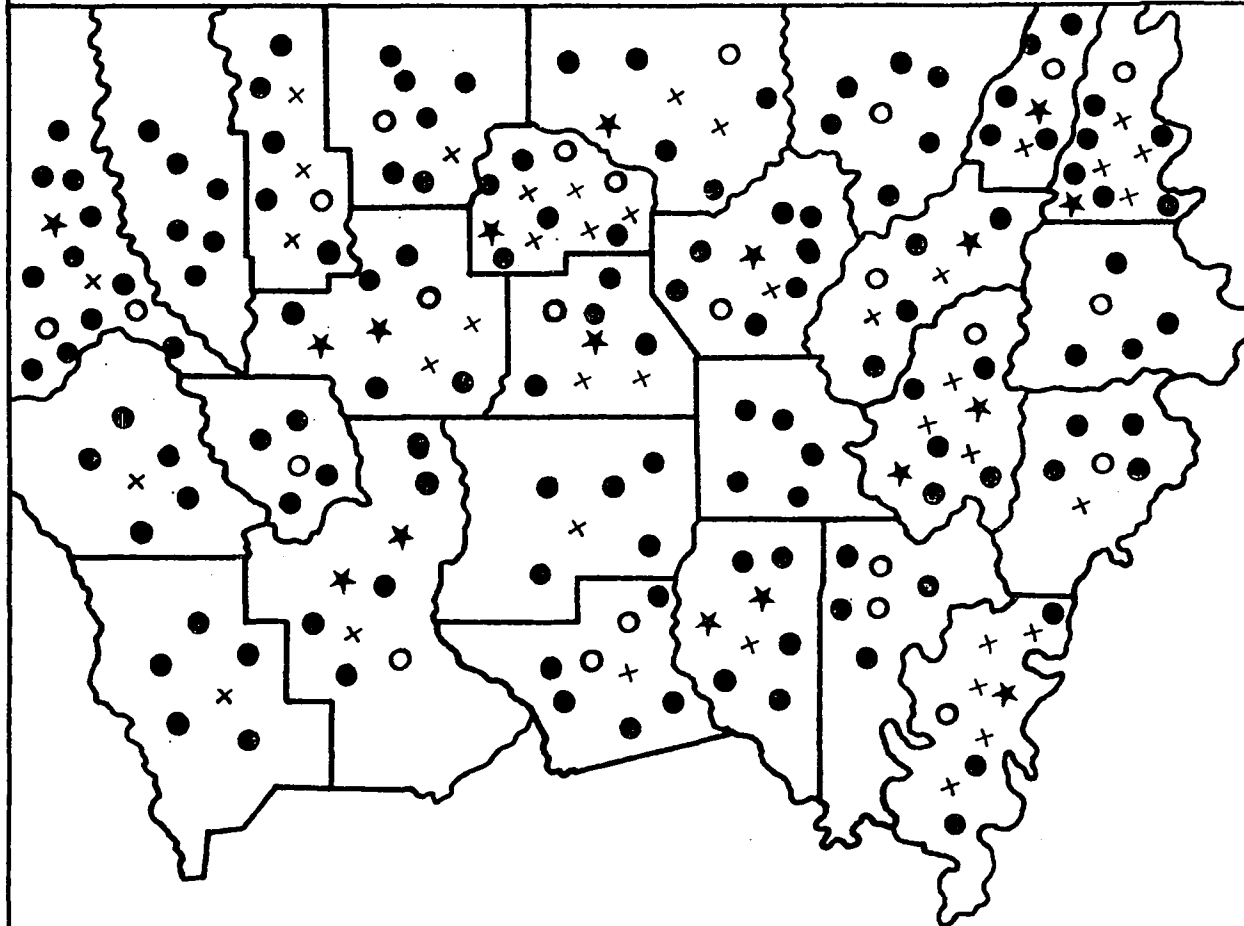
# A WORD ATLAS OF NORTH LOUISIANA

Map 1104

Bread made of corn meal -- all kinds  
(Each symbol represents two answers.)

● cornbread	67%
○ hush puppies	10%
★ corn pone	6%
+ others	17%

hot water bread  
corn sticks or  
muffins  
dog bread  
egg bread  
corn cake  
corn fritters  
cracklin' bread  
corn dodger  
hoe cake  
corn patties



## MAP 1105

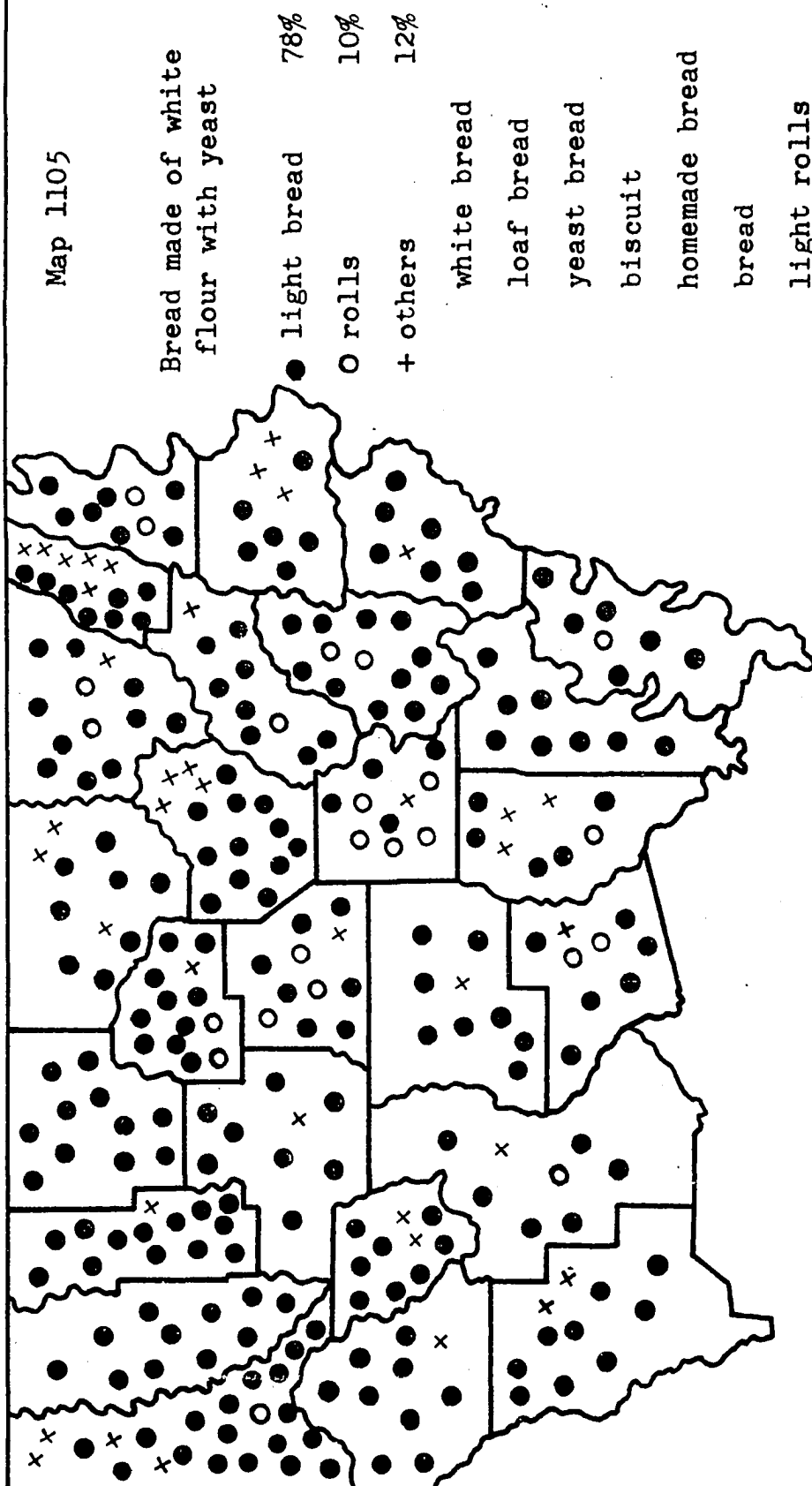
Kurath<sup>67</sup> says that in the South and South Midland bread made of white flour with yeast is commonly called light-bread and loaf bread. This area is predominantly Southern in this usage.

---

67

p. 67.

# A WORD ATLAS OF NORTH LOUISIANA



## MAP 1106

Kurath<sup>68</sup> gives bundle as the common term found in the South and South Midland. Whenever sheaf is used, it is usually limited to cultured speakers. Bundle is predominant in every parish except Caddo and Tensas.

---

<sup>68</sup>  
p. 67.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1106

Stalks of wheat tied  
together

70%

25%

5%

● bundle

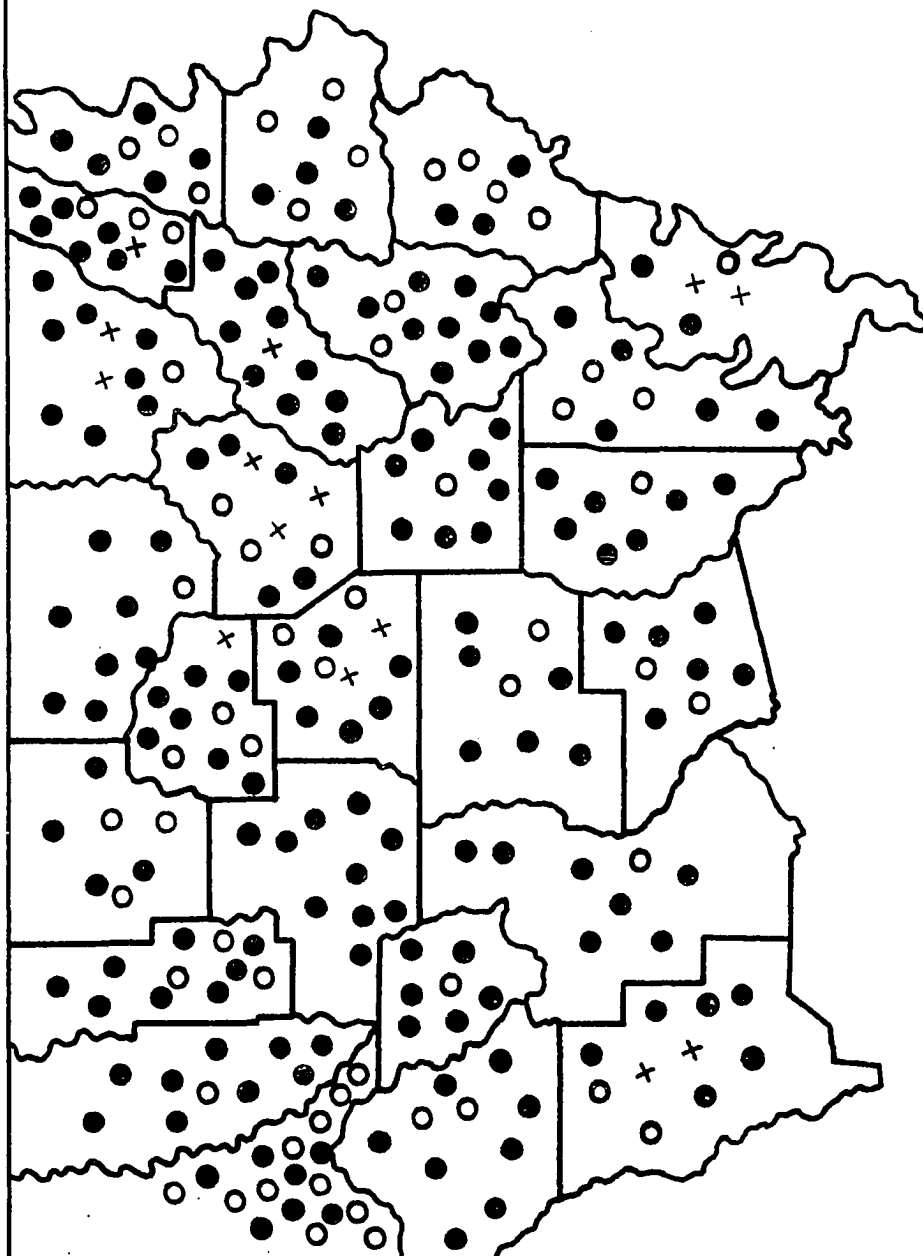
○ sheaf

+ others

shock

stack

bunch



## MAP 1107

Kurath<sup>69</sup> gives wishbone as the northern term and pully-bone as Southern and South Midland. Pully-bone was used about three times as often as wishbone. Both terms appear in all the parishes and among all age groups.

---

<sup>69</sup>  
p. 63.

A WORD ATLAS OF NORTH LOUISIANA

Map 1107

Chicken bone that  
children pull apart

● pully bone 77%

○ wish bone 23%

The map shows the distribution of two terms for a chicken bone that children pull apart. The state of Louisiana is divided into its parishes. Black dots represent the term 'pully bone', which is used by 77% of the population. White circles represent the term 'wish bone', which is used by 23% of the population. The distribution is widespread across the state, with a slightly higher concentration of 'pully bone' in the western and central parts, and 'wish bone' being more prevalent in the eastern part.

A WORD ATLAS OF NORTH LOUISIANA

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## MAP 1108

According to Kurath,<sup>70</sup> husks is the common term in the North and North Midland, shucks in the South and South Midland. Only 5% used the Northern term.

---

<sup>70</sup>  
p. 73.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1108

Outer, leafy cover  
of ears of corn

94%

5%

1%

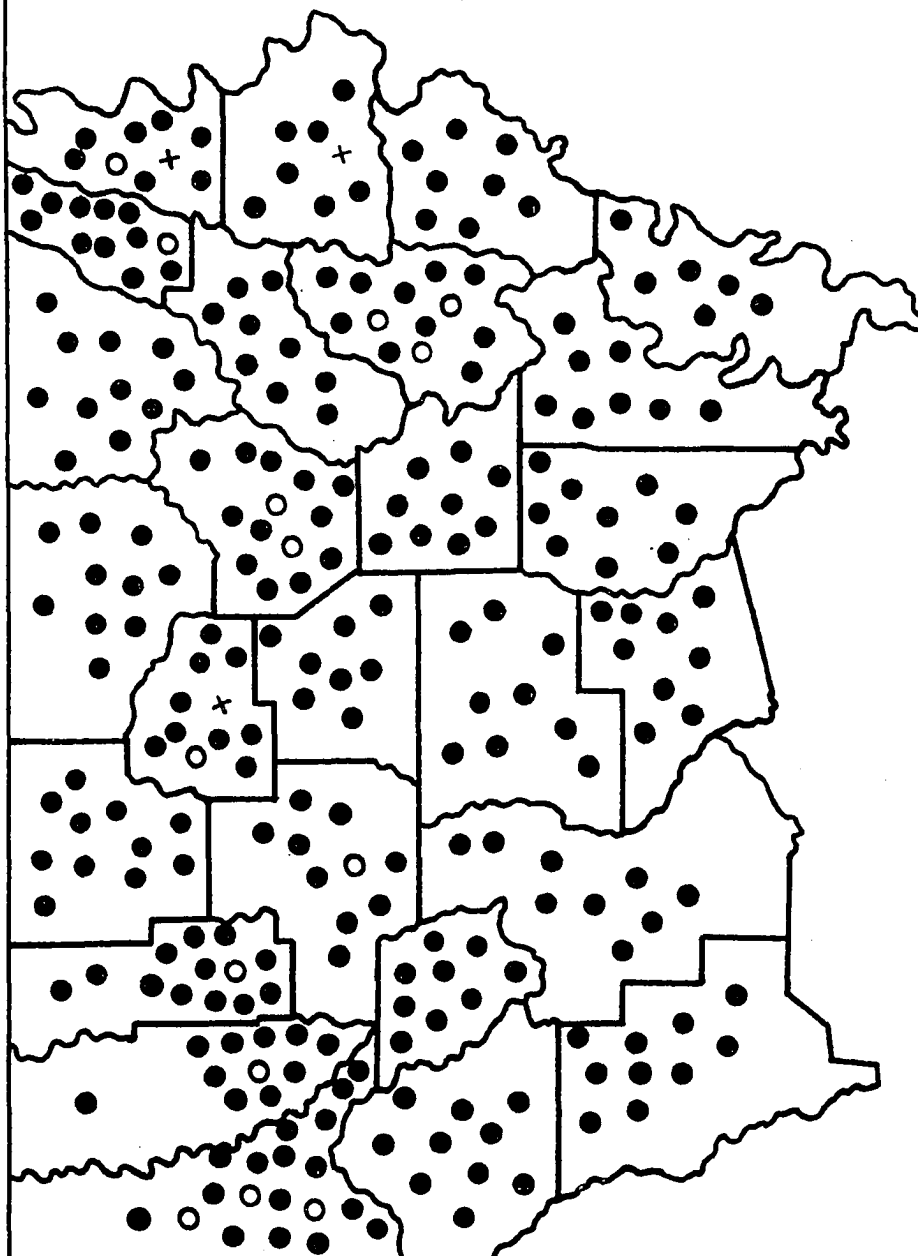
● shuck

○ husk

+ others

blade

corn leaf



## MAP 1109

According to Kurath, this soft cornbread is served in limited areas and is known by such names as batter bread and spoon bread.<sup>71</sup> Only 200 informants answered this question, and the terms used indicate that all of them were not referring to the same dish. Kurath says that New England has several terms for mush made of corn meal, such as hasty-pudding, and Indian pudding. The South and South Midland have mush.<sup>72</sup> The older adults used the terms such as gruel, cush, and Indian pudding. Cush occurred in De Soto, Jackson, and West Carroll parishes. One person in Winn said Indian pudding. Gruel occurred in Bienville and Ouachita, once each.

---

<sup>71</sup>  
p. 68.

<sup>72</sup>  
p. 17.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1109

Soft mushy cornbread  
served with a spoon

- mush 54%
- spoonbread 25%
- + others 21%

dressing

window bread

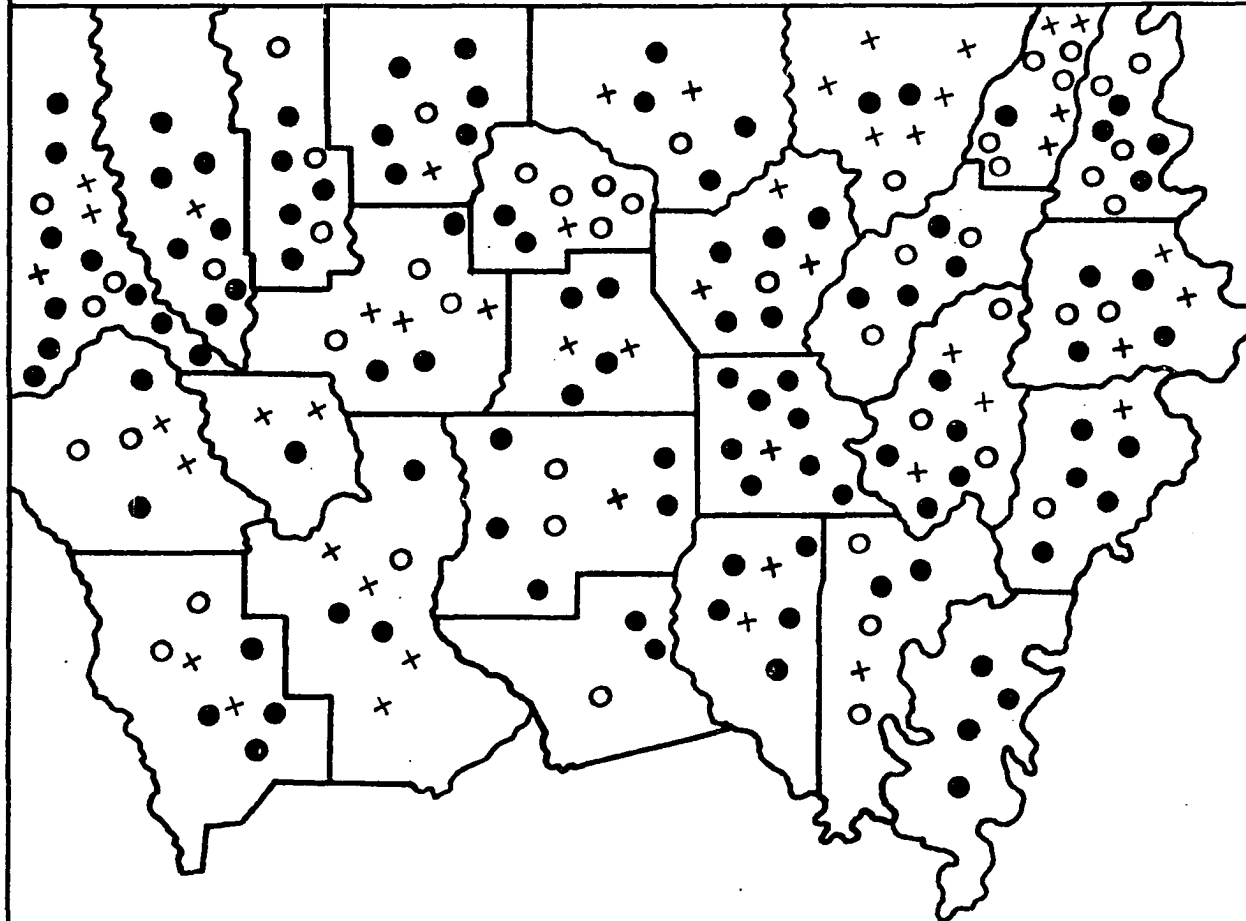
cush

grits

gruel

Indian pudding

corn pudding



# A WORD ATLAS OF NORTH LOUISIANA

Map 1110

Thick soup usually  
containing okra

53%

33%

14%

● gumbo

○ vegetable soup

+ others

okra soup

soup

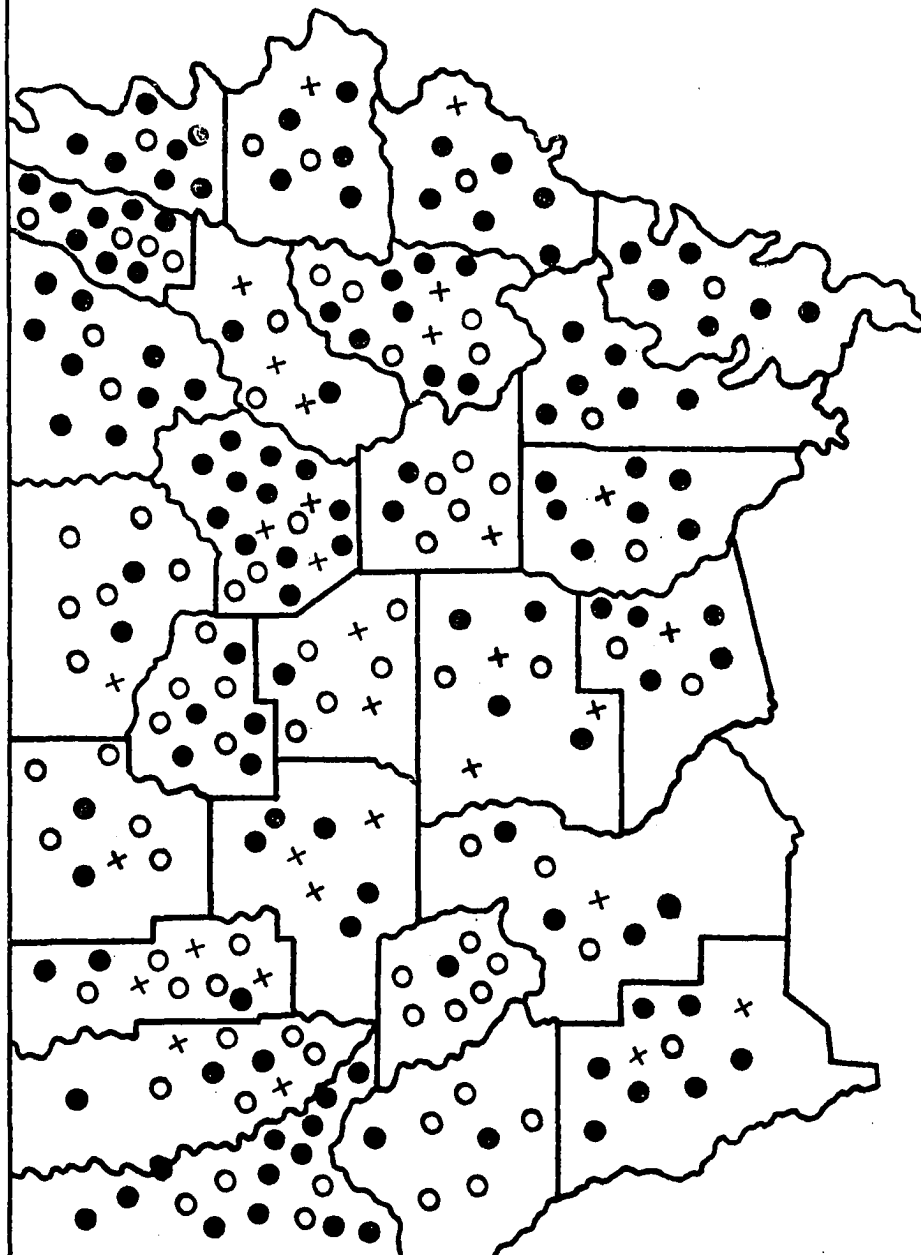
stew

goulash

creole sauce

stock soup

filet gumbo



## MAP 1111

Hog's intestines cut and fried

chittlins 97%

others 3%

sausage

tripe

hog liver

According to Kurath the figures given above were to be expected.<sup>73</sup>

---

<sup>73</sup>  
p. 64.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1201

He resembles his  
father in appearance.

69%

18%

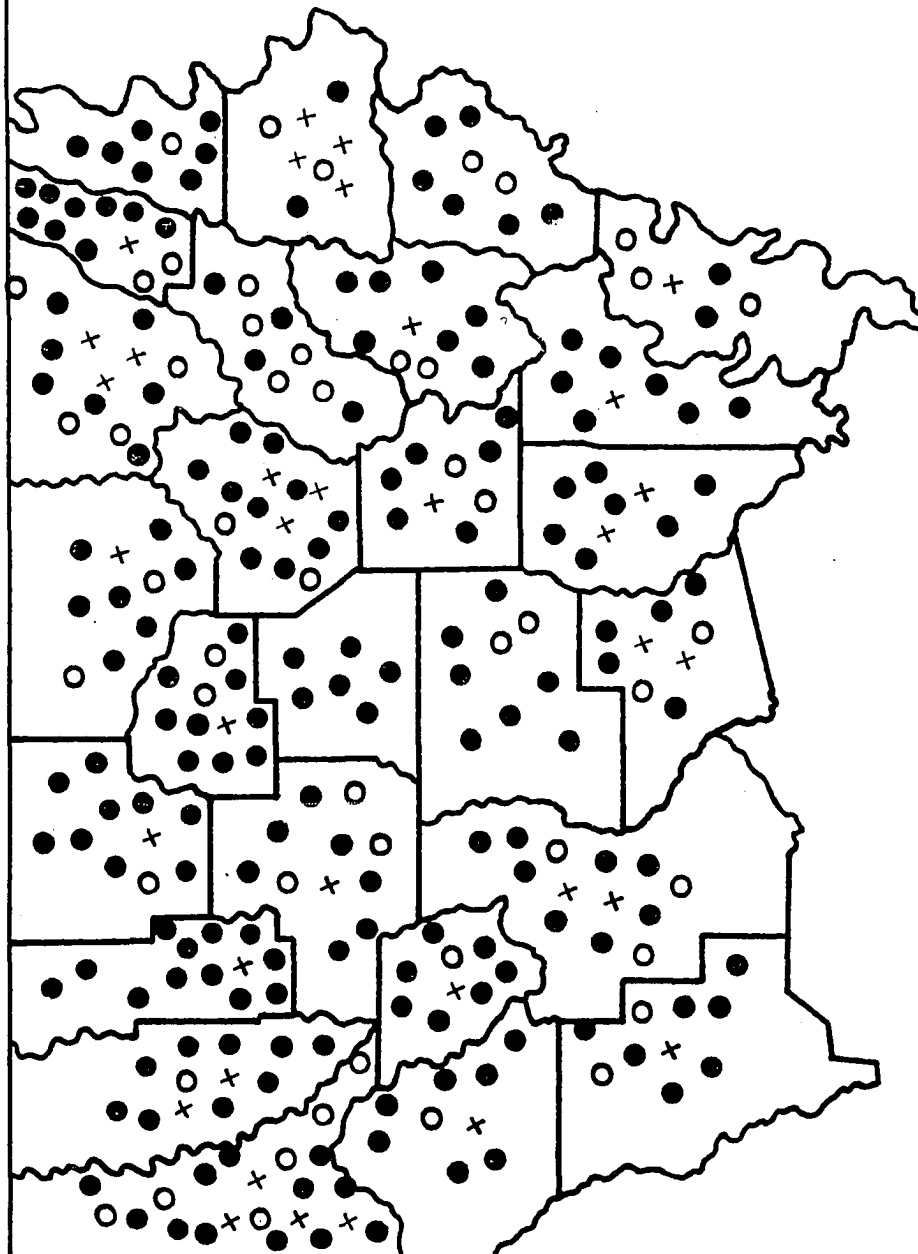
13%

● favors

○ takes after

+ others

looks like  
resembles



## MAP 1202

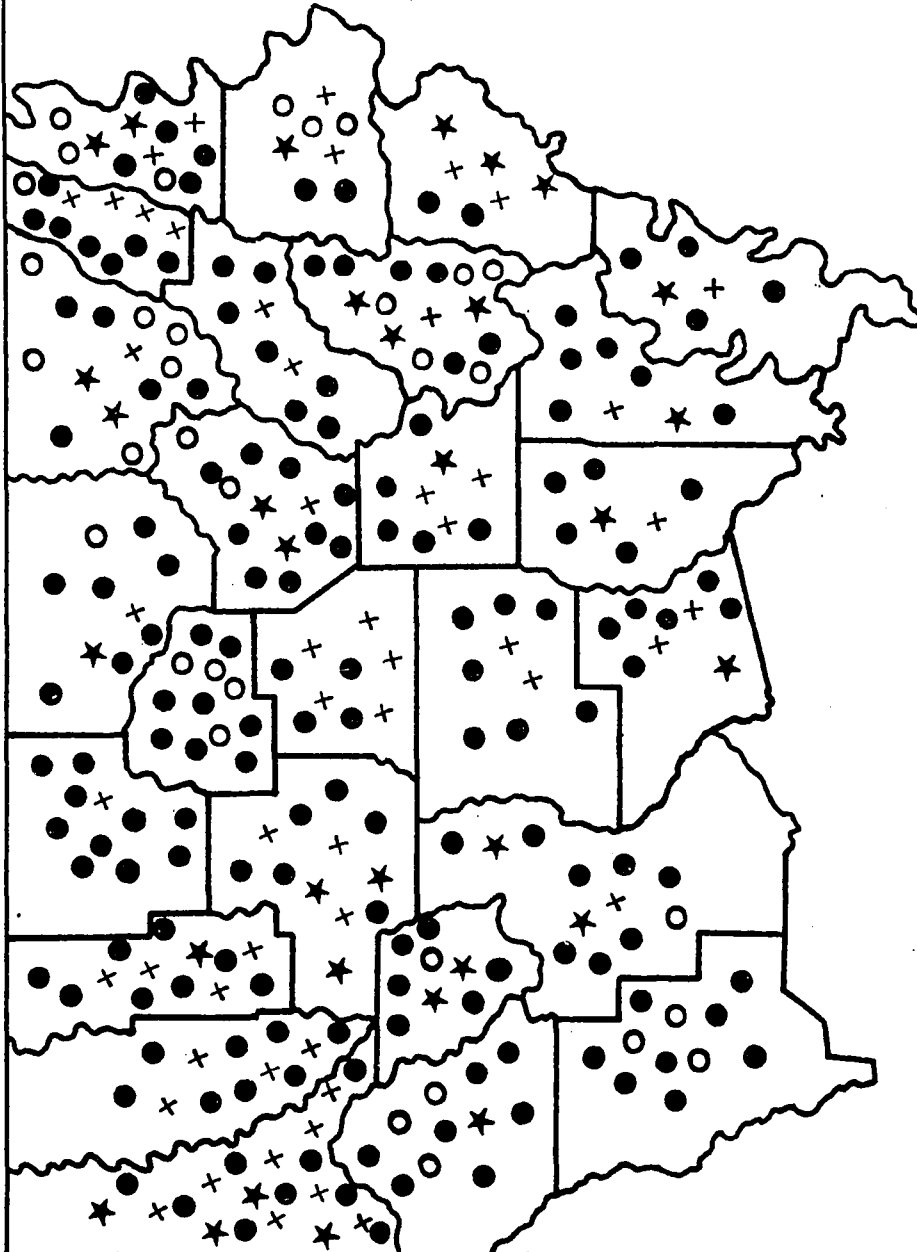
The map shows the wide variety of terms used to name the wife's relatives. This question, 1203, and 1213 received such a variety of answers that it seems safe to say that terms of relationship are used rather loosely throughout the area.



# A WORD ATLAS OF NORTH LOUISIANA

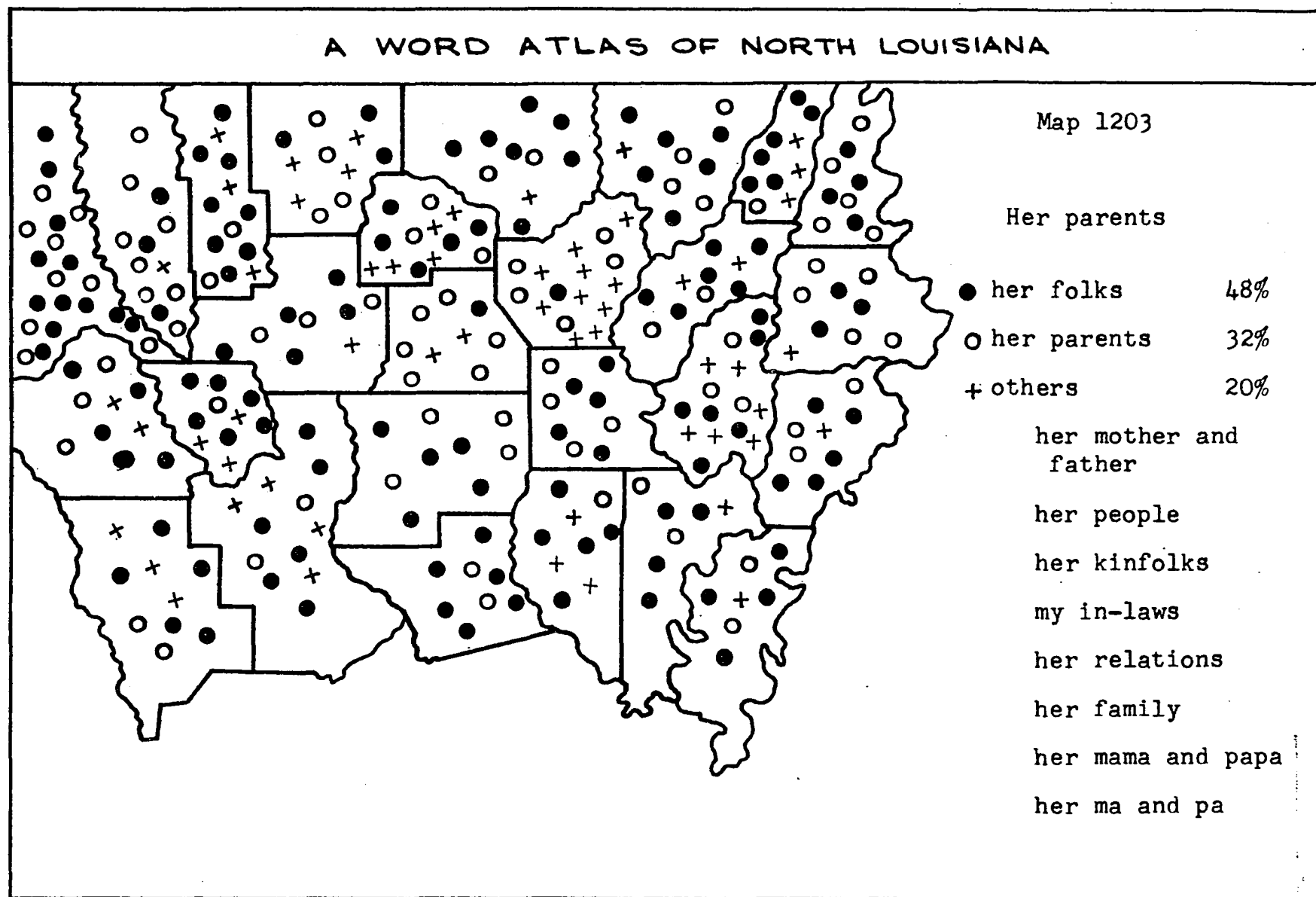
Map 1202

- Her relatives
- kinfolks 57%
  - relatives 12%
  - ★ her folks 11%
  - + others 20%
- relations
- her people
  - my in-laws
  - her family
  - her parents
  - her cousins
  - her kin people
  - her kin



MAP 1203

See comments on Map 1202.



## MAP 1204

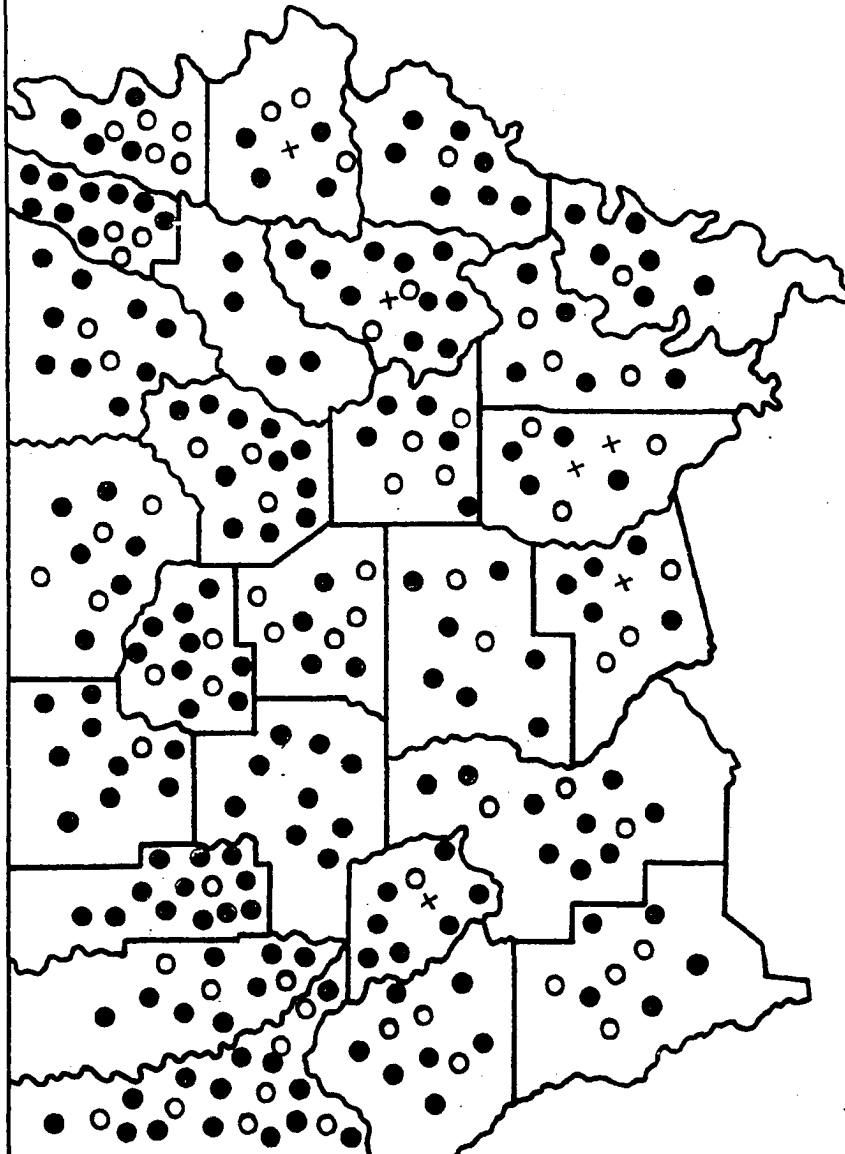
Although people of all ages used both reared and raised, there is a slight variation according to age. Older adults were more likely to say reared than were the young people.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1204

She had brought up  
three children

● raised 72%  
○ reared 26%  
+ brought up 2%



# A WORD ATLAS OF NORTH LOUISIANA

Map 1205

Grandmother

51%

17%

13%

19%

● grandma

○ granny

★ grandmother

+ others

mama

ma

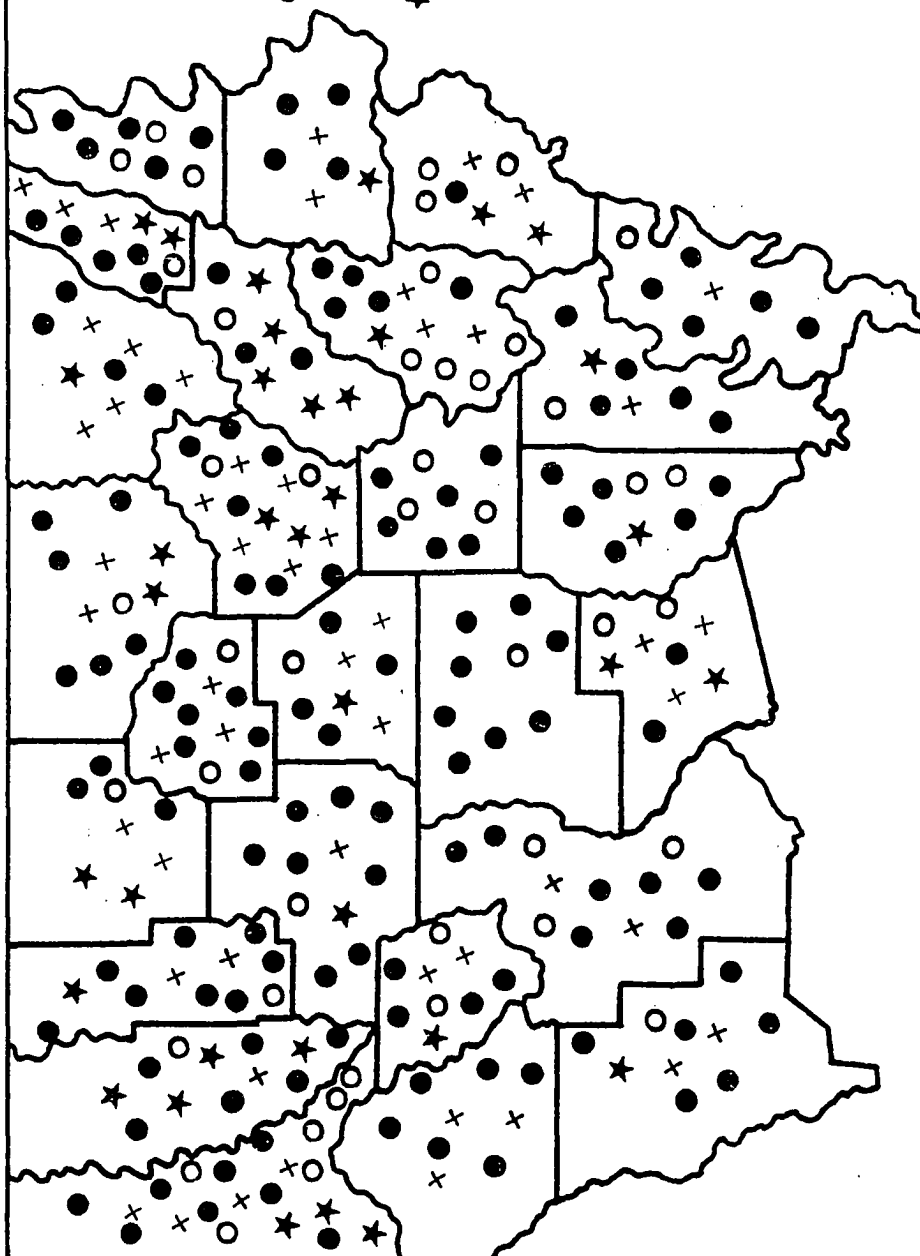
maw - maw

mother (Jones)

nanny

maw

big mama



# A WORD ATLAS OF NORTH LOUISIANA

Map 1206

Grandfather

● grandpa (papa) 54%

○ granddad 10%

★ granddaddy 10%

+ others 26%

grandfather

Papa (Jones) and  
Daddy (Jones)

grandpop

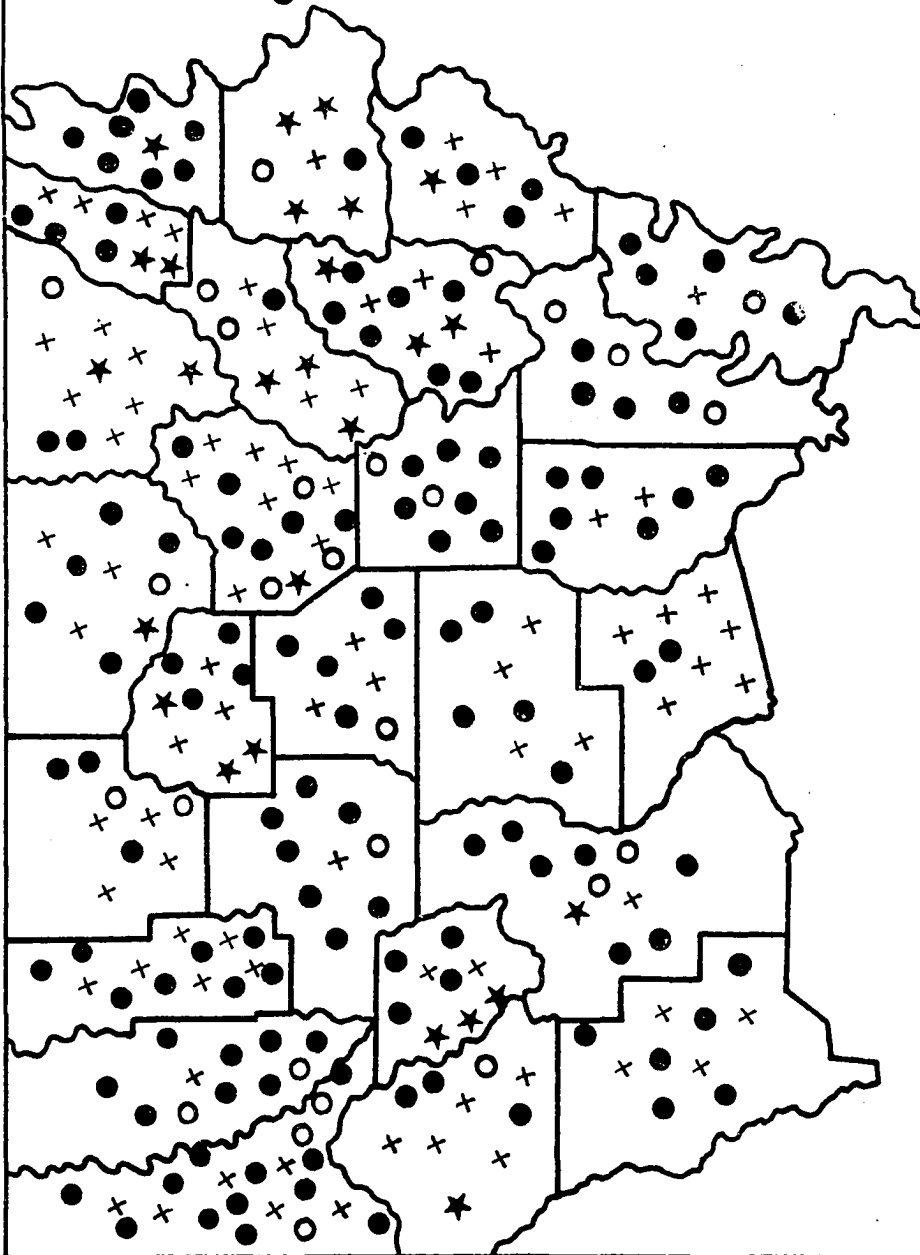
papa

pop

paw - paw

big daddy

pa



## MAPS 1207 and 1208

The terms Ma and Pa were used almost exclusively by older adults.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1207

Mother

57%

28%

15%

● mama

○ mother

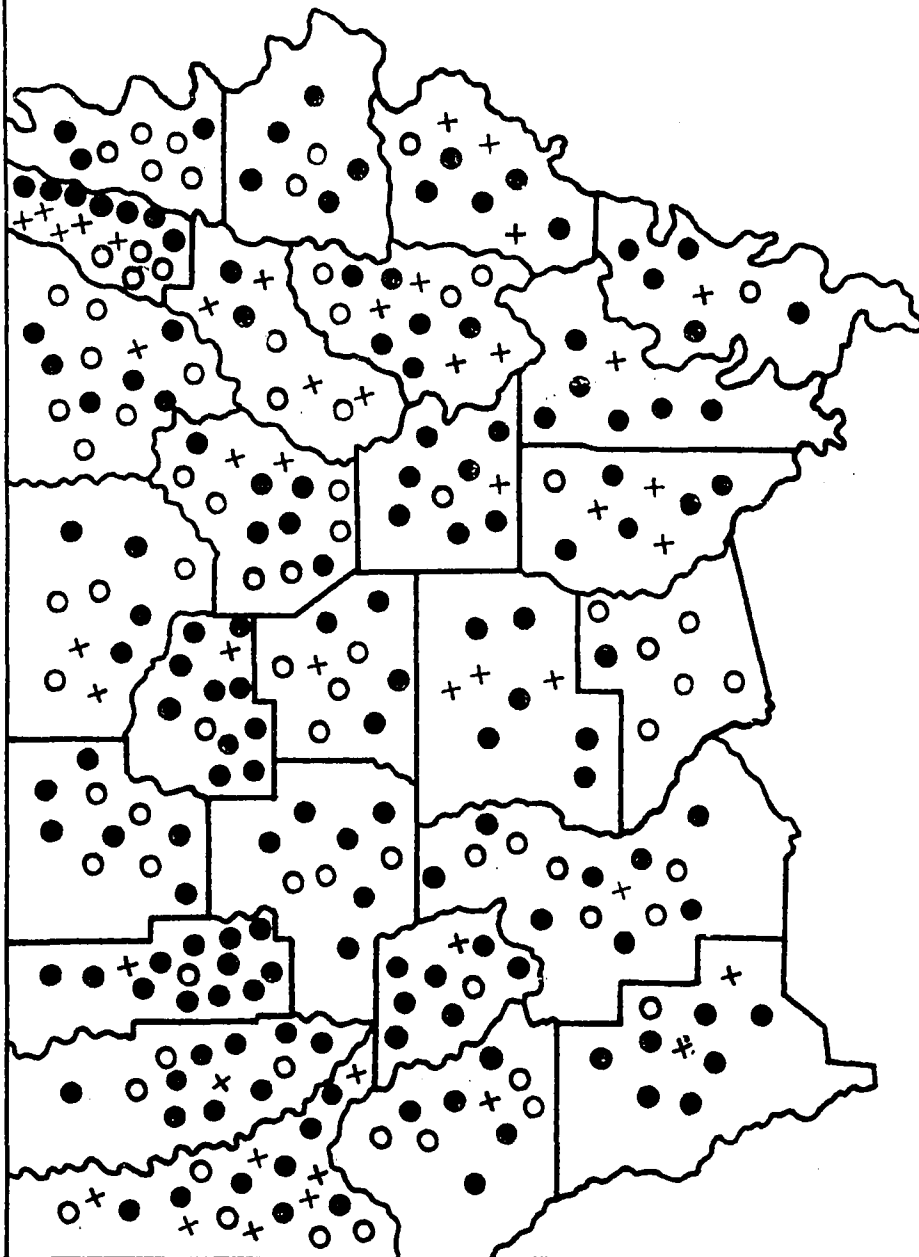
+ others

ma

mom

ma

mommy



# A WORD ATLAS OF NORTH LOUISIANA

Map 1208

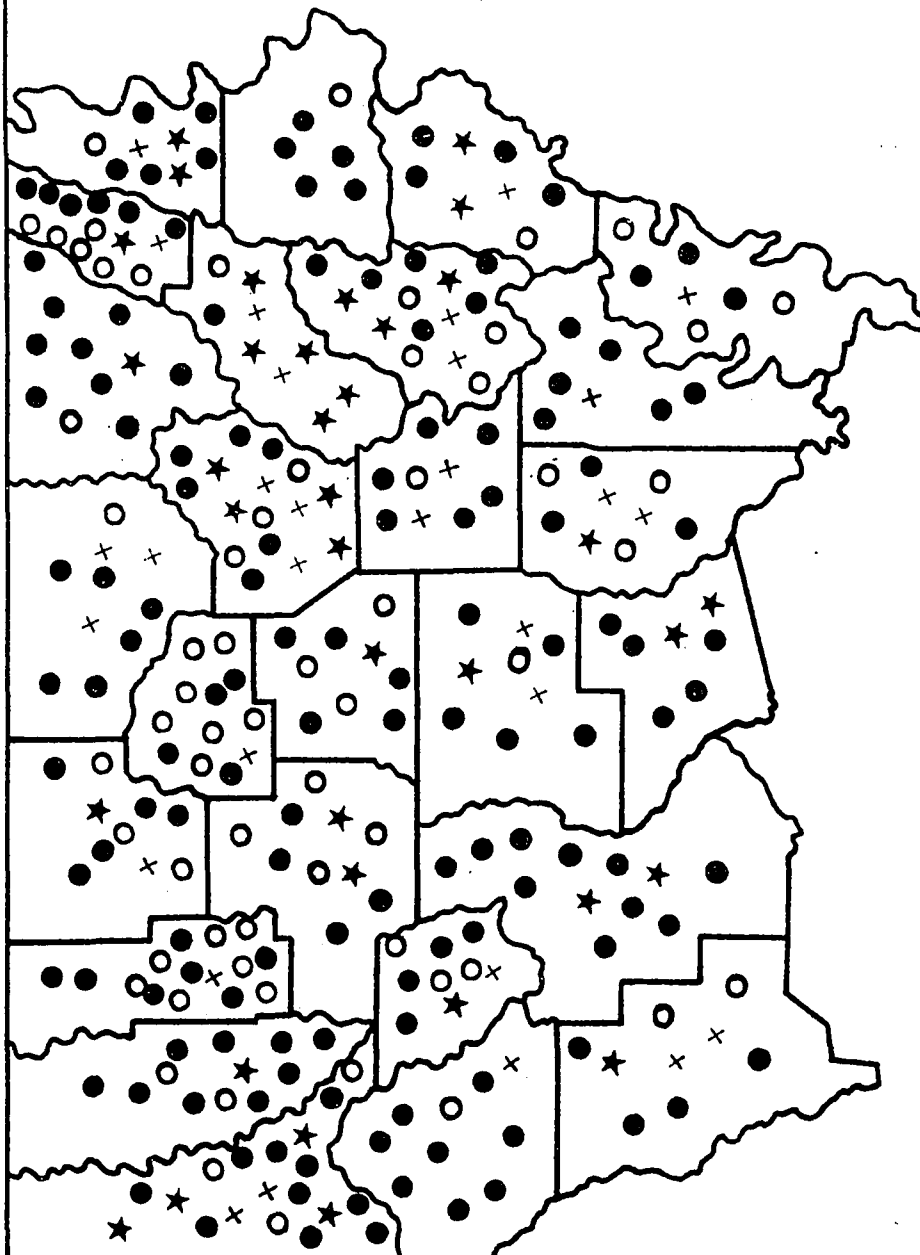
Father

● daddy 54%  
○ papa 22%  
★ dad 13%  
+ others 11%

pa

pop

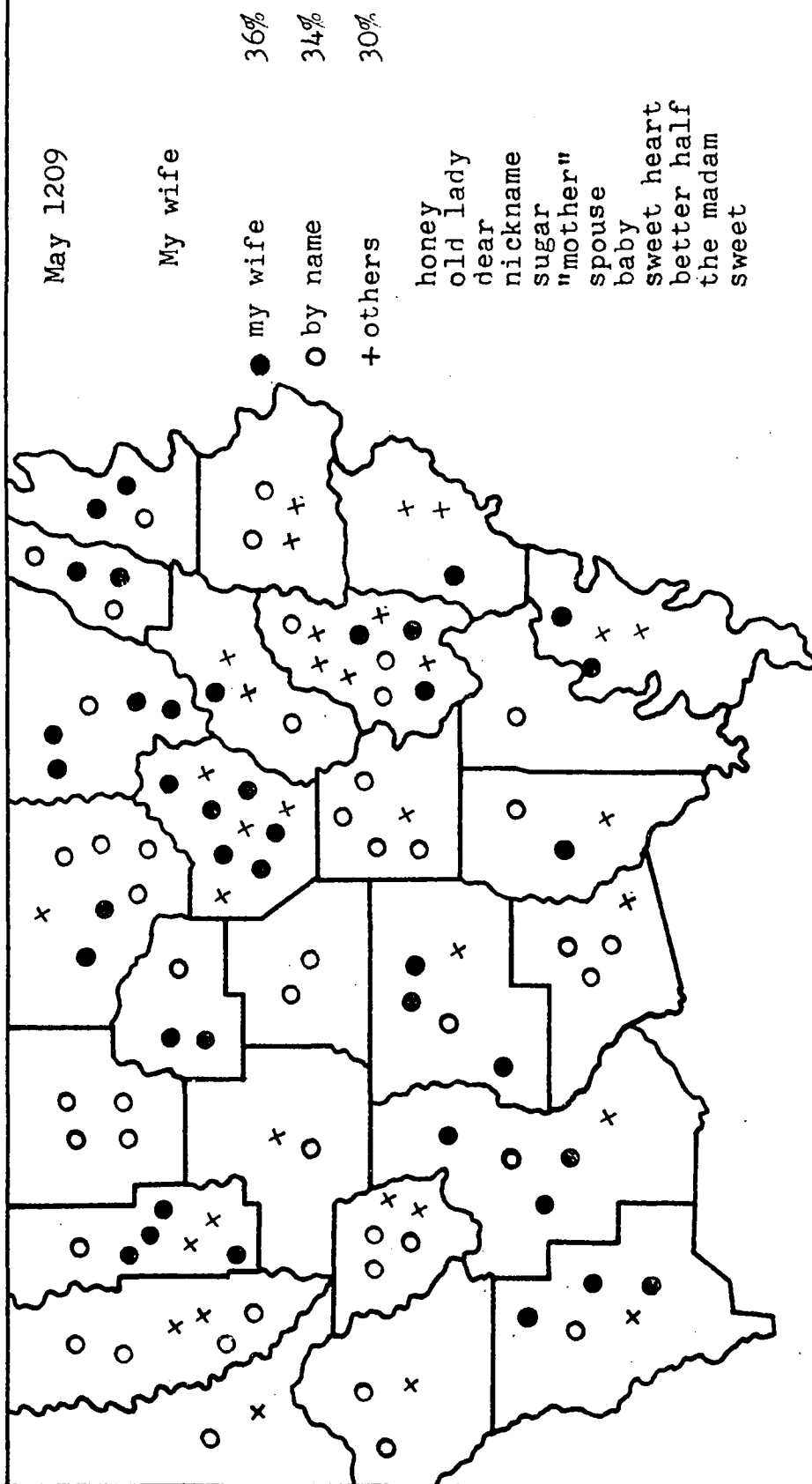
father



MAP 1209

Only 3 informants referred to the wife as Mother;  
all were elderly.

# A WORD ATLAS OF NORTH LOUISIANA



MAP 1210

Four adults, elderly, used Daddy and two used Pop.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1210

My husband

45%

33%

22%

● by name

○ my husband

+ others

honey

darling

"daddy"

old man

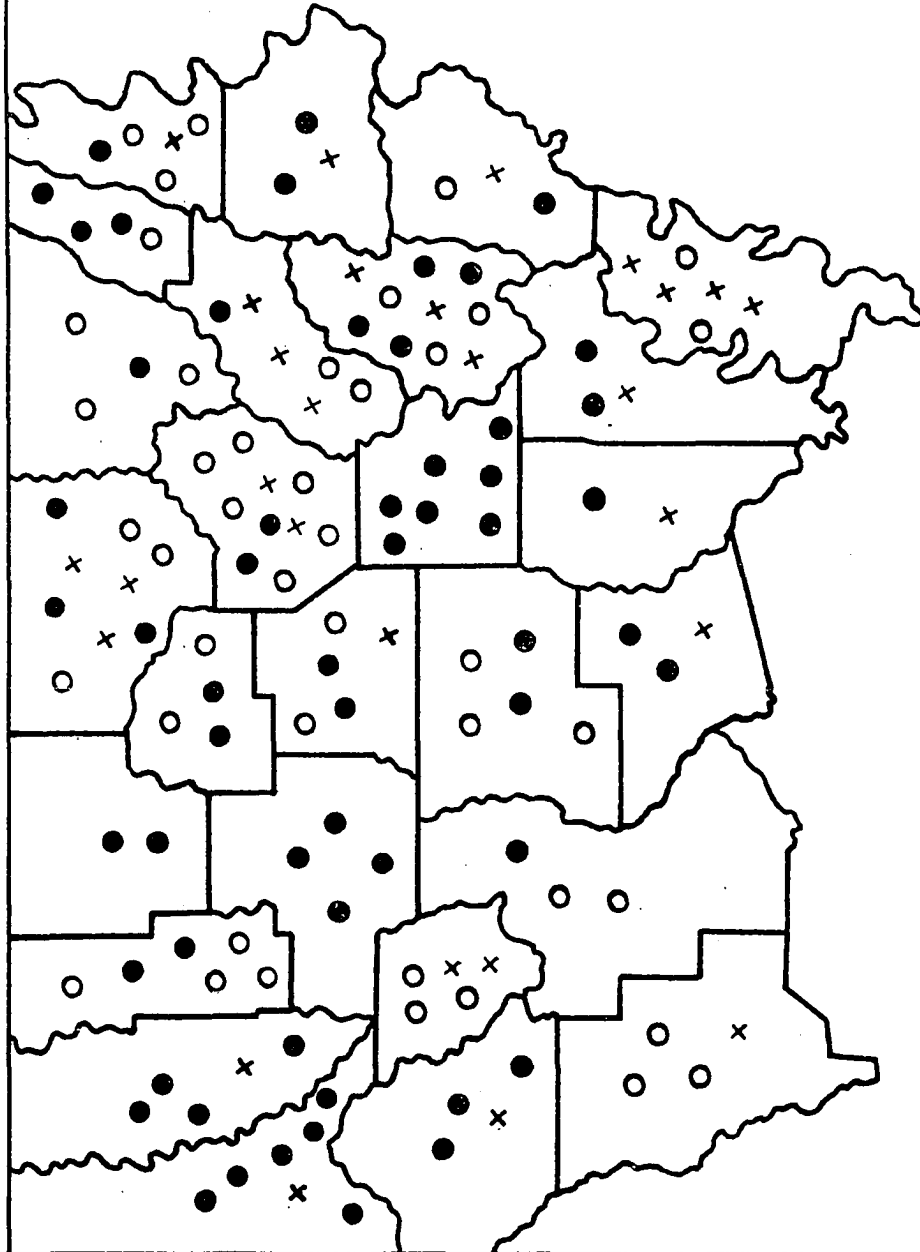
hubby

"pop"

better half

dear

sweetheart



## MAP 1211

Kurath<sup>74</sup> says that illegitimate child and bastard are used everywhere. There are veiled terms found in each region. Woods colt is common in the Carolinas. The informants used the general term and the blunt bastard 82% of the time. The men were more likely to say bastard than the women. The terms listed under others were used by few in each case.

---

<sup>74</sup>  
p. 77.

## A WORD ATLAS OF NORTH LOUISIANA

Map 1211

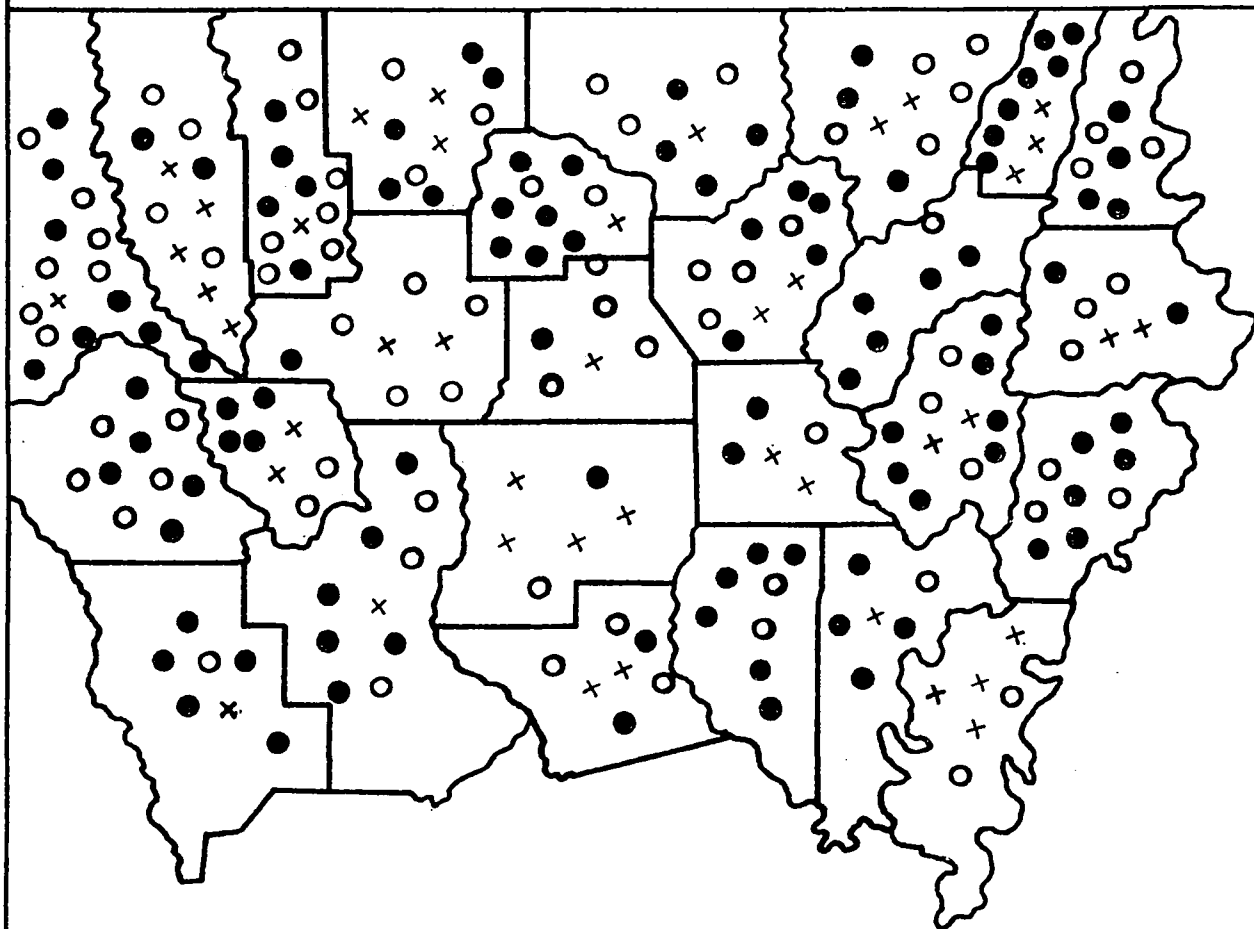
Illegitimate child

● bastard 47%

○ illegitimate child 35%

+ others 18%

child born out of  
wedlock  
unlawful child  
illegal child  
fatherless child  
woods colt  
orphan child  
foundling  
bad child  
other child  
child with no  
parents





## MAP 1212

Midwife is used, according to Kurath,<sup>75</sup> in all the Eastern states, and south of Pennsylvania granny or granny woman may be heard frequently among the folk. The latter term was used by only 9% of the informants, all of whom were older adults. Many young people had no answer.

---

<sup>75</sup>  
p. 77.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1212

Woman who helps at  
childbirth

88%

9%

3%

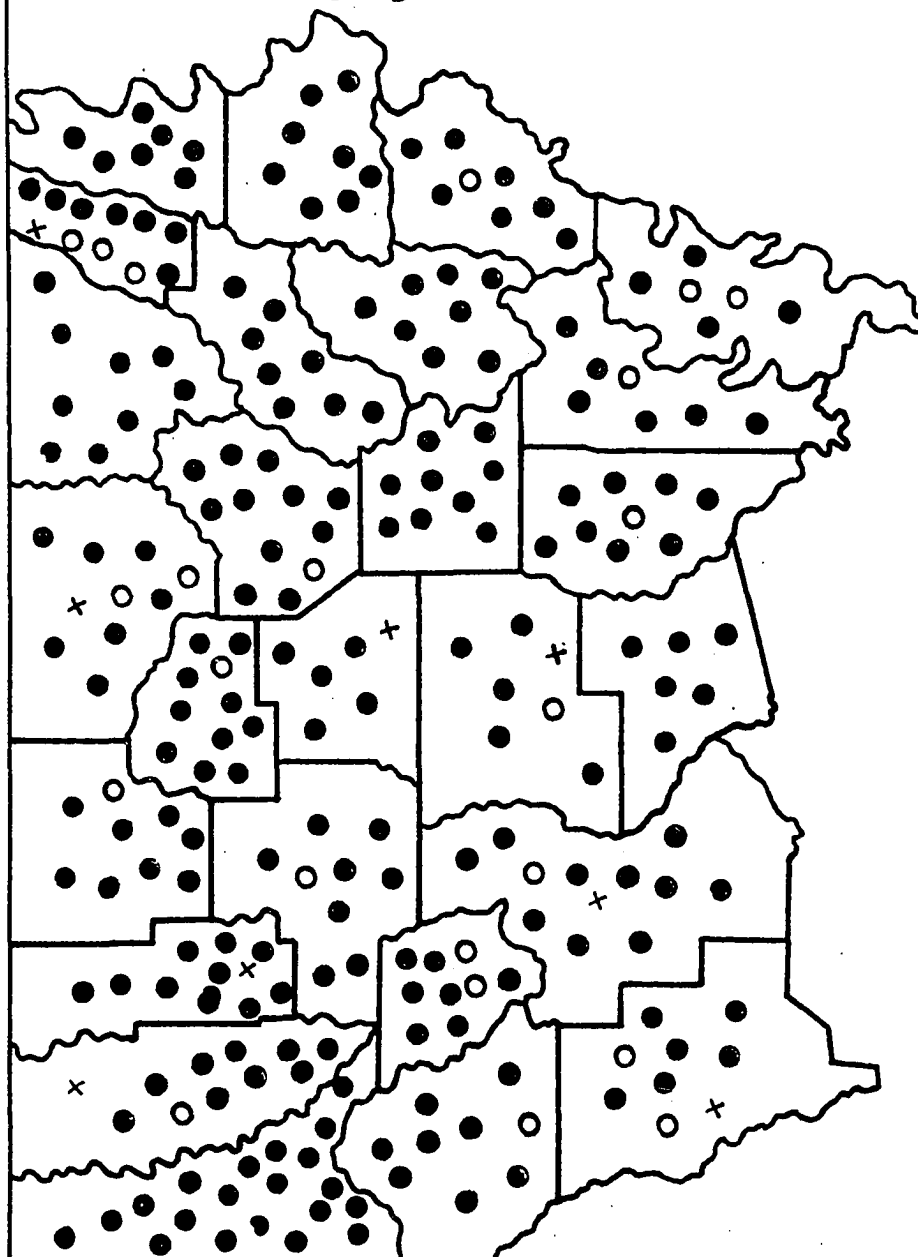
midwife

granny woman

+ others

nurse

godmother



## MAP 1213

It was impossible to represent the information on a map. Very few people attempted to answer the question what is a cousin. Of the 93 who did answer, 81 said, "A cousin is the child of an uncle or aunt." There were 12 who said close relatives or kinfolks.

As to how far down the line they counted cousins, the answers varied from first cousin to all the way. Some said, "It depends on whether I like them or not." One said, "As long as they're kissing cousins." There were 152 who said third cousins, but these frequently added qualifying statements.

See comments on Map 1202.

## MAP 1301

Use of strand, string, pair is well distributed over the area and among the three age groups. Pair, listed under others, appeared somewhat less frequently in urban areas than in rural.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

Detailed description: This is a map of North Louisiana, showing the distribution of the word 'String of beads' across various parishes. The map is divided into parishes by irregular lines. Within each parish, symbols are placed to indicate the presence of different types of 'String of beads': solid circles (●) for 'strand', open circles (○) for 'string', and plus signs (+) for 'others'. The legend on the right side of the map provides the percentage for each type: 47% for strand, 26% for string, and 27% for others. Below the percentages, the legend lists other items: pair, necklace, beads, pearls, and strap. The map is titled 'Map 1301' and 'A WORD ATLAS OF NORTH LOUISIANA'.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

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A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

This map illustrates the geographical distribution of the term 'String of beads' in North Louisiana. The state is divided into its constituent counties. The data is represented by three types of symbols: solid black circles (●) for 'strand' (47% of the total), open circles (○) for 'string' (26%), and plus signs (+) for 'others' (27%). The symbols are distributed across the map, with a notable concentration in the western and central regions, particularly in the counties of Lincoln, Madison, and St. Louis. The eastern part of the state, including the Atchafalaya River area, shows fewer symbols, indicating a lower prevalence of this term in those regions.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

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A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

This map displays the distribution of 'String of beads' across North Louisiana. The map is divided into parishes, and symbols (solid circle, open circle, plus) indicate the presence of each type of string of beads. Percentages are provided for each type: strand (47%), string (26%), and others (27%). A legend on the right lists the items: pair, necklace, beads, pearls, strap.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

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A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

This map displays the geographical distribution of the term 'String of beads' across the parishes of North Louisiana. The data is categorized into three types: 'strand' (represented by solid black circles, accounting for 47% of the total), 'string' (represented by open circles, accounting for 26%), and 'others' (represented by plus signs, accounting for 27%). The legend on the right side of the map lists additional items: 'pair', 'necklace', 'beads', 'pearls', and 'strap'. The map shows that 'strand' is the most prevalent type, found in nearly every parish, while 'string' and 'others' are also widely distributed but with varying frequencies in different regions.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

Detailed description: This is a map of North Louisiana, showing the distribution of the word 'String of beads' across various parishes. The map is divided into parishes by irregular lines. Within each parish, symbols are placed to indicate the presence of different types of 'String of beads': solid circles (●) for 'strand', open circles (○) for 'string', and plus signs (+) for 'others'. The percentages for each type are listed on the right: 47% for strand, 26% for string, and 27% for others. Below the percentages, a list of items is provided: pair, necklace, beads, pearls, and strap. The map shows a high concentration of 'strand' (solid circles) in the central and eastern parts of the state, while 'string' (open circles) and 'others' (plus signs) are more widely distributed.

A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

○ string 26%

+ others 27%

pair necklace beads pearls strap

Detailed description: This is a map of North Louisiana, showing the distribution of the word 'String of beads' across various parishes. The map is divided into parishes by irregular lines. Within each parish, symbols are placed to indicate the presence of different types of 'String of beads': solid circles (●) for 'strand', open circles (○) for 'string', and plus signs (+) for 'others'. The percentages for each type are listed on the right: 47% for strand, 26% for string, and 27% for others. Below the percentages, a list of items is provided: pair, necklace, beads, pearls, and strap. The map shows a high concentration of 'strand' (solid circles) in the central and eastern parts of the state, while 'string' (open circles) and 'others' (plus signs) are more widely distributed.

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○ string 26%

+ others 27%

pair necklace beads pearls strap

This map displays the distribution of 'String of beads' across the parishes of North Louisiana. The legend indicates three types of string of beads: 'strand' (solid circle, 47%), 'string' (open circle, 26%), and 'others' (plus sign, 27%). The map shows that 'strand' is the most common type, followed by 'string', and 'others' is the least common. The distribution is uneven, with some parishes having a higher concentration of one type over another. For example, the western parishes (Caddo, De Kalb, Franklin, Lincoln, and Richland) show a high concentration of 'strand' and 'string', while the eastern parishes (Catahoula, Iberville, and Terrebonne) show a higher concentration of 'others'.

A WORD ATLAS OF NORTH LOUISIANA

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A WORD ATLAS OF NORTH LOUISIANA

Map 1301

String of beads

● strand 47%

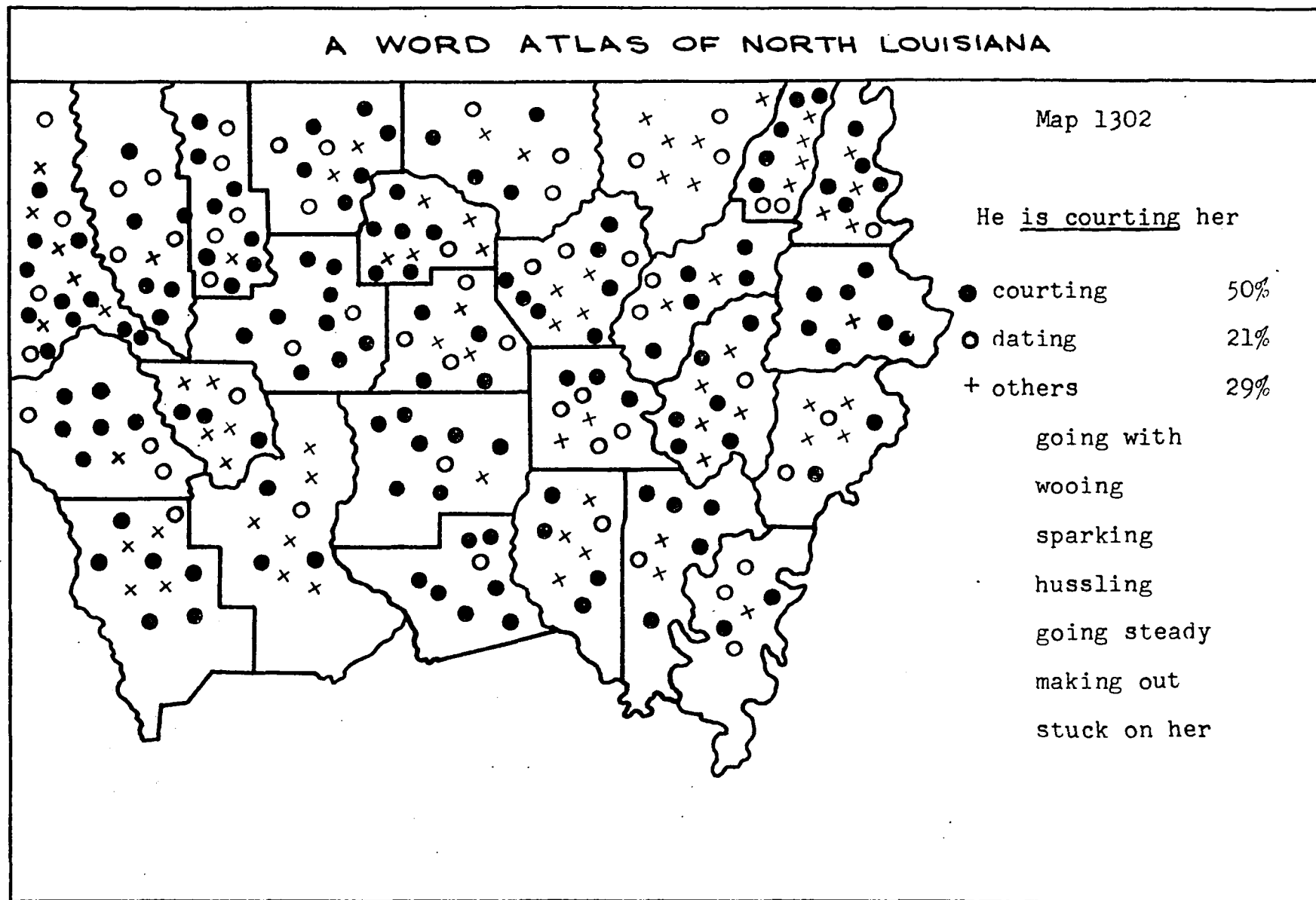
○ string 26%

+ others 27%

pair necklace beads pearls strap

## MAP 1302

The old-fashioned terms sparking and woeing were used almost altogether by the oldest group.



## MAP 1303

Only 205 informants answered this question; most of them were in the two upper age brackets. Many of the young people had never heard of the terms; they were more familiar with the reception, which is not a noisy serenade.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1303

Kissing

62%

26%

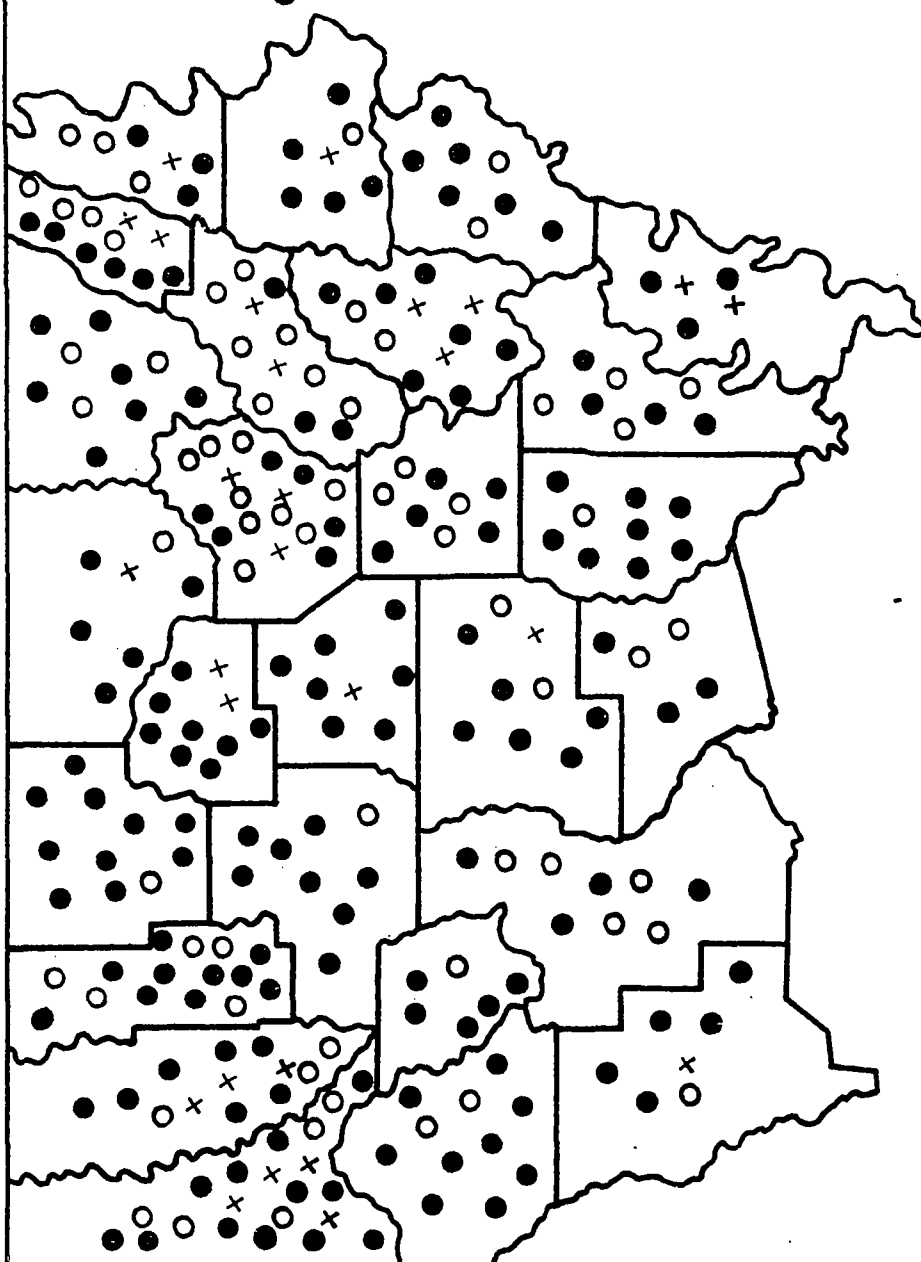
12%

● kissing

○ smooching

+ others

necking  
loving  
pecking  
spooning  
bussing  
roaring  
hugging  
petting  
pitching woo  
making love



# A WORD ATLAS OF NORTH LOUISIANA

Map 1304

Noisy serenade after  
a wedding

79%

● shivaree

7%

○ Obelling

14%

+ others

reception

serenading

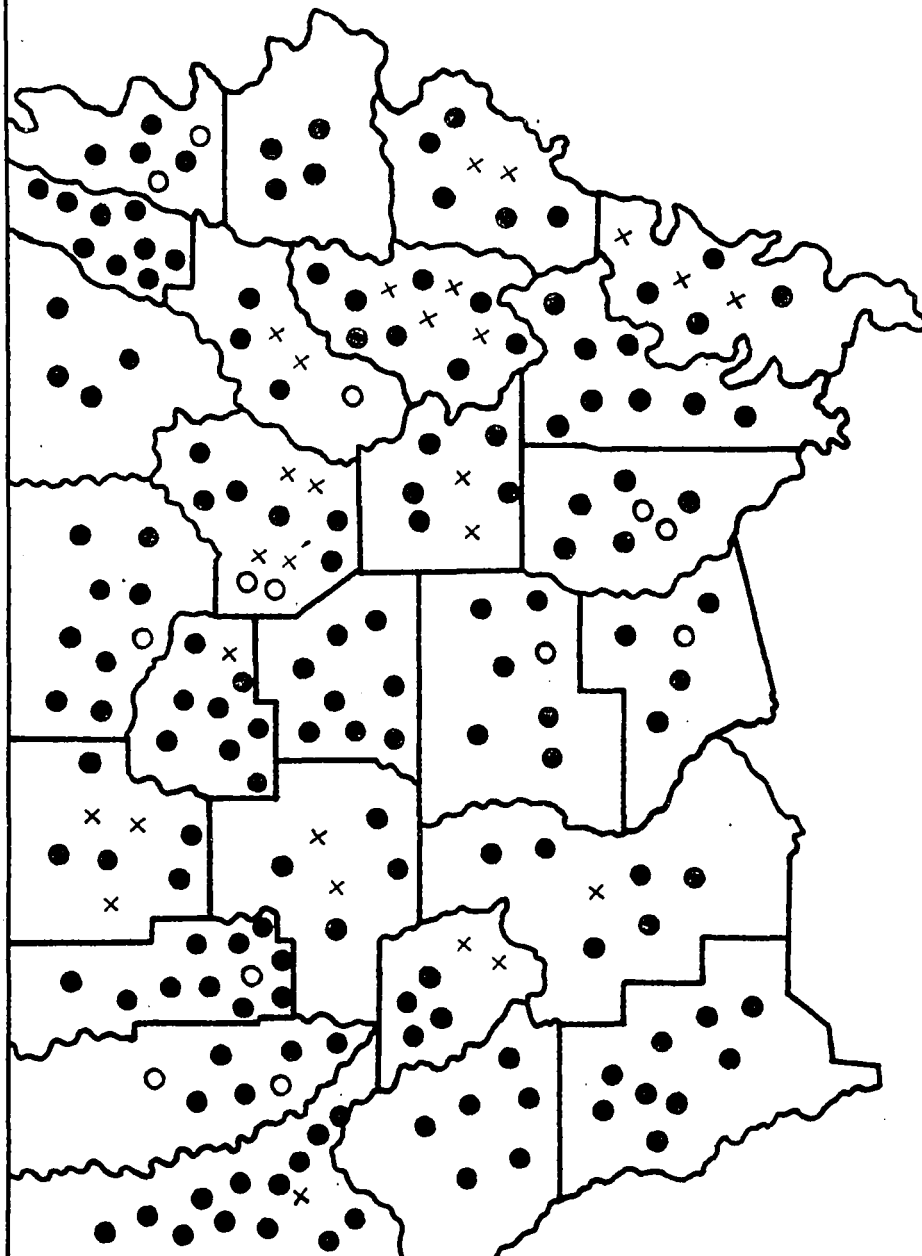
aftermath

party

celebration

hazing

"hell of a racket"



## MAP 1305

All the terms were evenly distributed over the area, but mouth organ was used by older people more than by the young.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1305

Harmonica

57%

20%

23%

● French harp

○ harmonica

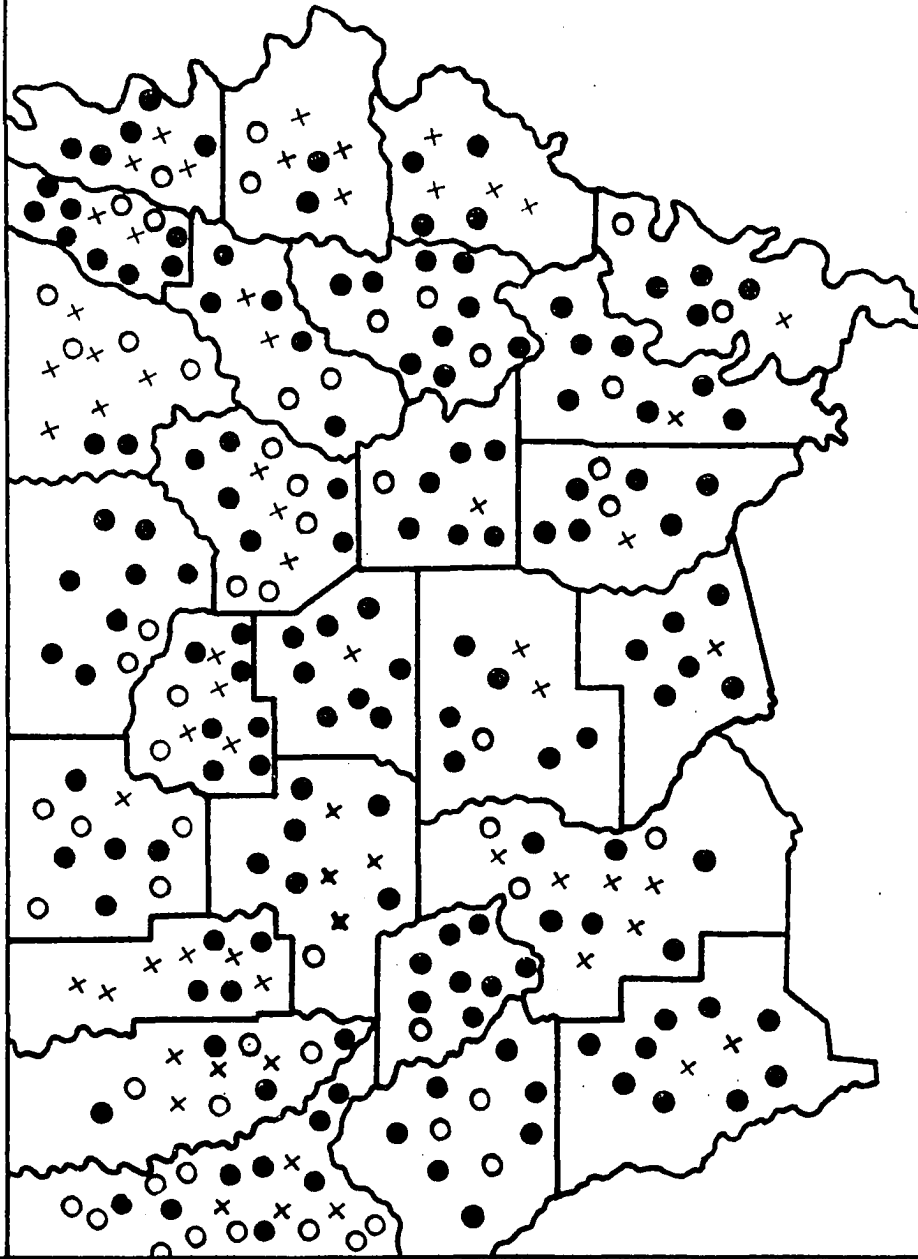
+ others

harp

mouth organ

Jew's harp

mouthpiece



## MAP 1306

Although the terms sling shot and nigger shooter are about evenly distributed over the whole area, there seems to be some relationship between the frequency of the term used and the Negro population of the parish. This relationship is not very noticeable, but the term sling shot seems to appear more frequently in areas of large Negro population and nigger shooter in those areas having fewer Negroes.

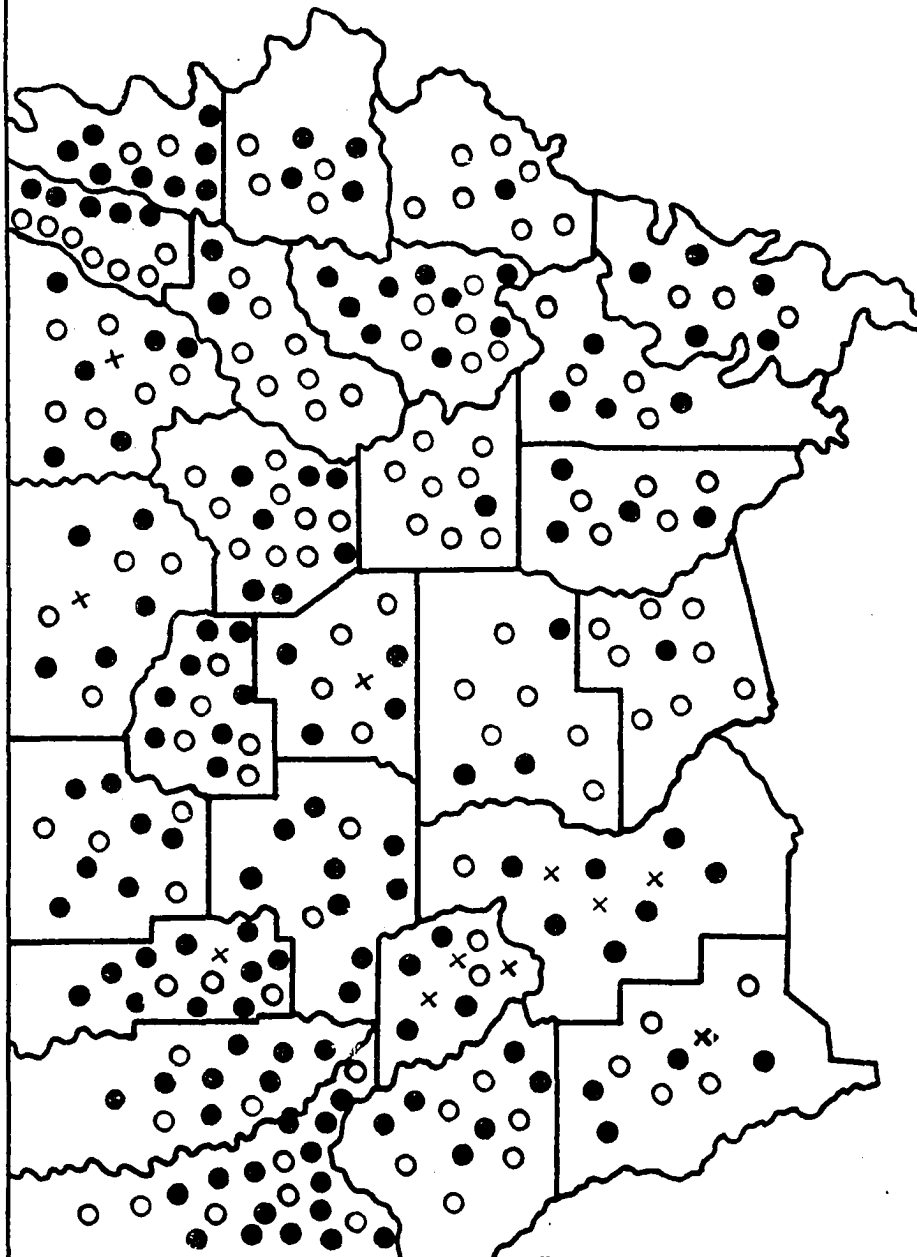
# A WORD ATLAS OF NORTH LOUISIANA

Map 1306

Boy's weapon made of  
rubber strips on a  
forked stick

● sling shot 51%  
○ nigger shooter 46%  
+ others 3%

bean shooter  
nigger killer  
sling



## MAP 1307

Kurath<sup>76</sup> says that the usual greeting on Christmas morning is Merry Christmas in the North and North Midland and Christmas gift in the South and South Midland, especially among the folk. The younger generation in the South and South Midland generally uses the Northern term. The map indicates that the folk term is still used extensively in north Louisiana.

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<sup>76</sup>  
p. 80.

## A WORD ATLAS OF NORTH LOUISIANA

Map 1307

Greeting early on  
Christmas morning

● Christmas gift 70%

○ Merry Christmas 21%

+ others 9%

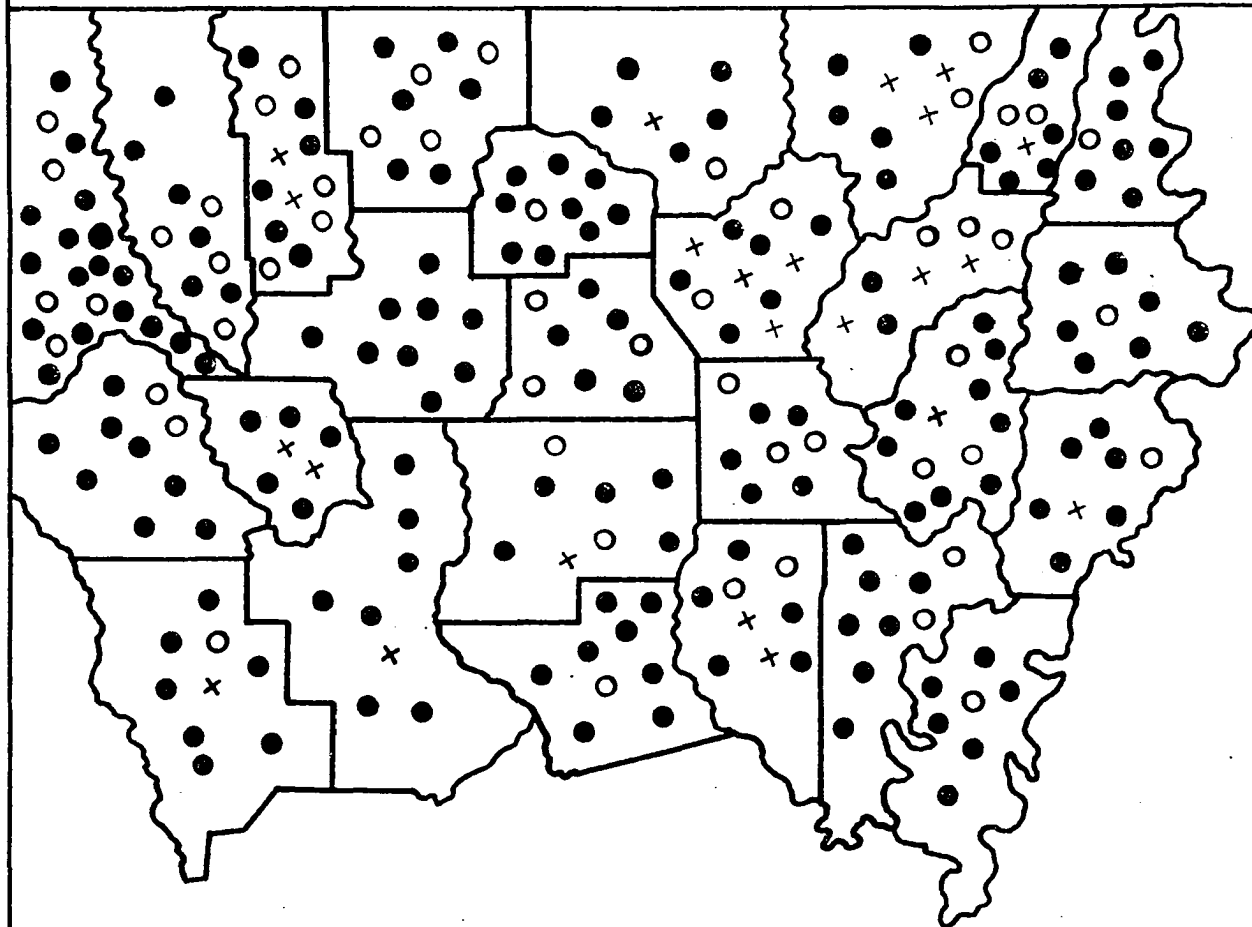
Christmas present

good morning

Santa Claus!

Christmas cheer

Howdy





## MAP 1308

The map is self-explanatory. Lagniappe did not concentrate in any one area. However, it was used almost entirely by the adults.

## A WORD ATLAS OF NORTH LOUISIANA

Map 1308

Bonus or gift given  
with a purchase or  
when a bill is paid

● premium	69%
○ lagniappe	16%
+ others	15%

prize

bonus

"something to boot"

coupons

stamps

refund

treat

discount

## MAP 1309

Kurath<sup>77</sup> says that carry you home, a Southern expression, has spread over the mountains and spread westward. The map indicates that it is used only 10% more frequently than take. The 21% not using carry or take are quite divided in usage.

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<sup>77</sup>  
p. 80.

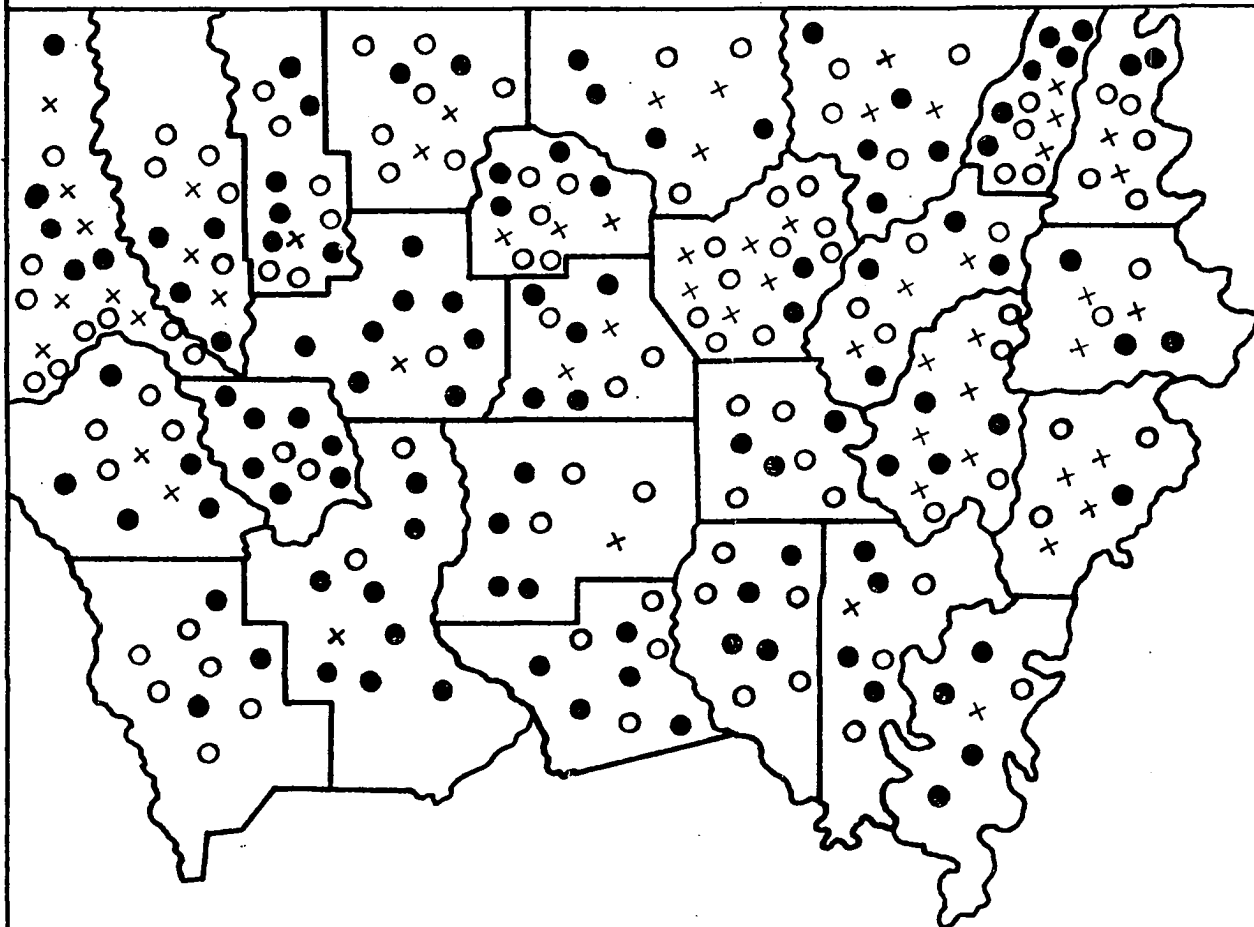
# A WORD ATLAS OF NORTH LOUISIANA

Map 1309

May I take you home in  
my car?

● carry	40%
○ take	39%
+ others	21%

drive you home  
give you a lift  
give you a ride  
help you home  
escort you home  
run you home  
bring you home



## MAP 1310

The map is self-explanatory. The term general store appeared once each in Bossier, Catahoula, East Carroll, Ouachita, Sabine, Tensas, and Webster parishes.

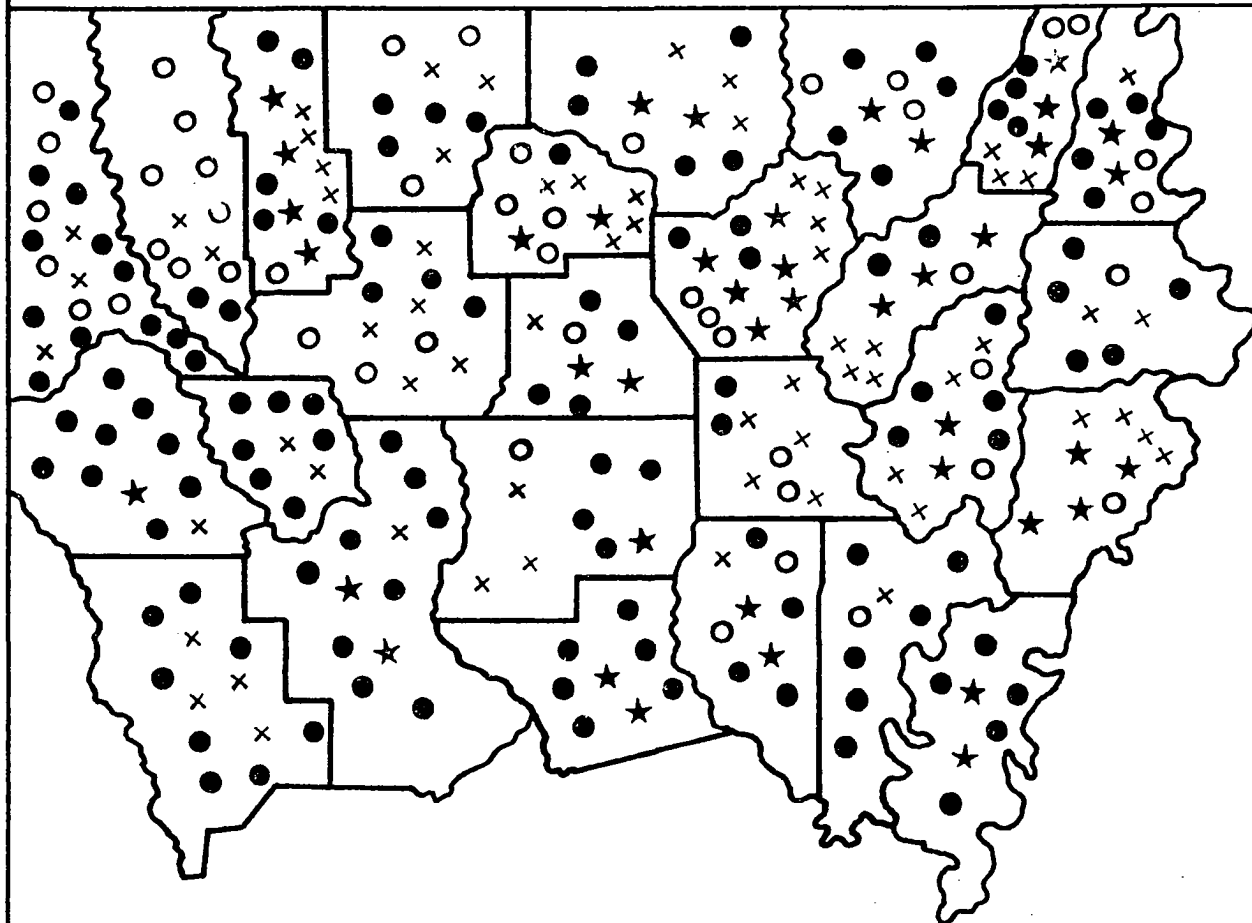
## A WORD ATLAS OF NORTH LOUISIANA

Map 1310

Store where all kinds  
of cheap things are  
sold

● variety store	45%
○ ten cent store	17%
★ dime store	15%
+ others	23%

five and dime  
racket store  
general store  
penny store  
cheap store  
5 to 10 cent store  
department store  
trinket store  
novelty store  
bargain store  
commissary



## MAP 1311

The map is self-explanatory. Since north Louisiana is predominantly Protestant, one would expect to find minister, preacher, pastor far more often than priest or father.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1311

Your preacher

- minister 32%
- preacher 26%
- ★ pastor 22%
- + others 20%

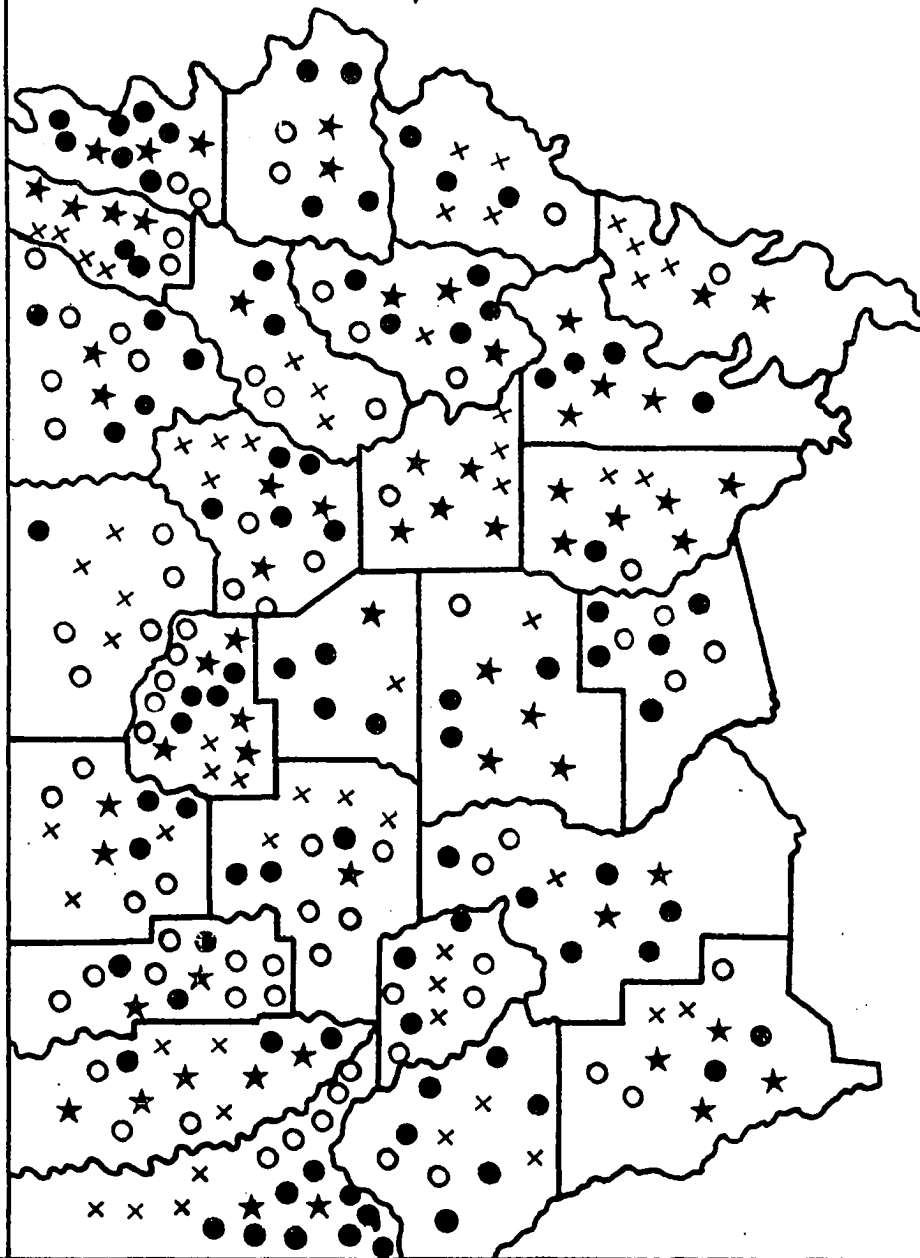
Bro. (Jones)

reverend

parson

father

priest



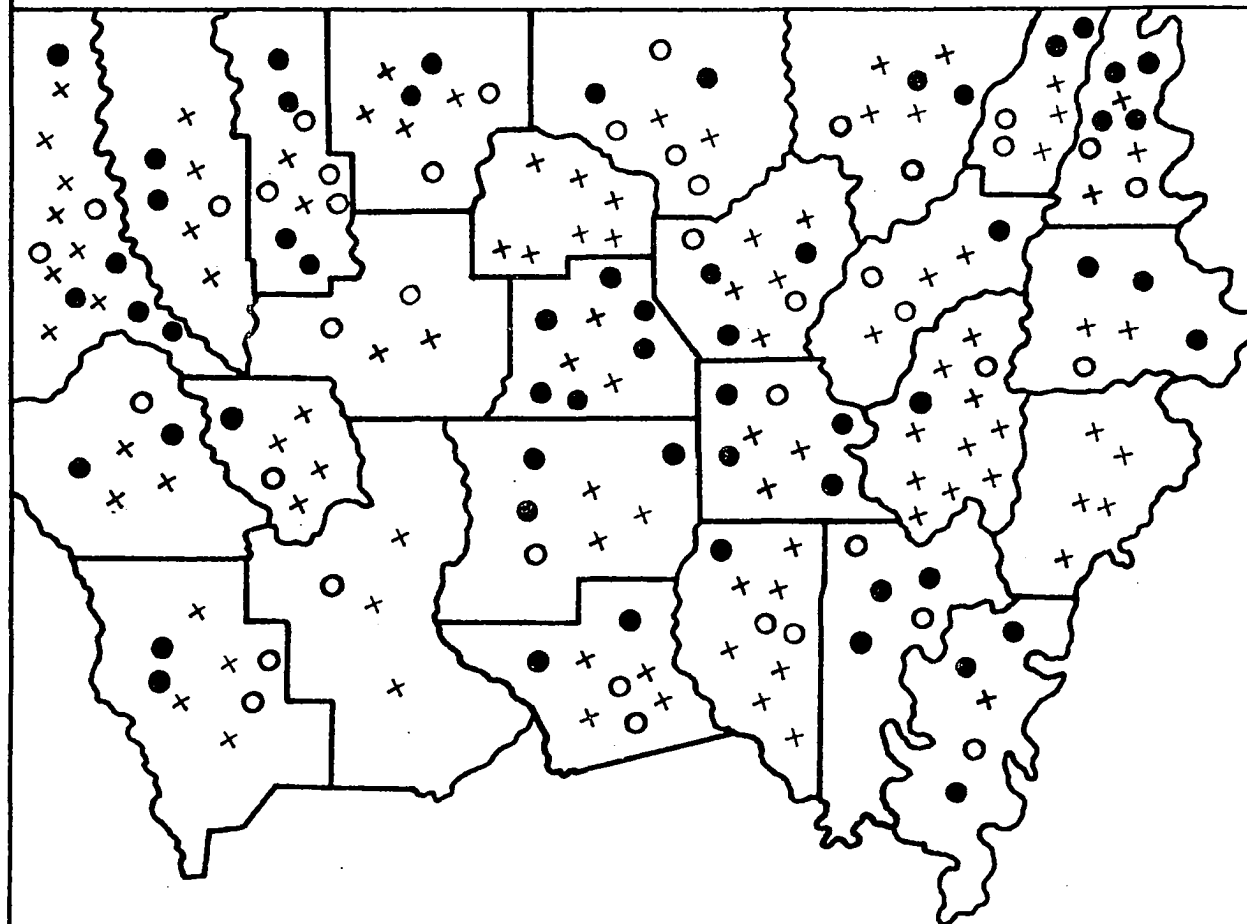


## MAP 1312

Jackleg preacher was used almost exclusively by the adults. In fact, many young people did not answer the question because they were not familiar with part time preachers.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1312



A part-time preacher,  
a local preacher

● part-time preacher 30%  
○ jackleg preacher 20%  
+ others 50%

preacher  
lay preacher  
local preacher  
Bible banger  
fill-in preacher  
substitute preacher  
circuit rider  
pastor  
minister  
visiting priest  
supply preacher  
two by four  
preacher  
missionary preacher  
home-bred preacher

## MAP 1313

Only 15% of the informants did not use you all in the full or contracted form. Kurath<sup>78</sup> says that the greater part of the Midland area and of the South has the "generous" plural you all. The map shows that this "generous" plural is the regular form for the area.

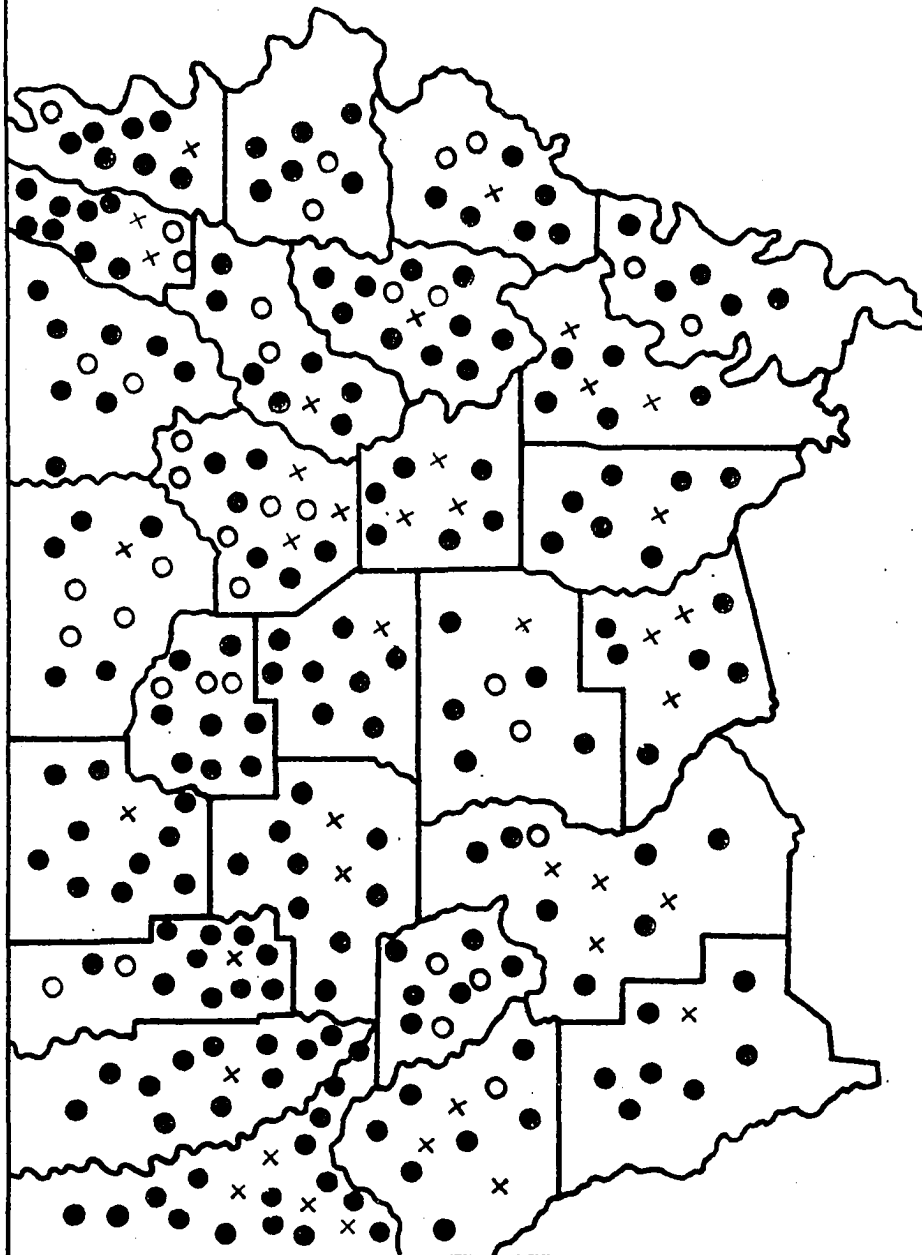
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<sup>78</sup>  
p. 67.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1313

- You (plural)
- you all 71%
- y'all 14%
- + others 15%
- you folks
- you
- you people
- all of you

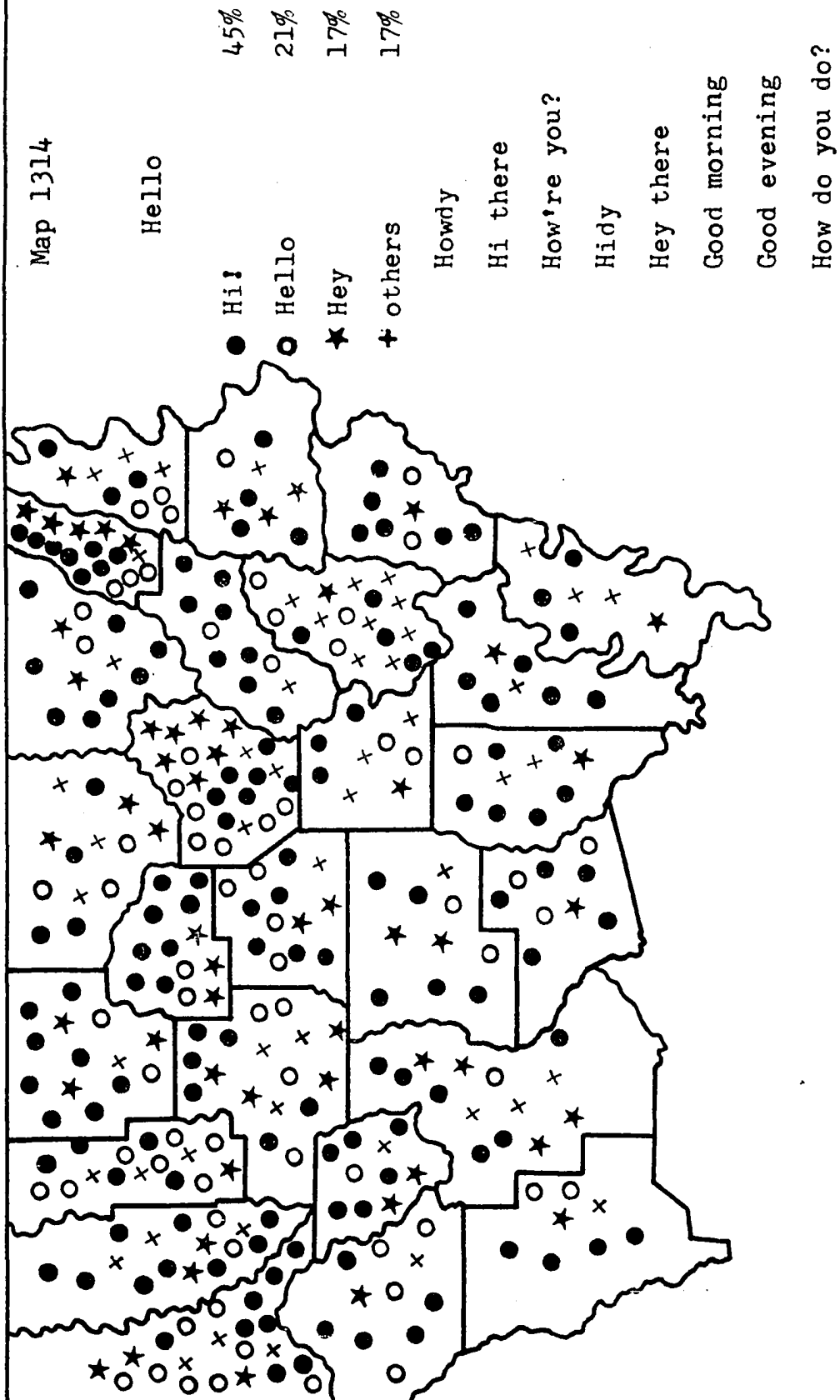


## MAP 1314

A number of young people qualified their answers. If they were speaking to a girl, they used hi; if to a boy, hey. Many used hello when speaking to adults. It was the elderly who used the more formal greetings, such as good morning, good evening, how're you?

# A WORD ATLAS OF NORTH LOUISIANA

Map 1314



# A WORD ATLAS OF NORTH LOUISIANA

Map 1401

Stingy-Stingy person

61%

25%

14%

● tight wad

○ tight

+ others

stingy

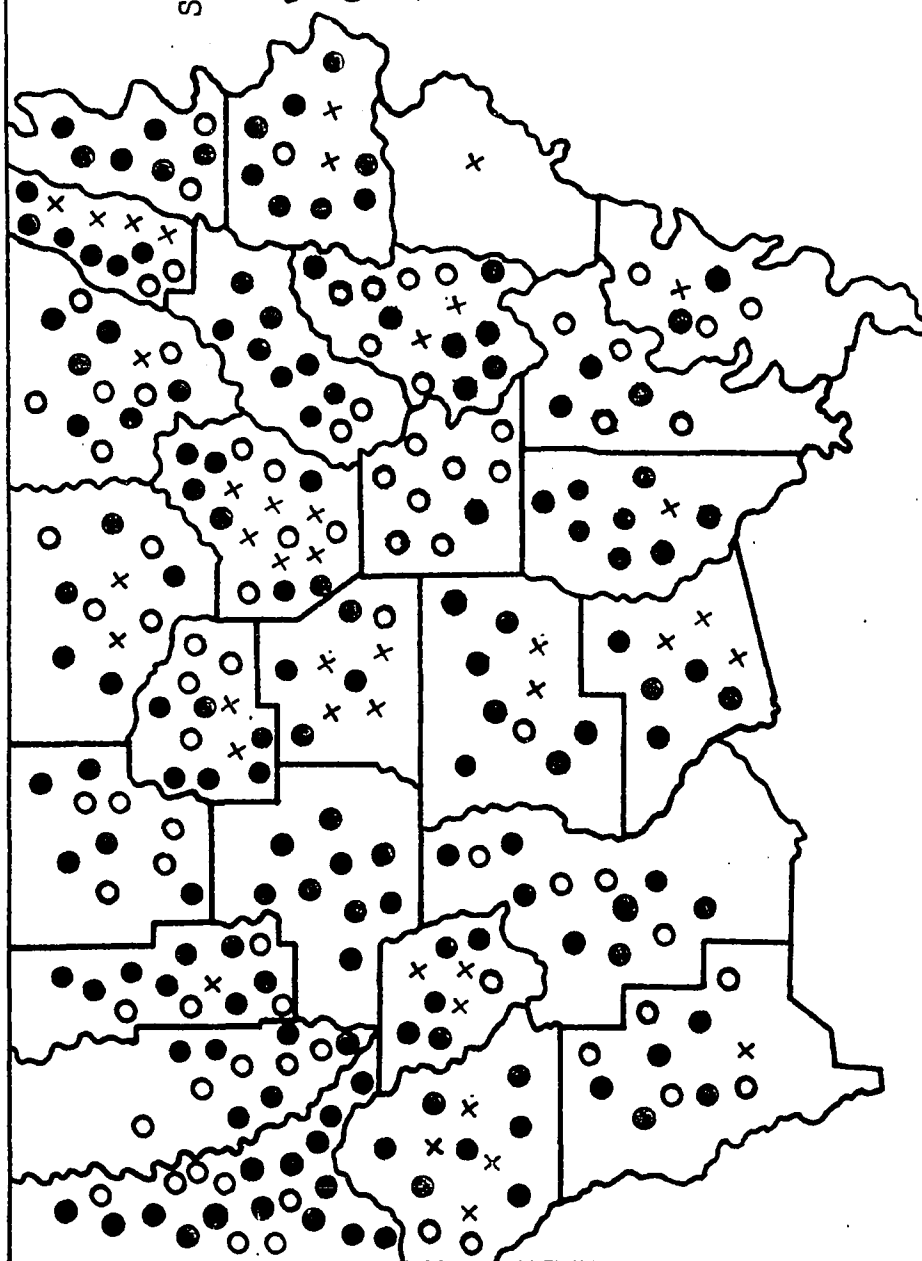
miser

close

stingy gut

Scrooge

skin flint



MAP 14C2

The qualifying word right was used by 53% of the informants. All the terms were scattered among the three age groups.



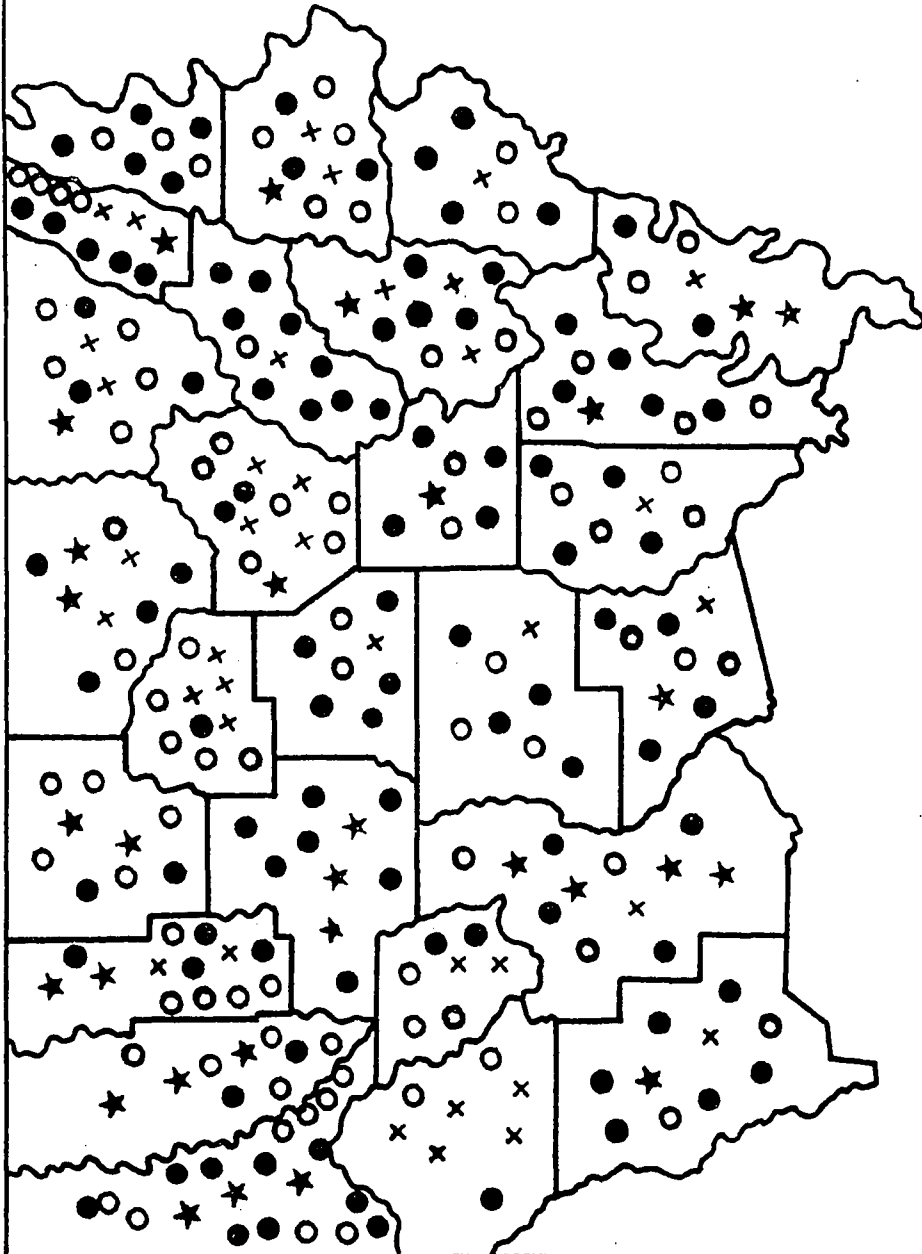
# A WORD ATLAS OF NORTH LOUISIANA

Map 1402

She is quite lively  
(speaking of an old  
person)

● right spry 41%  
○ spry 32%  
★ right peart 12%  
+ others 15%

quite lively  
active  
full of life  
real spry  
jovial  
a sight  
alert  
gay  
spry as a cricket



# A WORD ATLAS OF NORTH LOUISIANA

Map 1403

Dressed in funny  
looking clothes or  
in bad taste

- tacky 60%
- slouchy 34%
- + others 6%

sloppy

corny

in poor taste

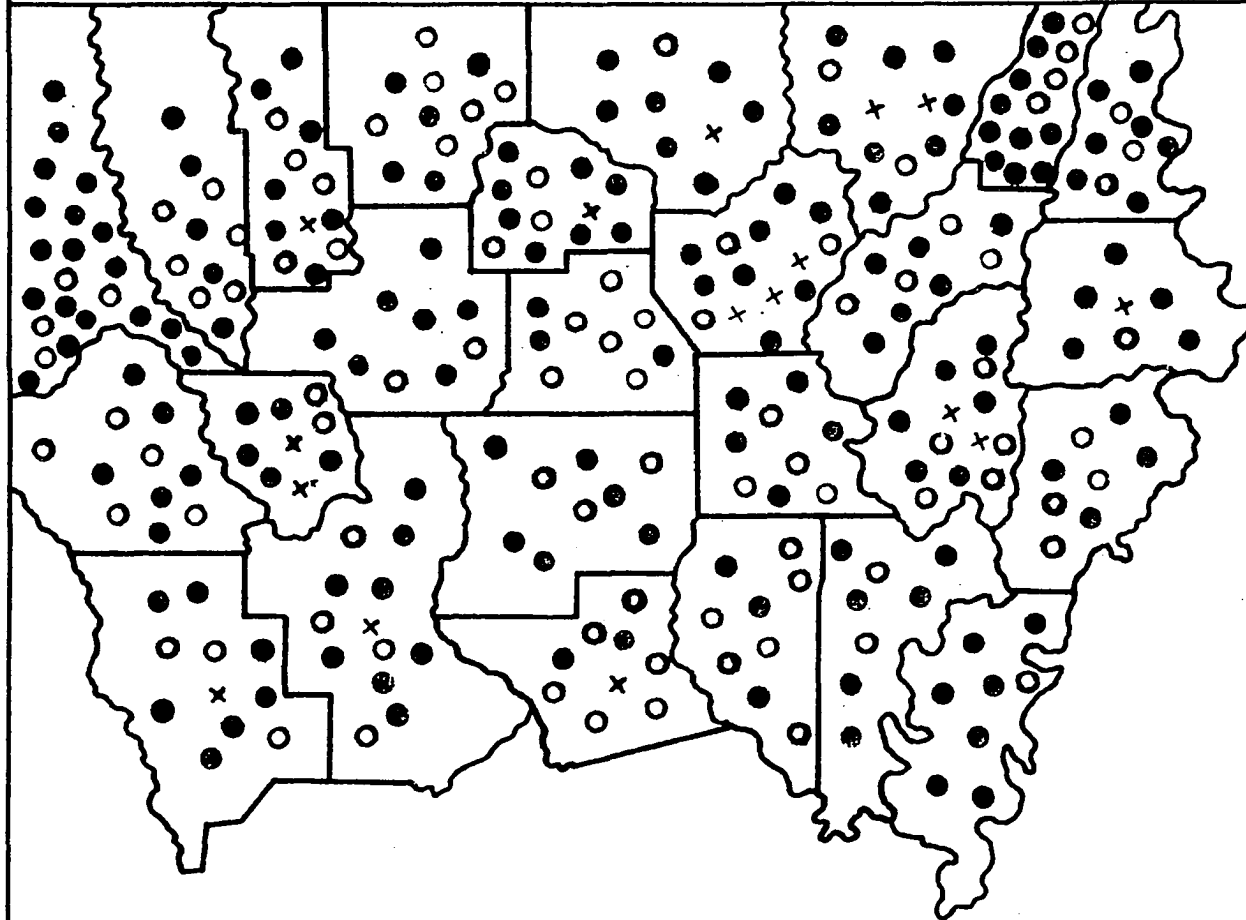
cheap looking

"scroungy"

crude

freak

clothes not  
becoming



## MAP 1404

Although 82% of the informants used touchy or sensitive, the remaining 18% provided an interesting variety of descriptive terms. Older adults gave most of the answers listed under others.

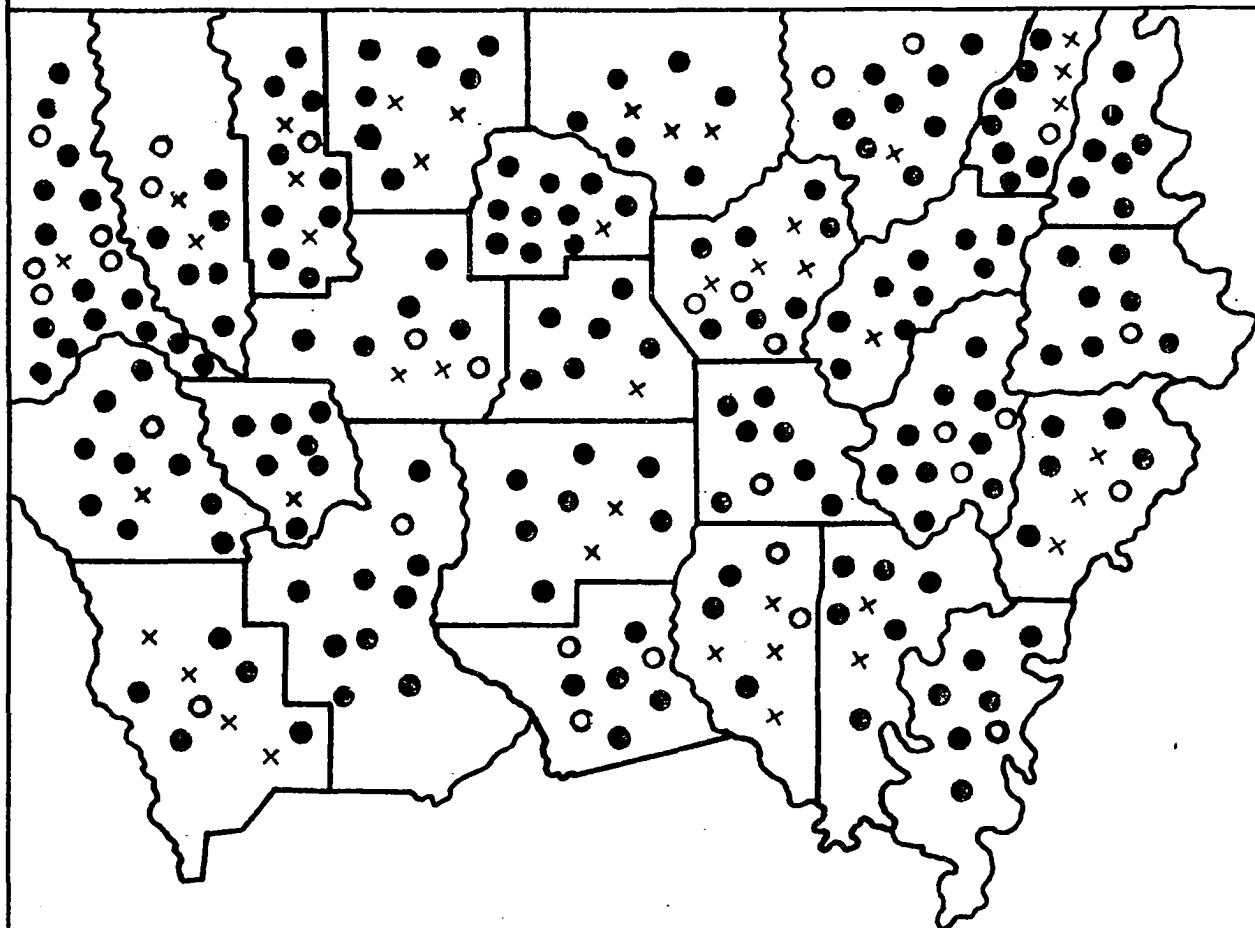
# A WORD ATLAS OF NORTH LOUISIANA

Map 1404

Easily offended

● touchy	71%
○ sensitive	11%
+ others	18%

easily offended  
bad tempered  
chip on shoulder  
feelings sticking  
out on a limb  
high strung  
short tempered  
feelings hurt  
edgy  
grouchy  
cranky  
moody  
flies off the  
handle  
"crabbit"



## MAP 1405

The adults gave nearly all the answers except mad. Of course, many of them used mad, but it was the older adults who used riled up and those listed under others.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1405

Angry

79%

9%

12%

mad

"riled up"

+ others

angry

upset

"het" up

furious

hot under the

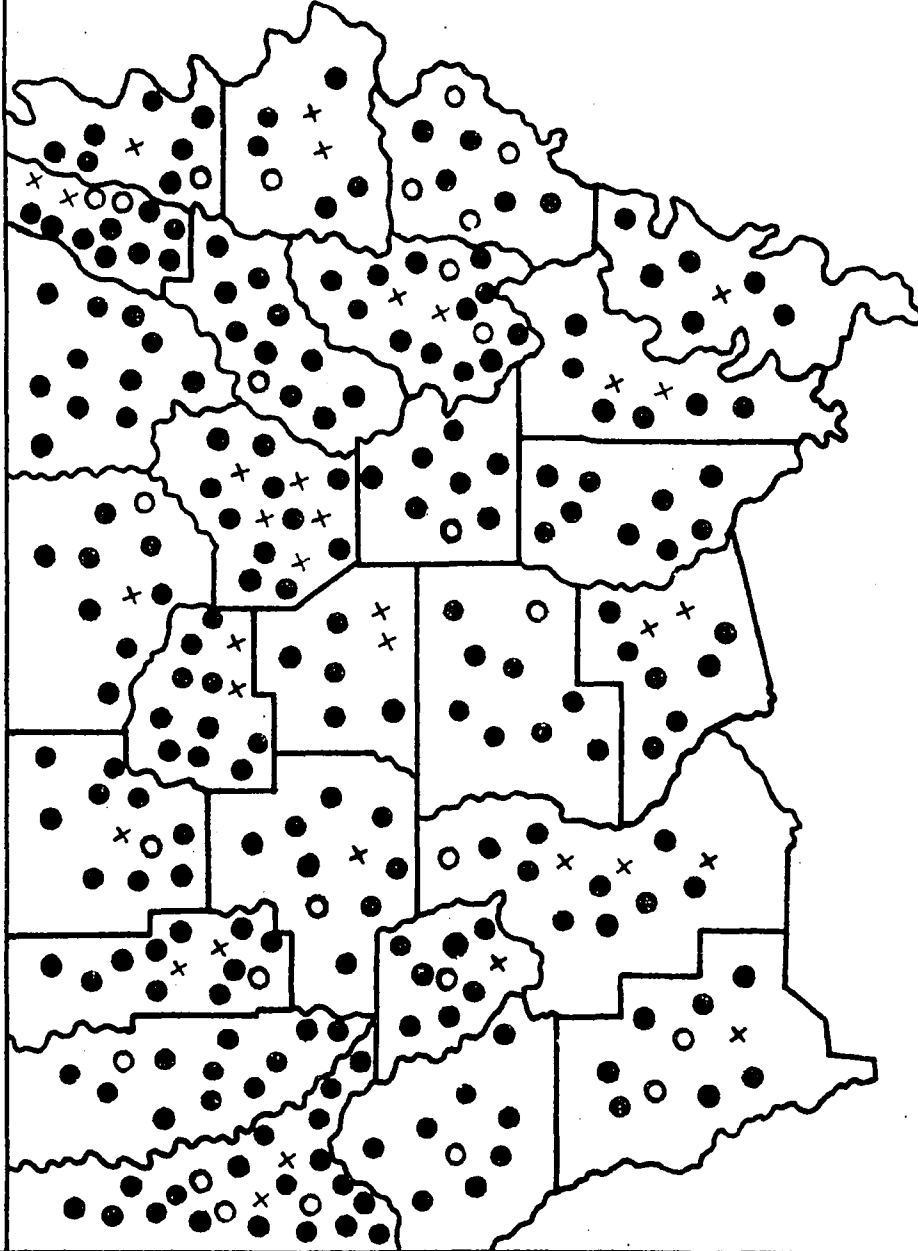
collar

shook

irritable

annoyed

stirred up



## MAP 1406

Young people gave worn out or tired out generally;  
adults gave those answers and nearly everyone of the  
others.

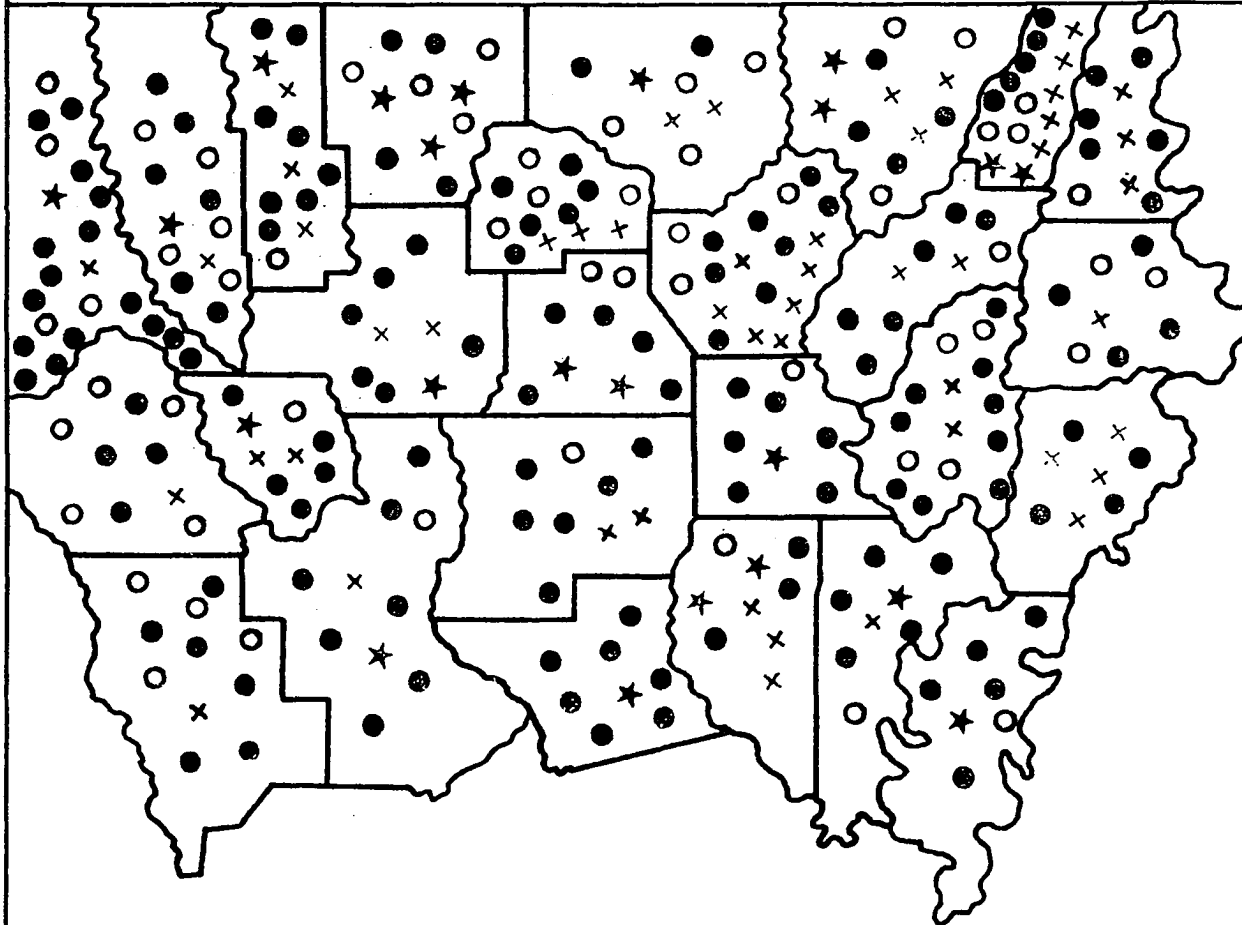
# A WORD ATLAS OF NORTH LOUISIANA

Map 1406

Tired, exhausted

● worn out or down	53%
○ tired out	20%
★ give out	8%
+ others	19%

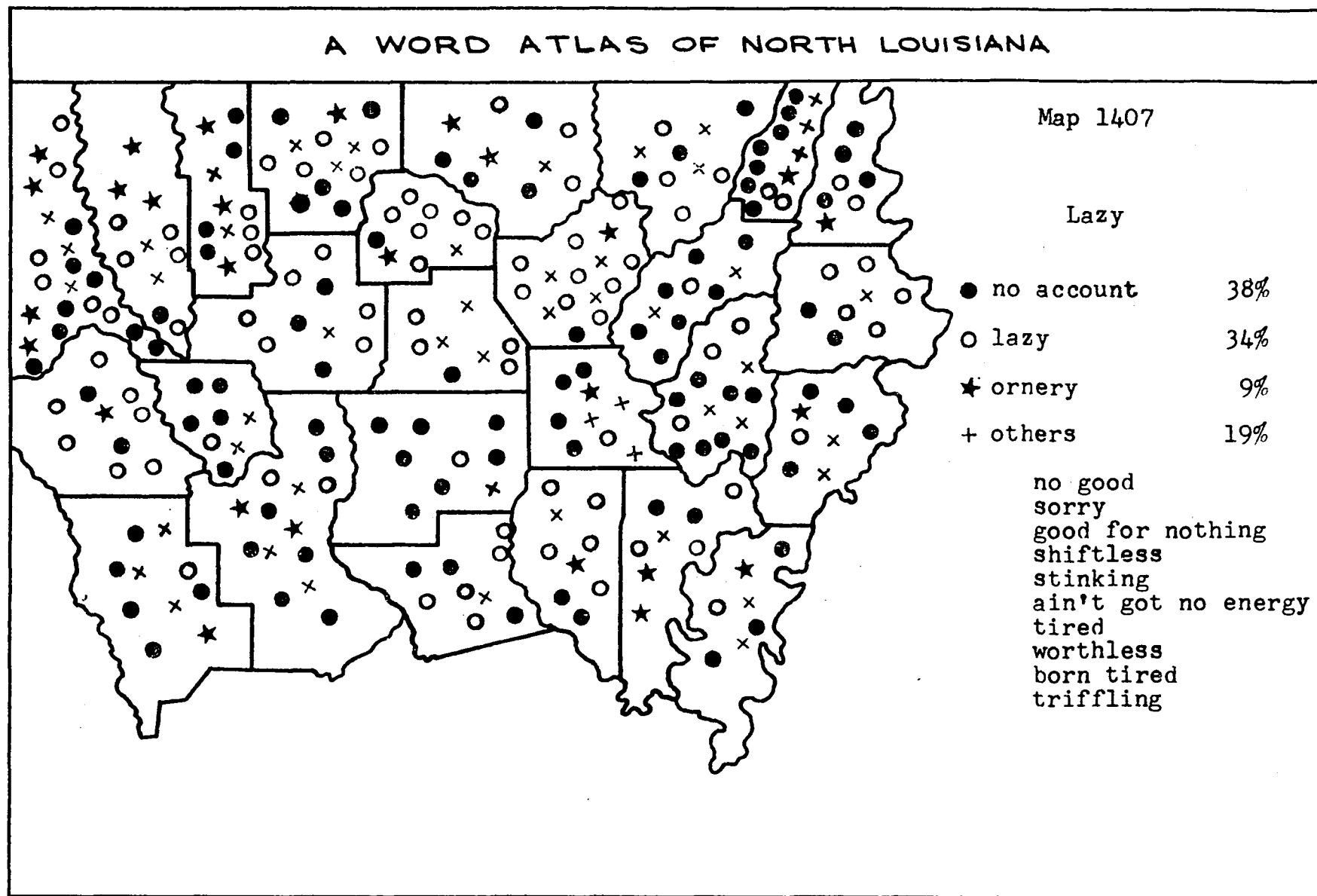
tuckered out  
 pooped  
 exhausted  
 beat  
 whipped out  
 weary  
 dead tired  
 bushed  
 played out  
 about shot  
 petered out  
 burnt out  
 knocked out  
 shot  
 "fluked" out





## MAP 1407

Young people were more likely to say no-account and lazy; adults more likely to use the others.



A WORD ATLAS OF NORTH LOUISIANA

Map 1408

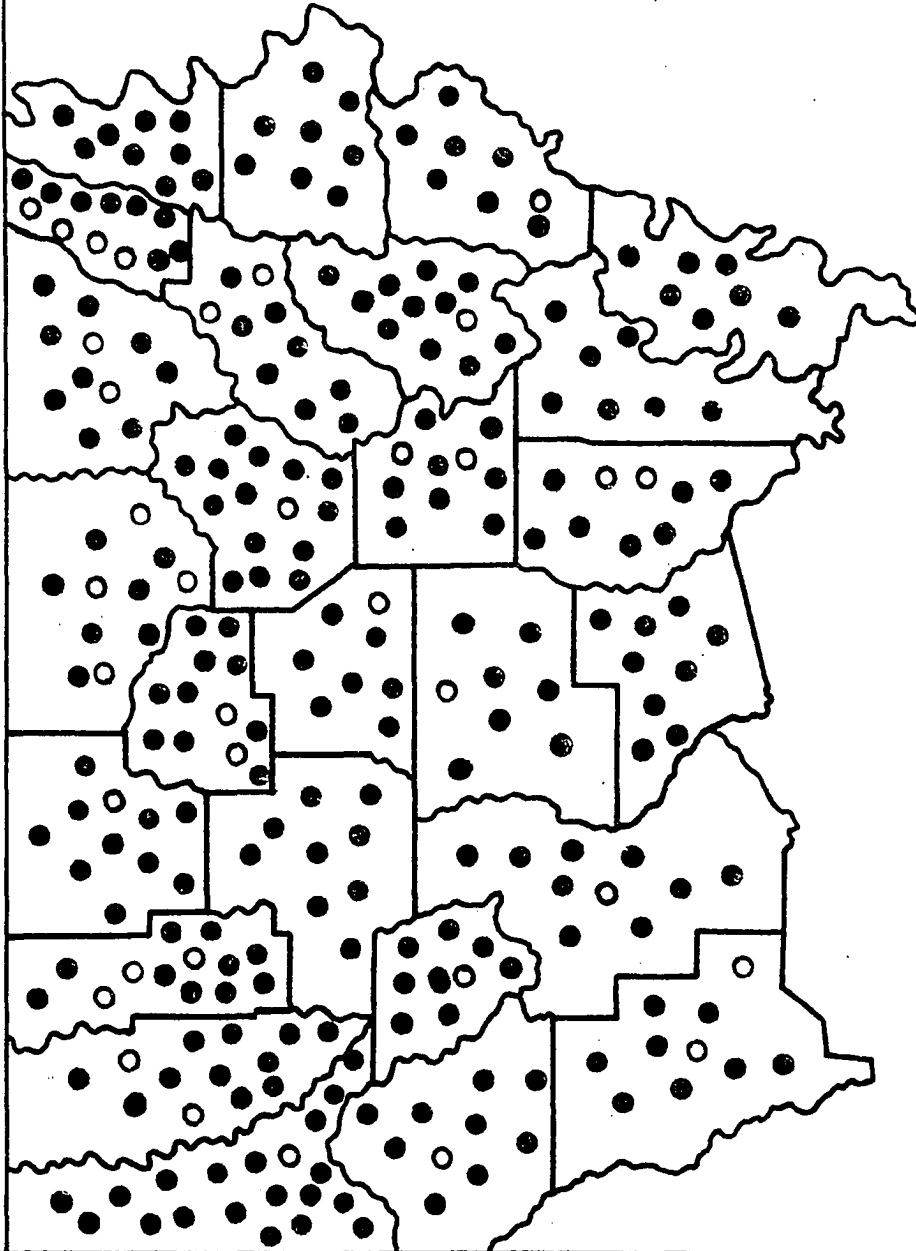
Woman whose husband  
is dead

87%

13%

● widow

○ widow woman



## MAP 1409

Man whose wife is dead

widower 96%

others 4%

grass widow

widow

widow man

widowed bachelor

bachelor

# A WORD ATLAS OF NORTH LOUISIANA

Map 1410

Italian (nicknames)

69%

17%

14%

● dago

○ wop

+ others

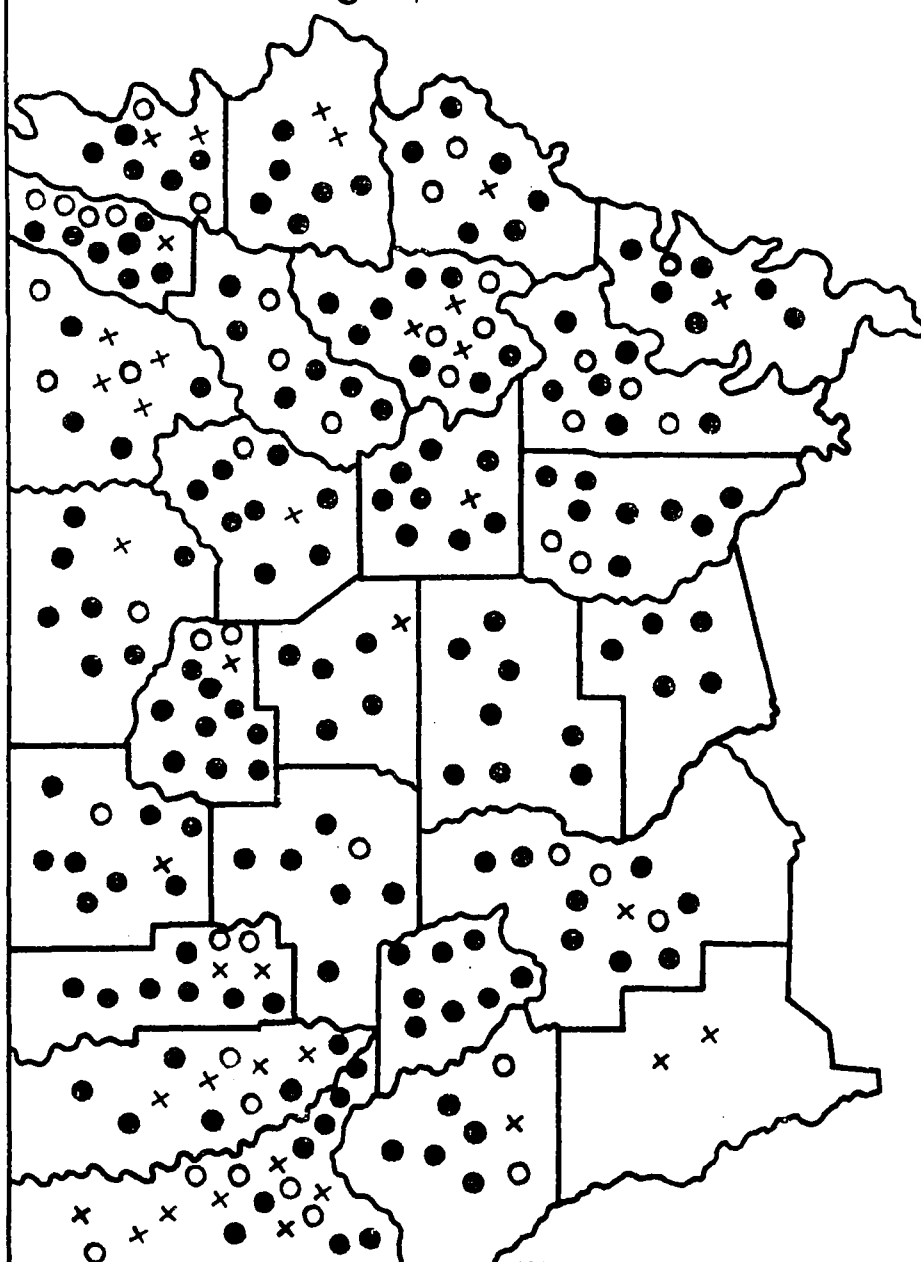
Italian

spic

garlic snapper

half Negro

foreigner



## MAP 1411

Only 137 informants answered this question. Of these, 69% gave Irishman, which is not really a nickname.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1411

Irishman (nicknames)

69%

11%

20%

● Irishman

○ Paddy

+ others

Pat

Mike

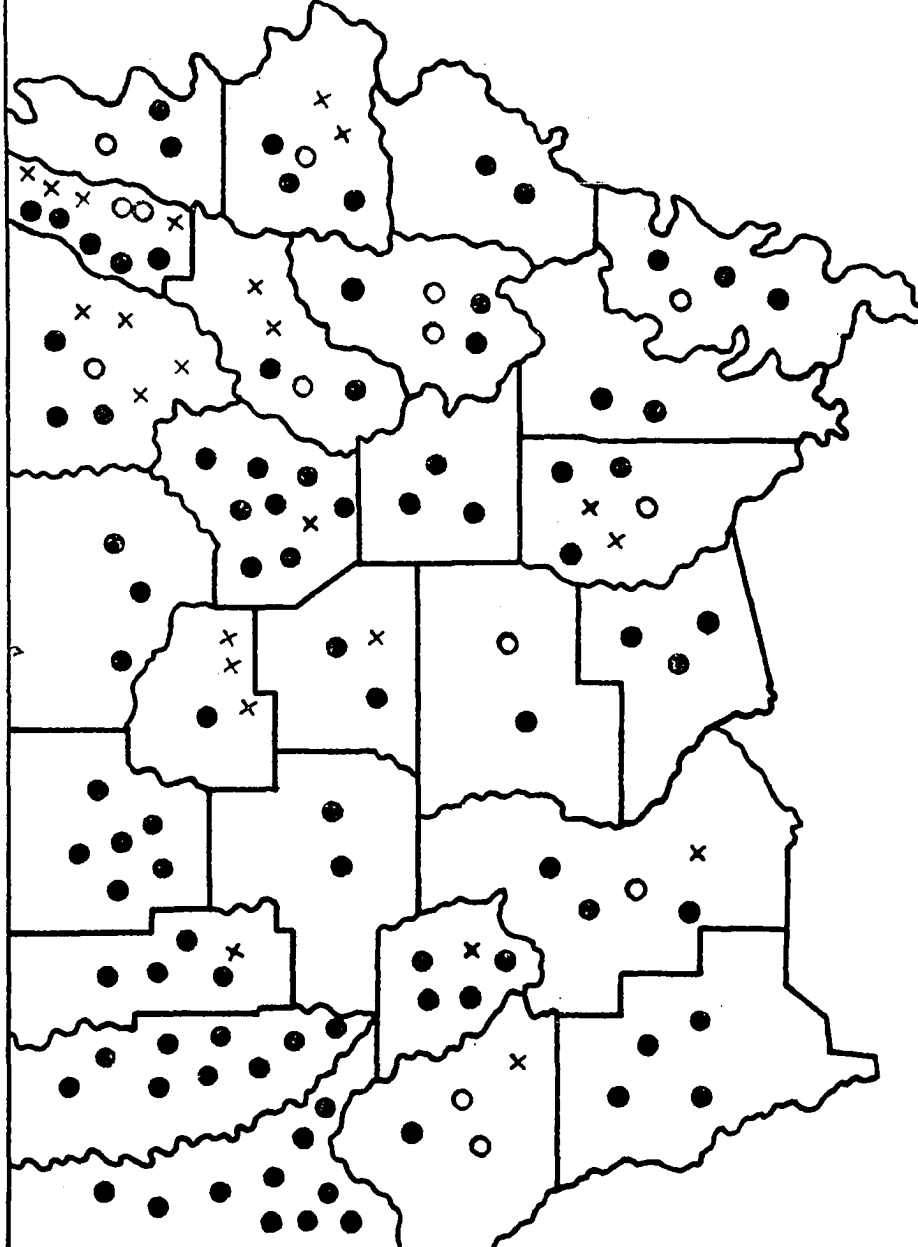
Nick

flannel mouth

Kilarney

Scotchman

redneck



## MAP 1412

Only 140 informants answered this question, and only 22% of these really used nicknames for the Jew.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1412

Jew (nicknames)

78%

9%

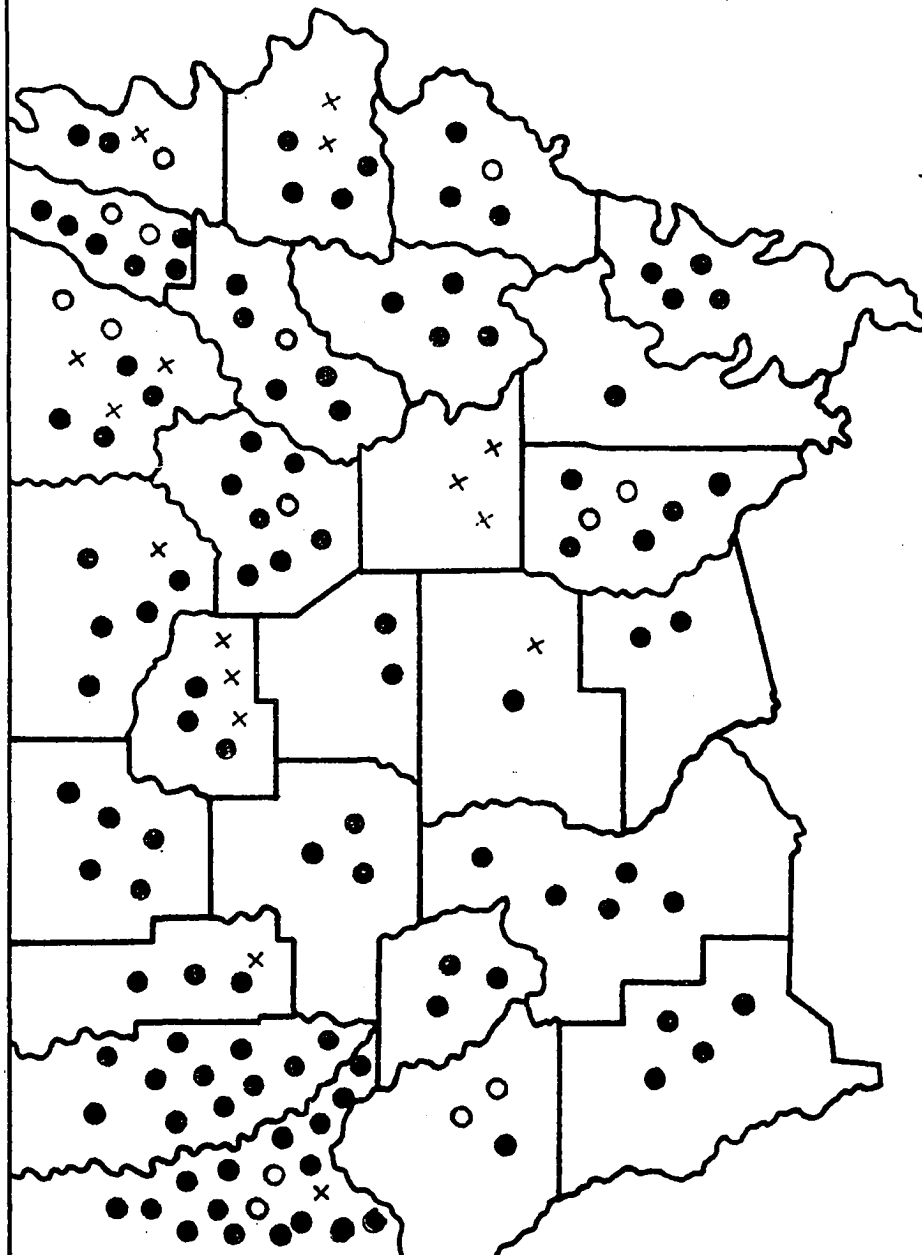
13%

● Jew

○ Kike

+ others

wop  
shinnie  
Abe  
Hebrew  
tight wad  
tallow face  
mine-gots  
Sol  
Roman nose  
big nose



## MAP 1413

Although the Acadian French do not live in north Louisiana, the informants used many nicknames for them.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1413

Acadian French of  
Louisiana

48%

33%

19%

● cajun

○ cooney

+ others

coonass

Creole

Frenchman

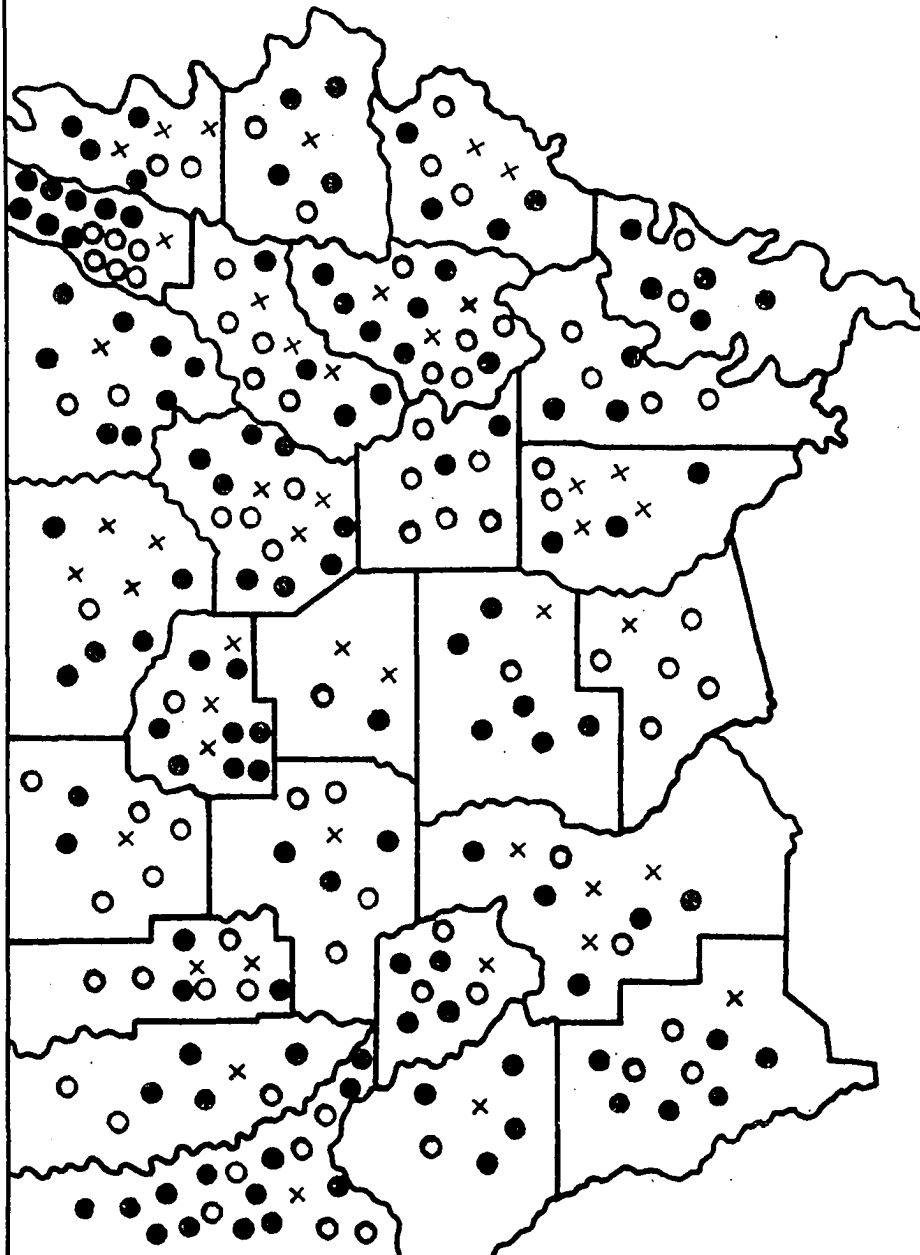
Arcadian

crappo

red bone

redneck

coon



## MAPS 1414 A and B

Although 33% of the informants said that they used uncle and aunt as terms of respect for elderly Negroes, it does not mean that the terms are in such general use as the figure would indicate. Almost without exception the answer was qualified. The term was used only in connection with individuals dear to the family. It is interesting to note that the term nigger was used when referring to men but not when speaking of women. Many young people said, "I used to say nigger, but I try very hard now to say Negro or colored person."

# A WORD ATLAS OF NORTH LOUISIANA

Map 1414 A

Negro woman  
(Each symbol represents two responses.)

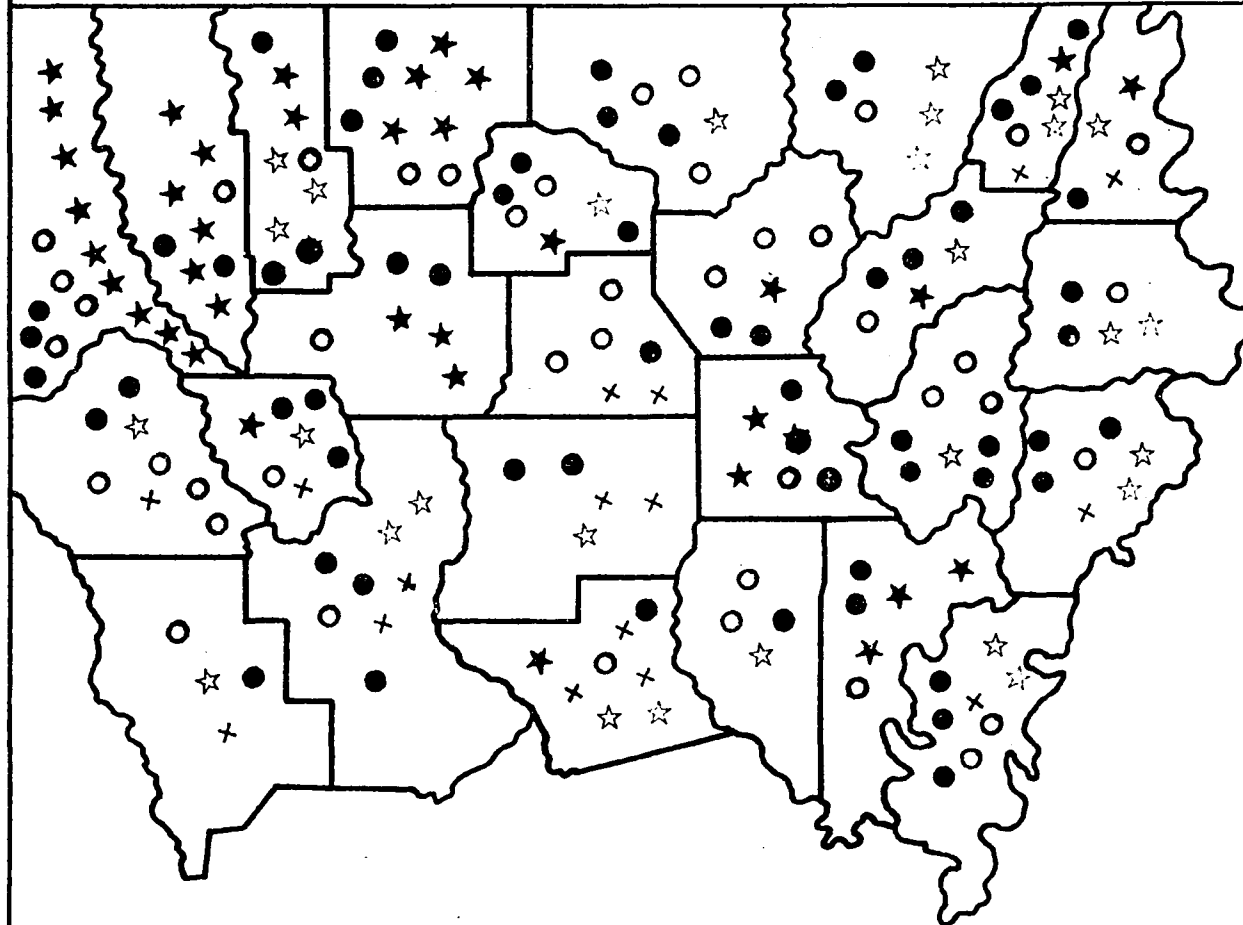
● Auntie (elderly woman)	33%
○ Negro woman	27%
★ Mammy	20%
☆ colored woman	13%
+ others	7%

by name

darky

nigger mammy

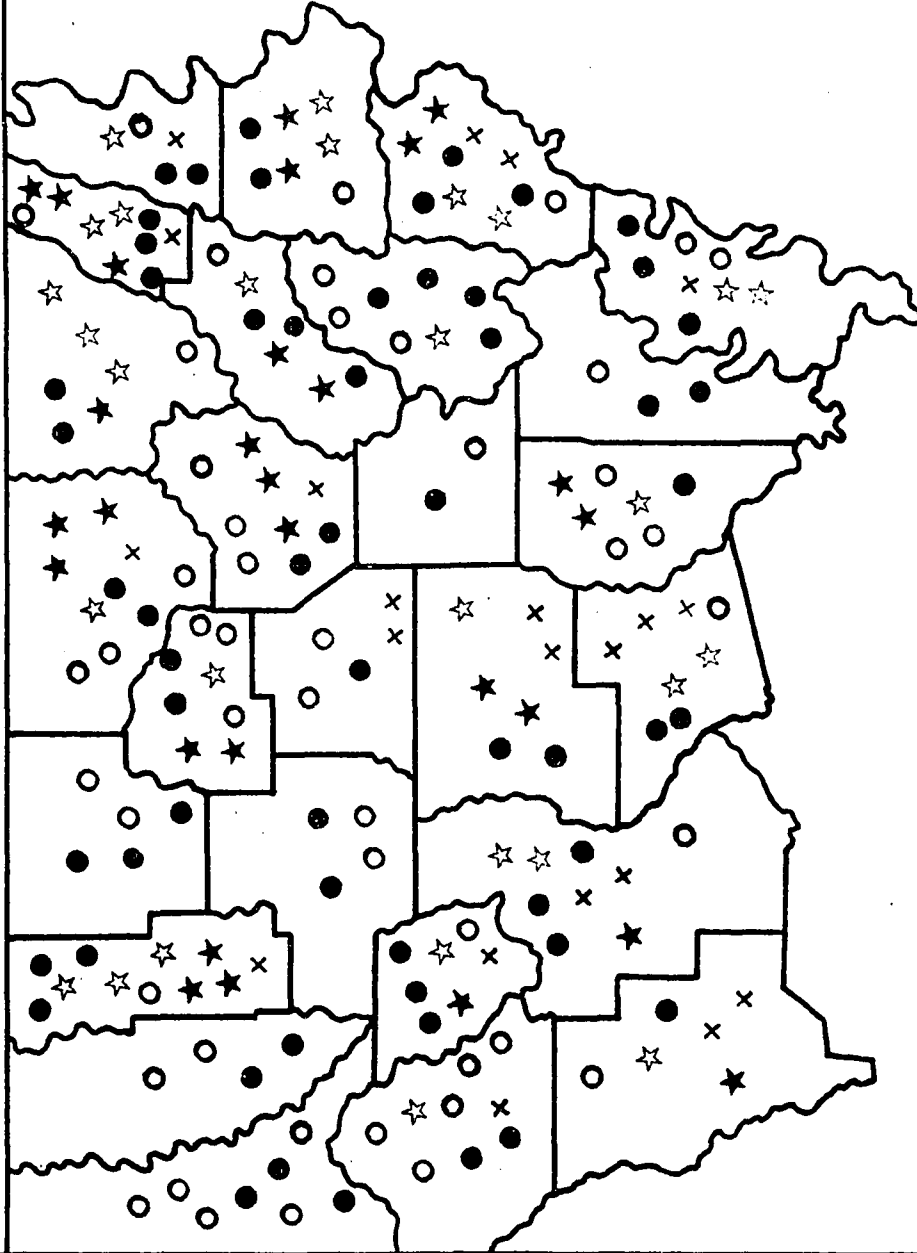
wench



# A WORD ATLAS OF NORTH LOUISIANA

Map 1414 B

- Negro man
- uncle (elderly man) 33%
- Negro man 30%
- ★ nigger 16%
- ☆ colored man 15%
- + others 6%
- by name
- darky
- nigger pappy

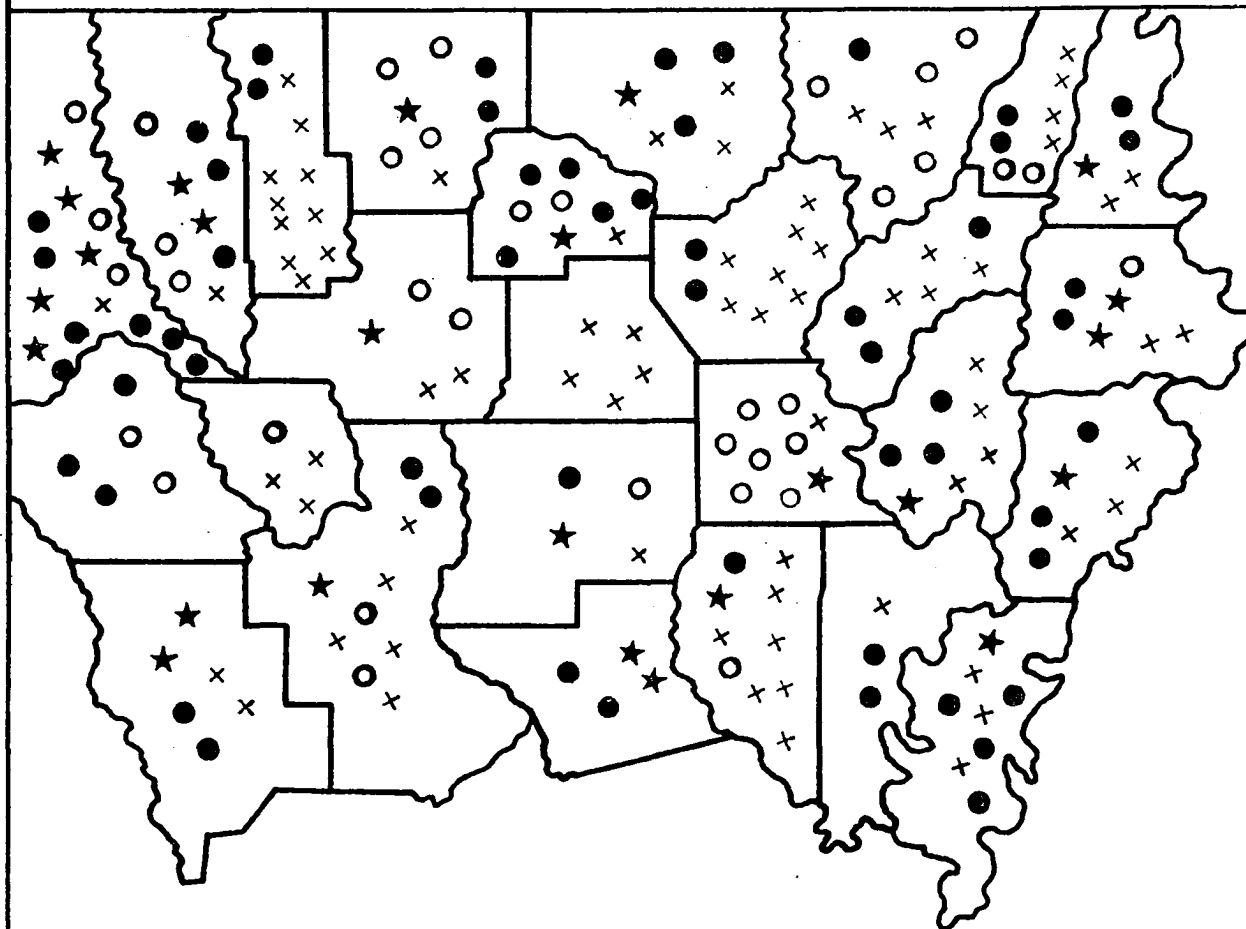


## MAP 1415

Only 191 informants answered this question, but they used quite a variety of terms. All of the terms listed under others except country people occurred in only a few places. Although some of the terms indicate lack of sympathy and understanding, most of them show that the people who used them had a warm feeling for the unfortunates.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1415



A poor white person,  
especially from the  
country

- country hick 29%
- poor people or  
folks 20%
- ★ white trash 13%
- + others 38%

country people  
poor whites  
country jakes  
rednecks  
people in need  
peasant  
bumpkin  
unfortunates  
common person  
share cropper  
hill billy



# A WORD ATLAS OF NORTH LOUISIANA

Map 1416

Back part of legs:  
what you squat down on

- calves 50%
- hunkers 27%
- ★ haunches 19%
- + others 4%

limbs

shanks

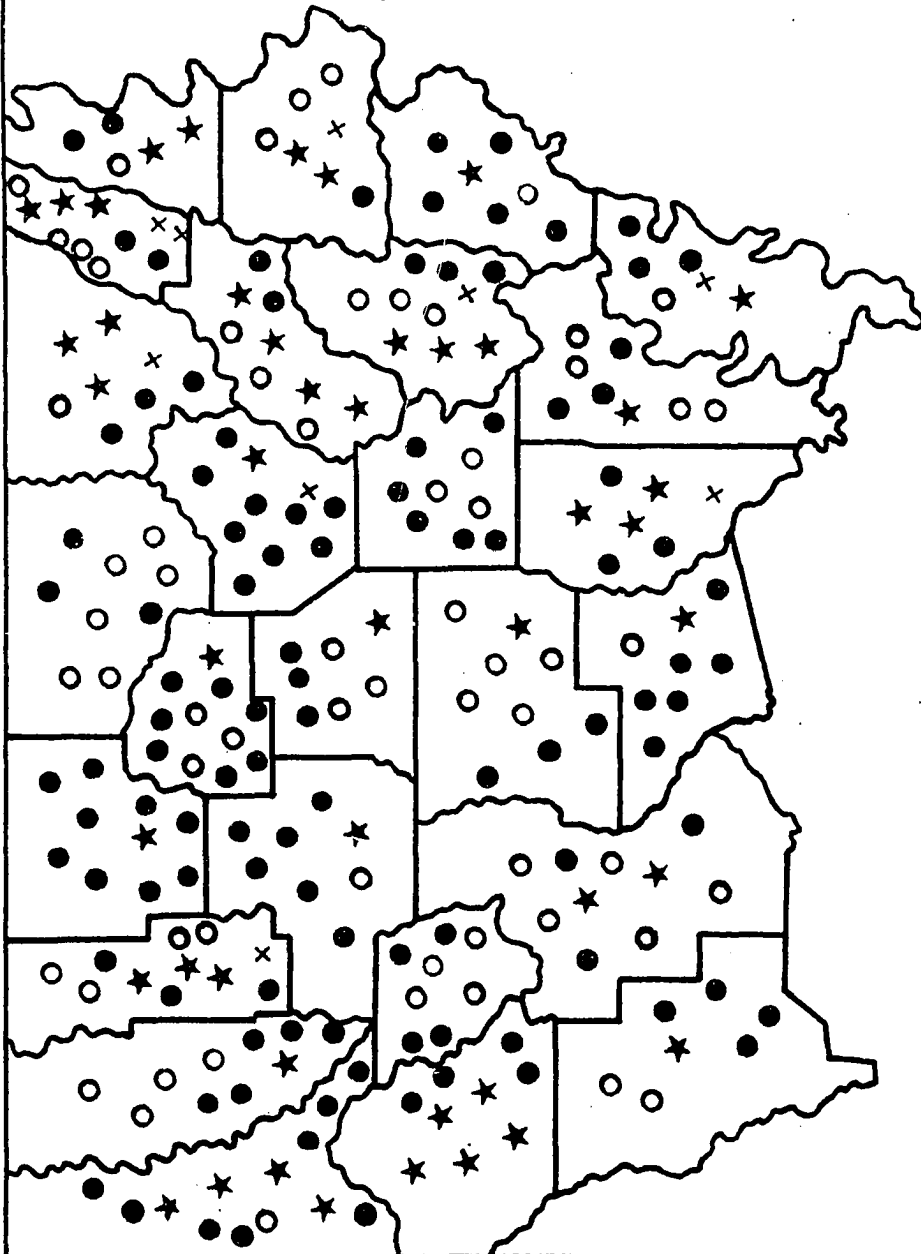
hams

legs

thighs

hind legs

muscle part of legs



## MAP 1417

Such a wide variety of terms was used that it was impossible to put them on a map. Some informants, especially women, gave no answer. But most informants gave several. The mild expressions of disgust are listed below according to frequency.

heck!	my goodness!
shoot!	you can't win!
pshaw!	bull!
durn!	good Lord!
shucks!	to hell with it!
oh, well!	darn!
dad gum!	foot!
dog gone!	I'll be damned!
oh, brother!	dern it!
oh, go to grass!	blast it!
gosh!	blam!
good grief!	oh, God!
dang!	I'll be dogged!
for heaven's sake!	bah!
phooey!	fiddle sticks!
oh, my!	humph!
fiddle foot!	Jesus Christ!

## MAP 1418

The map is self-explanatory. Those who said professor were the older adults and from the parishes that are predominantly rural.

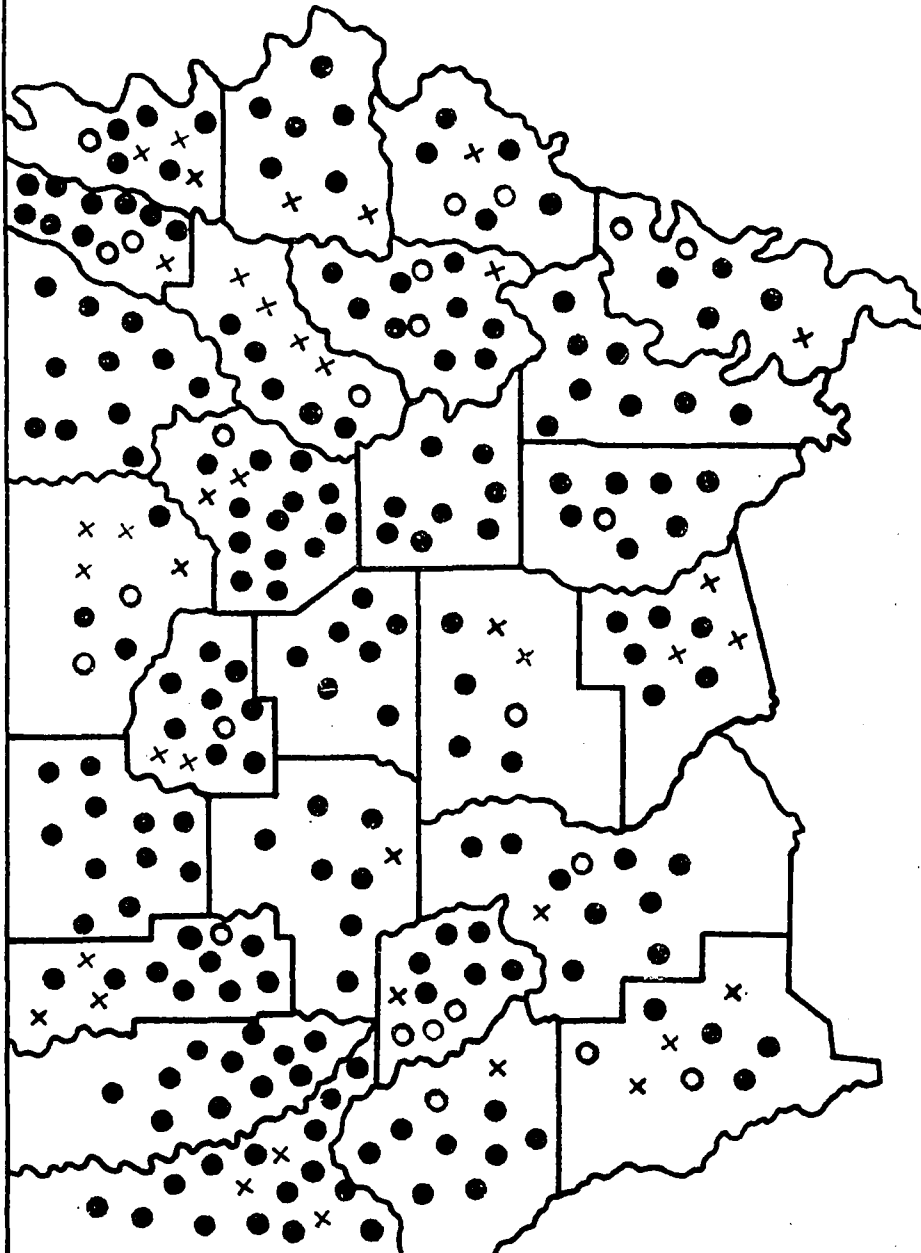
# A WORD ATLAS OF NORTH LOUISIANA

Map 1418

The principal of the school

● principal 75%  
○ professor 10%  
+ others 15%

by name  
bossman  
school master  
headmaster  
president  
head of school



MAP 1419

School marm, professor, and instructor were used by the older adults.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1419

A school teacher

82%

● teacher

8%

○ by name

5%

★ school marm

5%

+ others

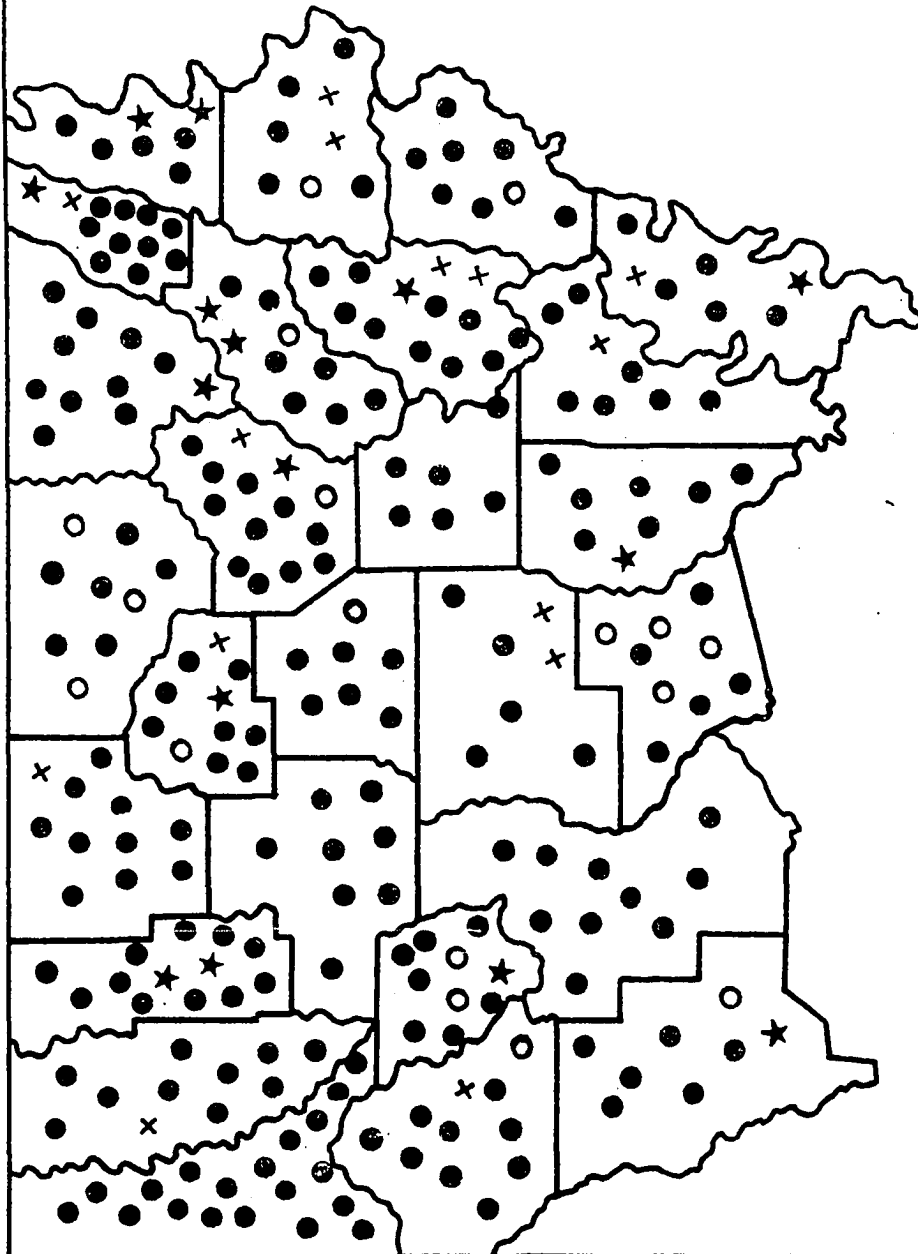
school master

professor

instructor

school man

pedagogue



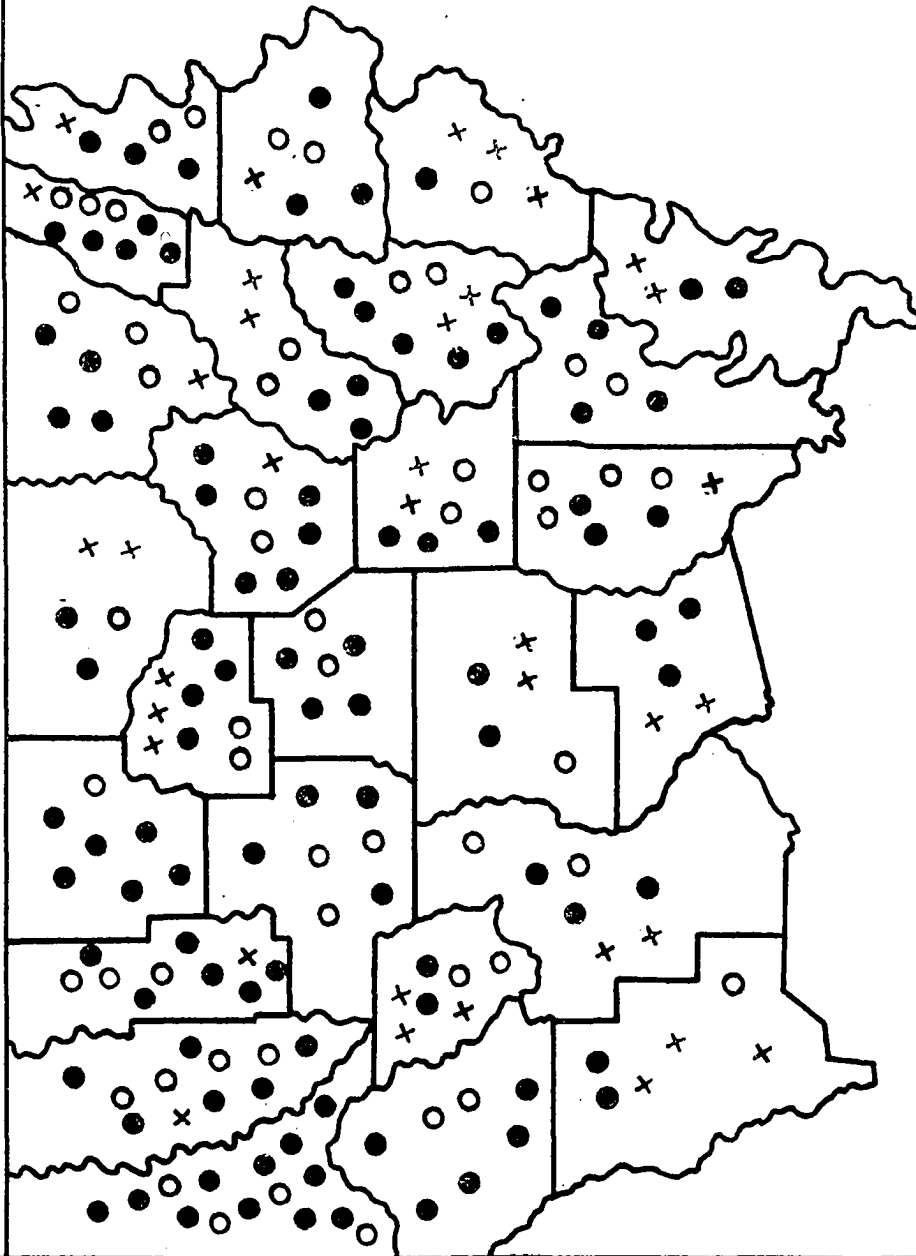
# A WORD ATLAS OF NORTH LOUISIANA

Map 1420

Doctor, dentist  
(Each symbol represents  
two responses.)

● doctor 55%  
○ dentist 26%  
+ others 19%

doc  
physician  
medical man  
M.D.  
pill peddler  
tooth doctor  
tooth puller  
saw boner



# A WORD ATLAS OF NORTH LOUISIANA

Map 1501

I want to get off

63%

● I want off

25%

○ I want to get off

12%

+ others

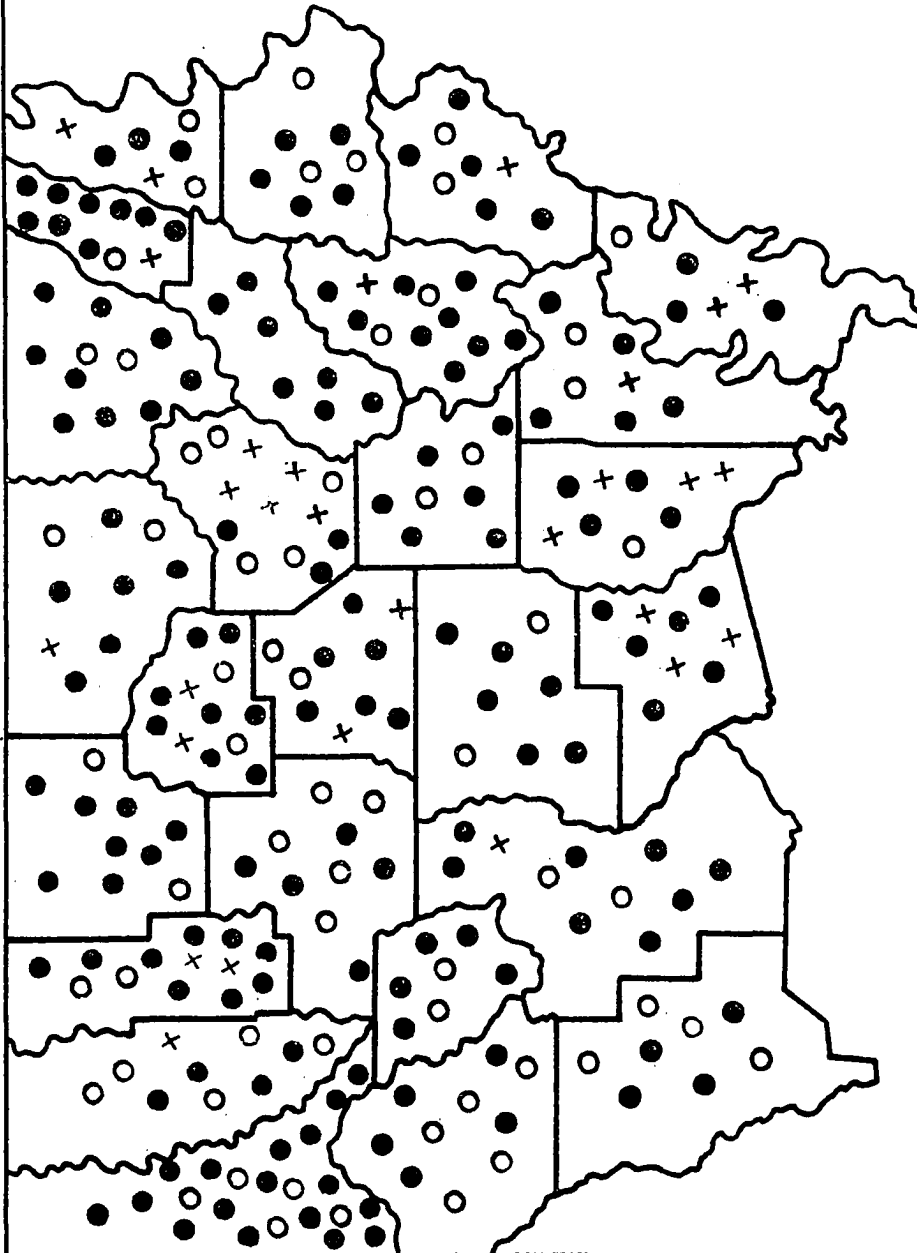
Let me off

Let me out of here

I'd like to get off

Excuse me

I want to be excused





## MAP 1502

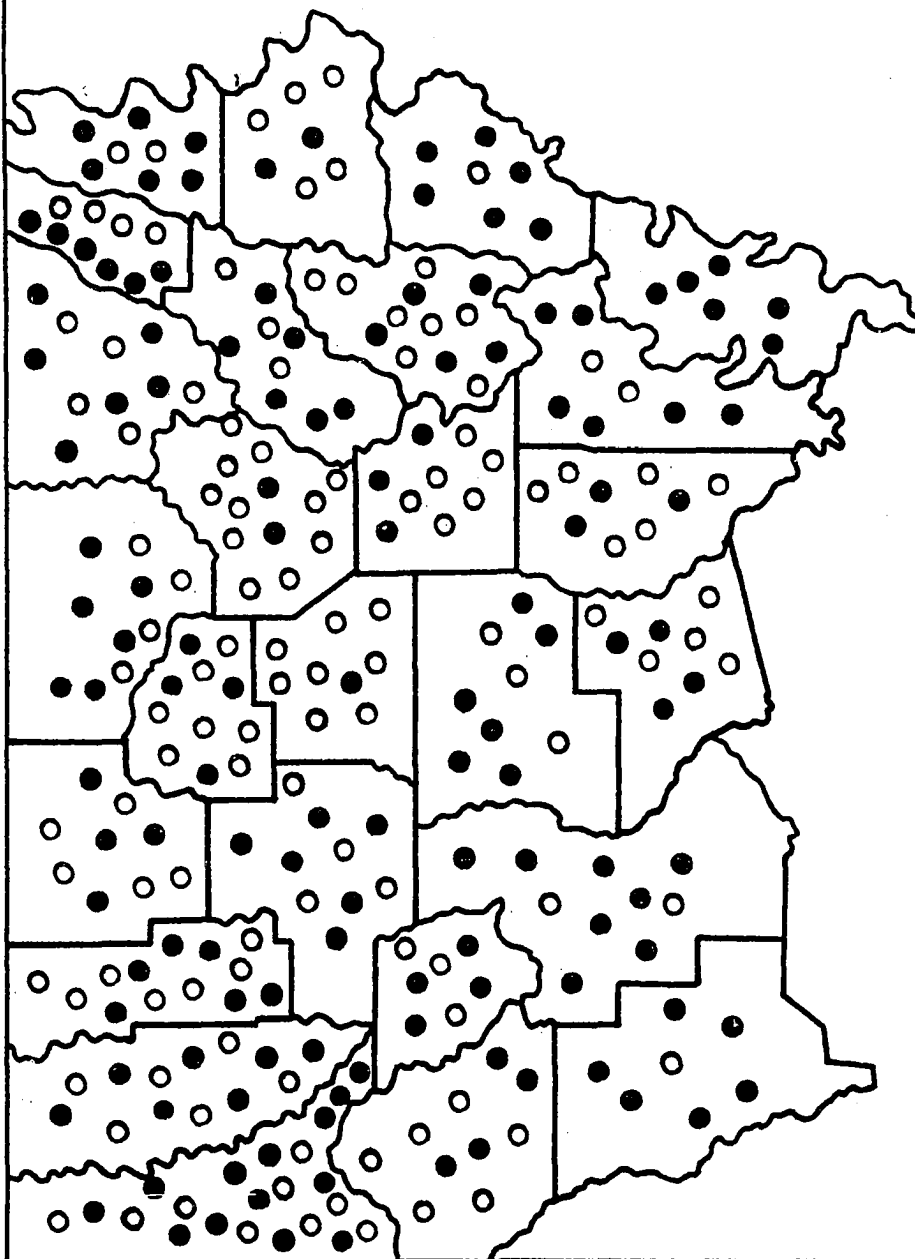
Usage is almost equally divided between waiting for a person and waiting on him. Both terms were about equally distributed among all ages and in all parishes.

A WORD ATLAS OF NORTH LOUISIANA

Map 1502

I'll wait for you  
ten minutes

● on you      52%  
○ for you      48%



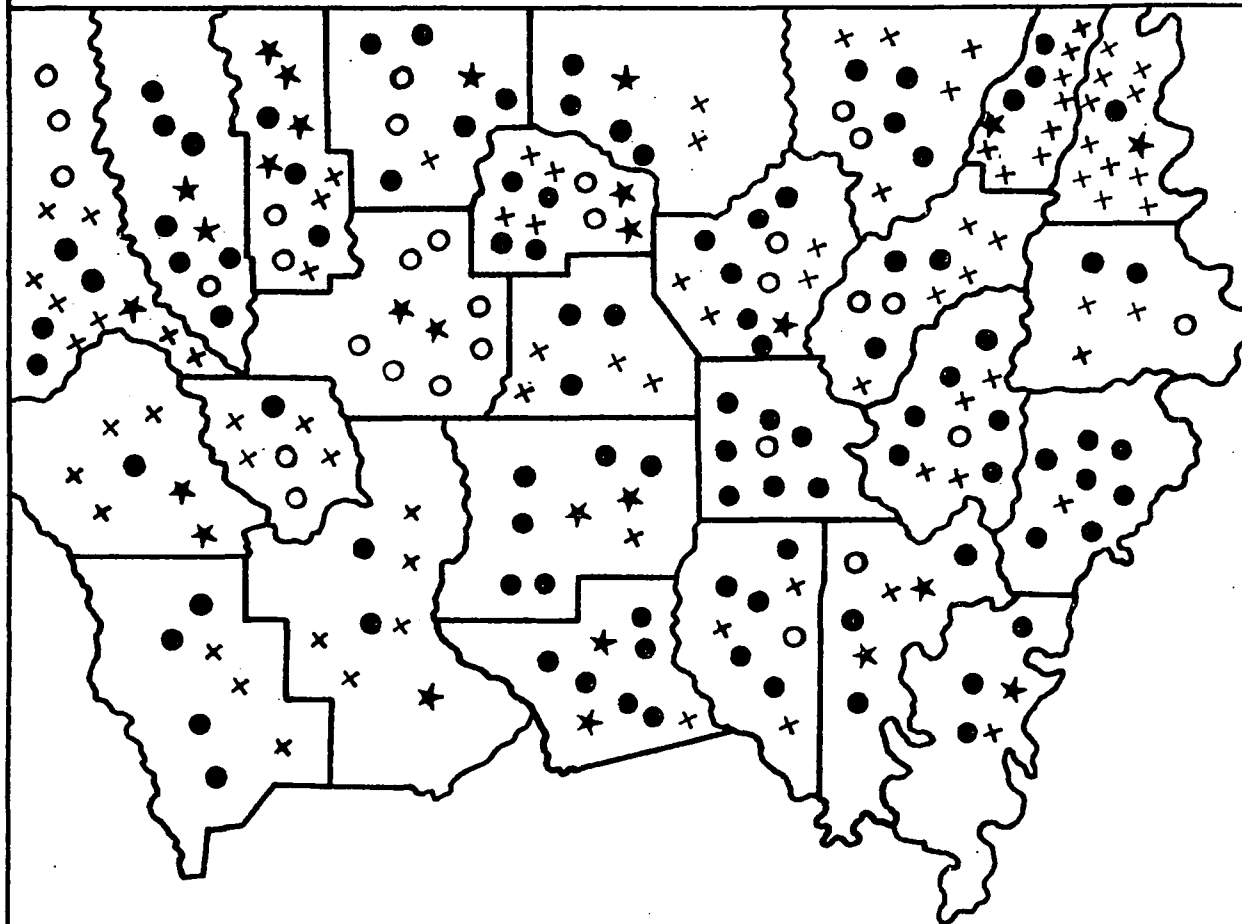
# A WORD ATLAS OF NORTH LOUISIANA

Map 1503

Leave very fast

●	leave hurriedly	52%
○	rush off	17%
★	take off	12%
+	others	19%

leave fast  
go quickly  
run  
dash off  
flee  
drag!  
scat  
scram  
dig out  
beat it  
make haste  
jet off



## MAP 1504

The older adults gave most of the tidies up, shines up, reds up responses.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1504

She cleans up the  
house

● cleans up 75%  
○ tidies up 18%  
+ others 7%

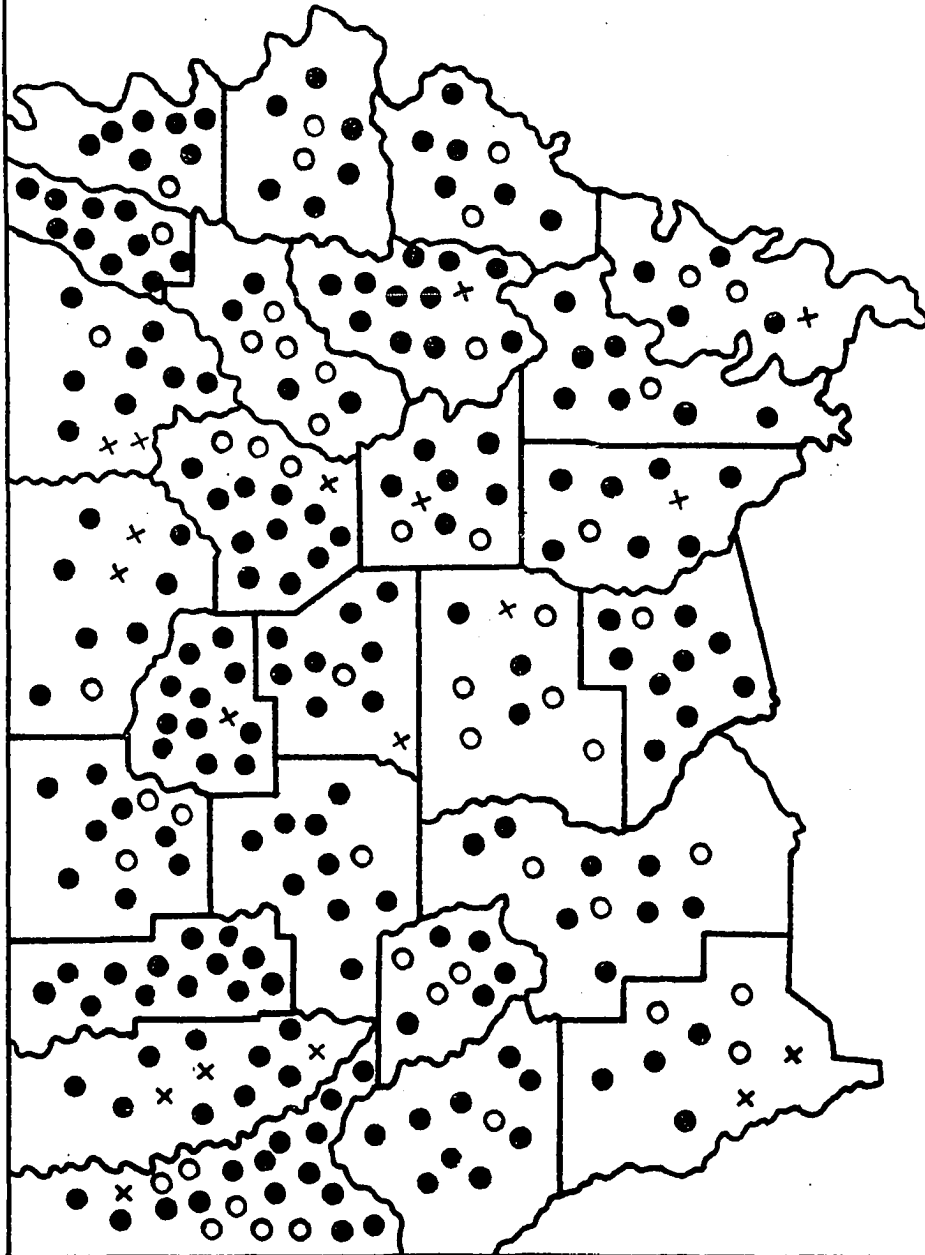
straightens up

reds up

shines up

sweeps up

makes the house  
tidy



MAP 1505

It was, generally speaking, the older adults who said  
rench and ranch.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1505

Wash dishes or clothes  
in clear water

77%

20%

3%

● rinse

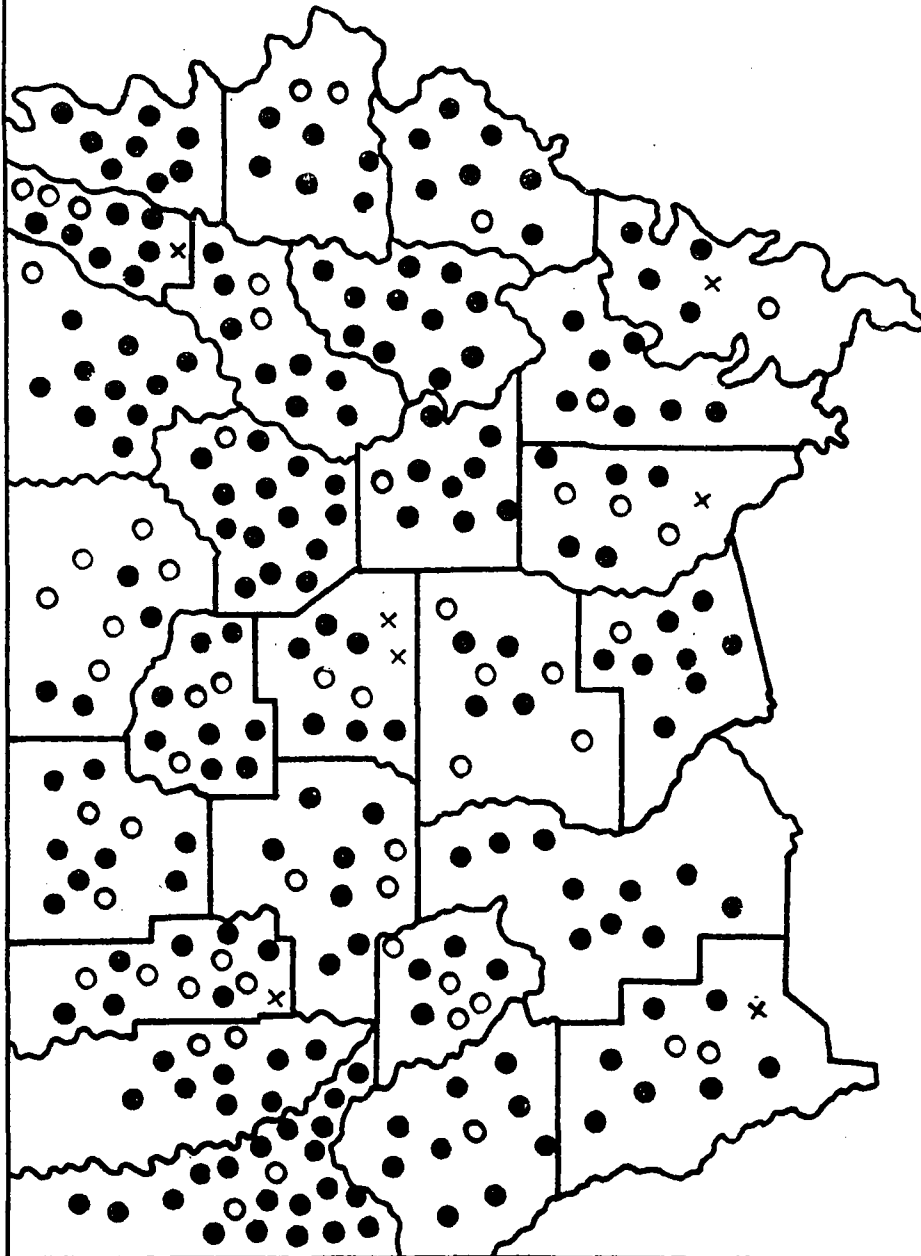
○ ranch

+ others

rinze

ranch

scald



## MAP 1506

Although only 33% of the informants were young people, 50% of the dragged responses came from them. The middle-aged were about equally divided between dragged and drug, and the elderly gave more than their proportionate share of the drug responses. This division indicates that education and age are both factors in the choice between drug and dragged. Atwood says that drug has some currency among cultivated speakers in the Midland and Southern states in the East.<sup>79</sup>

---

<sup>79</sup> E. Bagby Atwood, A Survey of Verb Forms in the Eastern United States (Ann Arbor: University of Michigan Press, 1953), p. 10.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1506

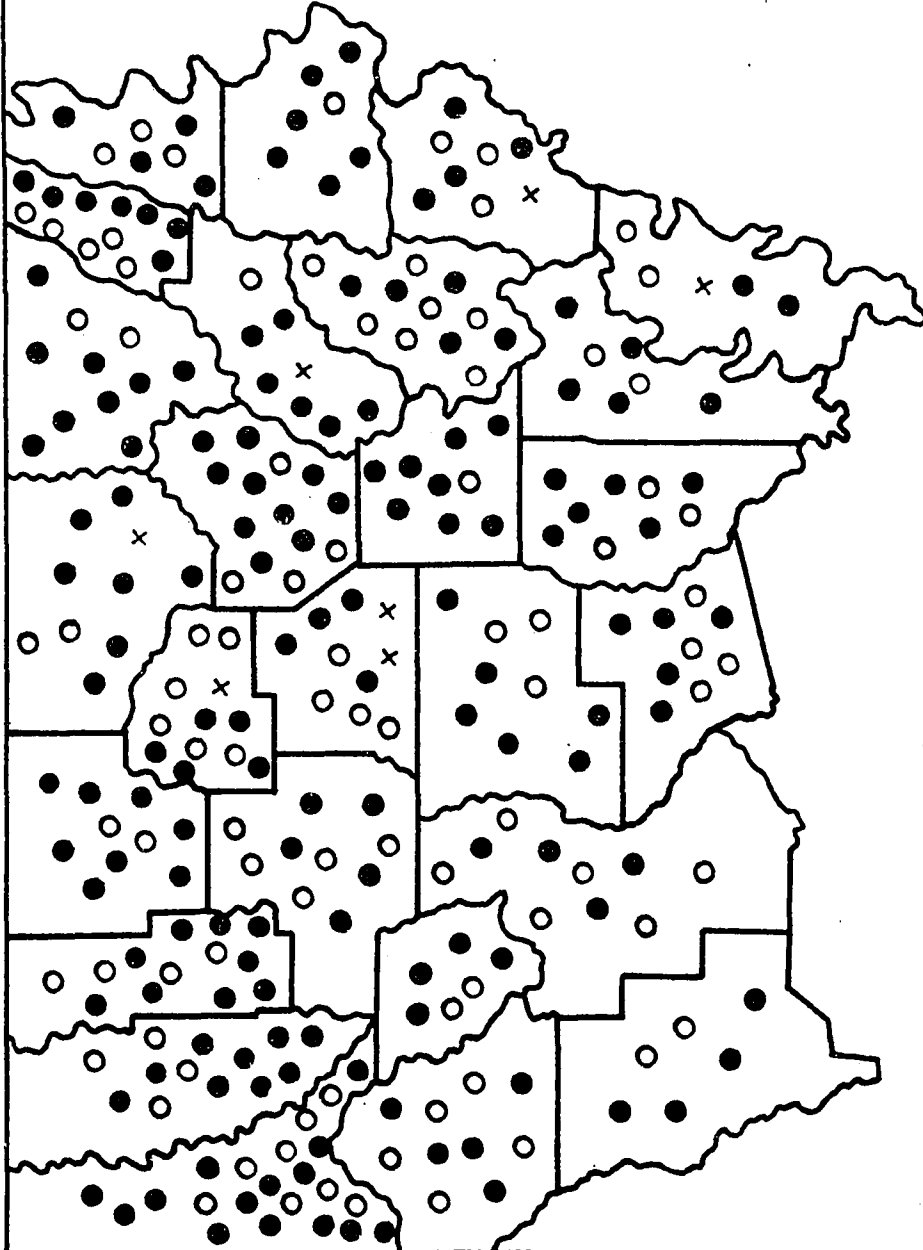
He dragged the log.

● drug 62%  
○ dragged 35%  
+ others 3%

pulled

snaked

skidded



## MAP 1507

Balanced board for children to play on

see-saw 97%

others 3%

spring board

flying jenny

jumping board

teeter

ride-a-horse

see-horses

see-hancy

Kurath<sup>80</sup> says that in the South see-saw is the general term and is used on all social levels.

---

80  
pp. 58-59.

## MAP 1508

This concept really has two parts, the case of the pronoun and the pronunciation of the verb. The use of I is about equally divided among the three age groups. There is an interesting variety of the verb forms, all of which were about equally distributed among the age groups.

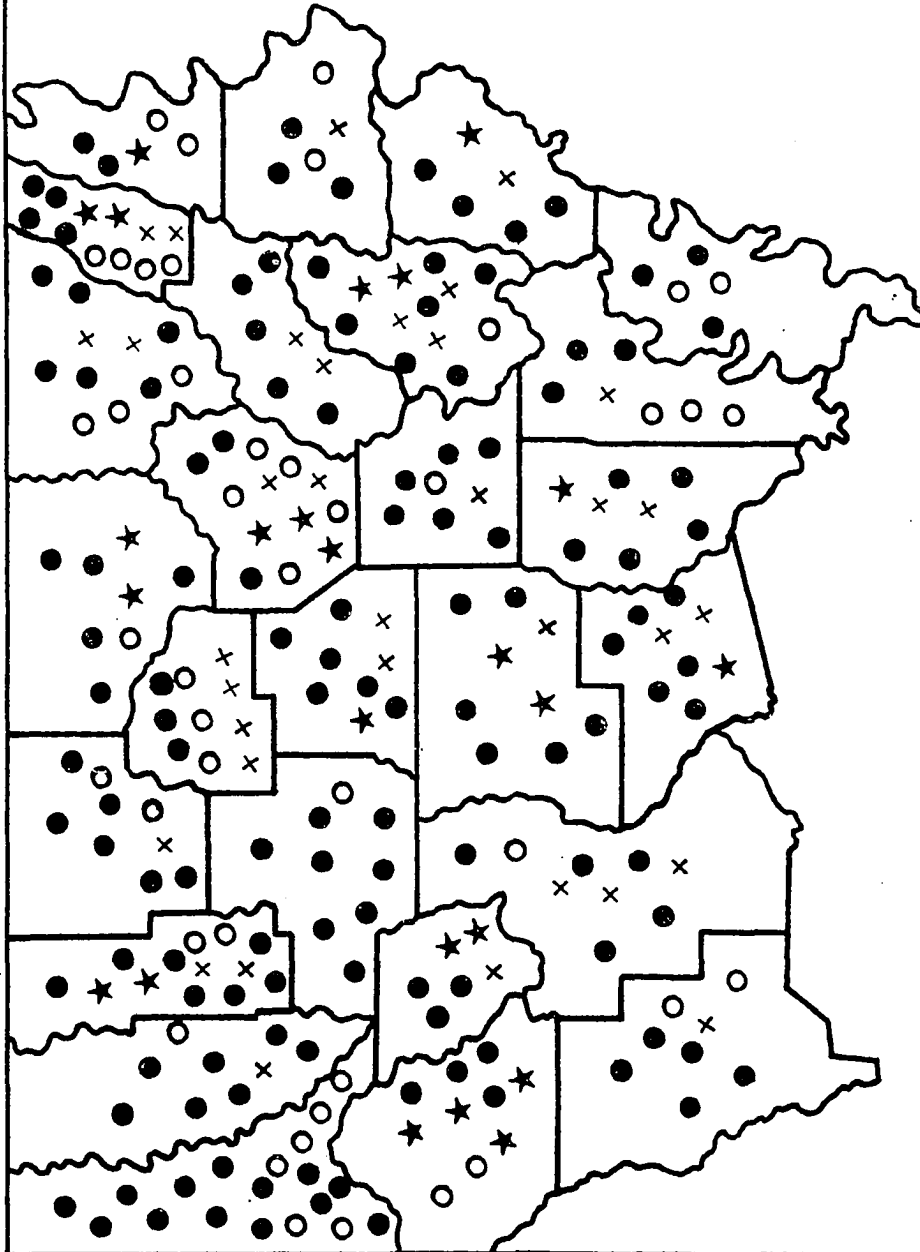
# A WORD ATLAS OF NORTH LOUISIANA

Map 1508

It wasn't me.

● wasn't me 56%  
 ○ wasn't I 18%  
 ✕ wadn't me 10%  
 + others 16%

was not me  
 weren't me  
 wudn't me  
 not me!  
 was not I  
 warn't me



## MAP 1509

Game in which horse shoes are pitched

horse shoes 99%

others 1%

ring toss

shoes pitch

right toss

# A WORD ATLAS OF NORTH LOUISIANA

Map 1510

A good deal of cotton  
or anything

● a lot or lots	37%
○ right smart	26%
★ good deal	22%
+ others	15%

good bit

large amount

big pile

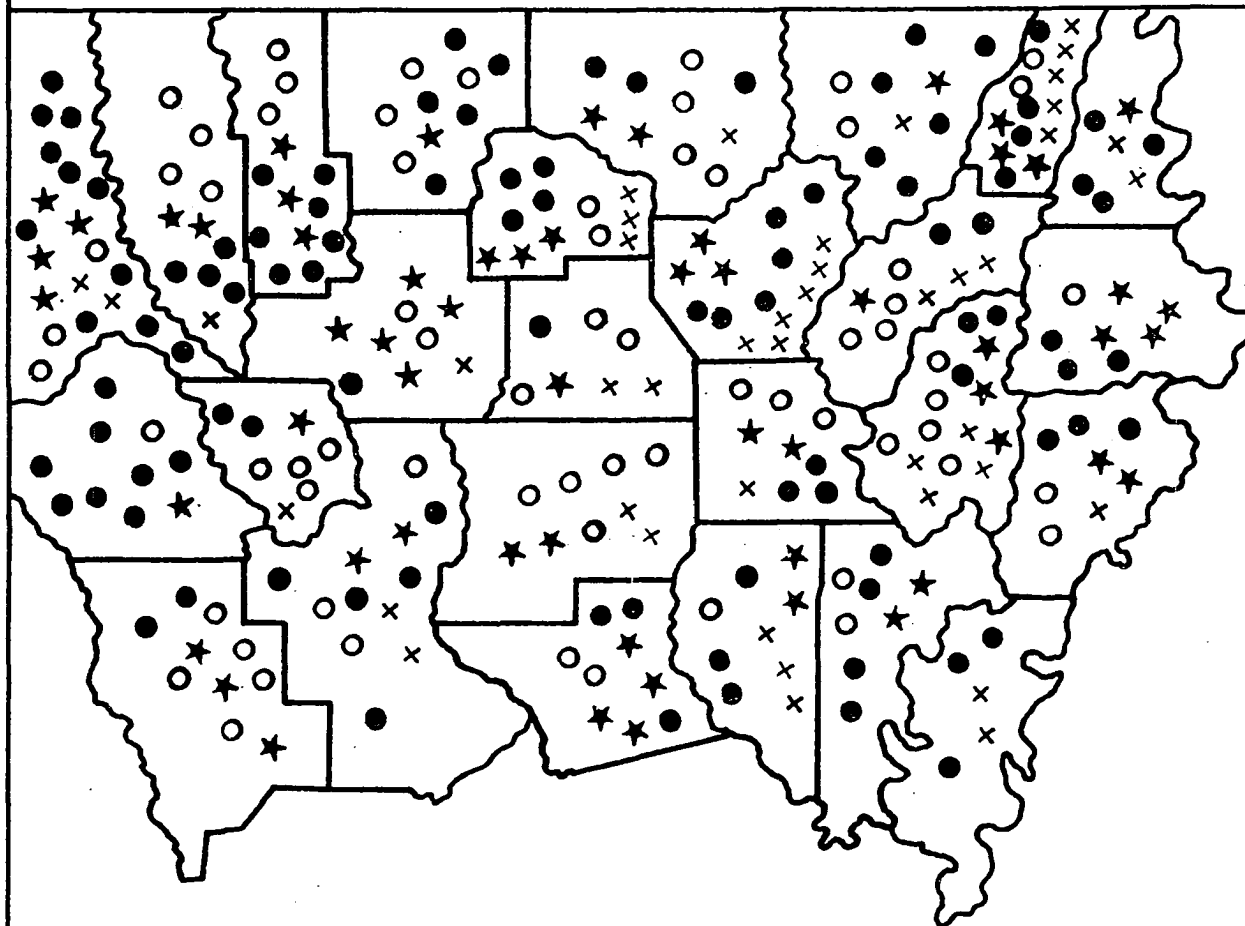
heap

quite a bit

enough

plenty

some



## MAP 1511

Calaboose was used largely by the older adults. Otherwise, the age distribution is about equal.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1511

Jail

● jail or jail house

○ calaboose

+ others

jug

hoosegow

prison

cooler

pokey

police station

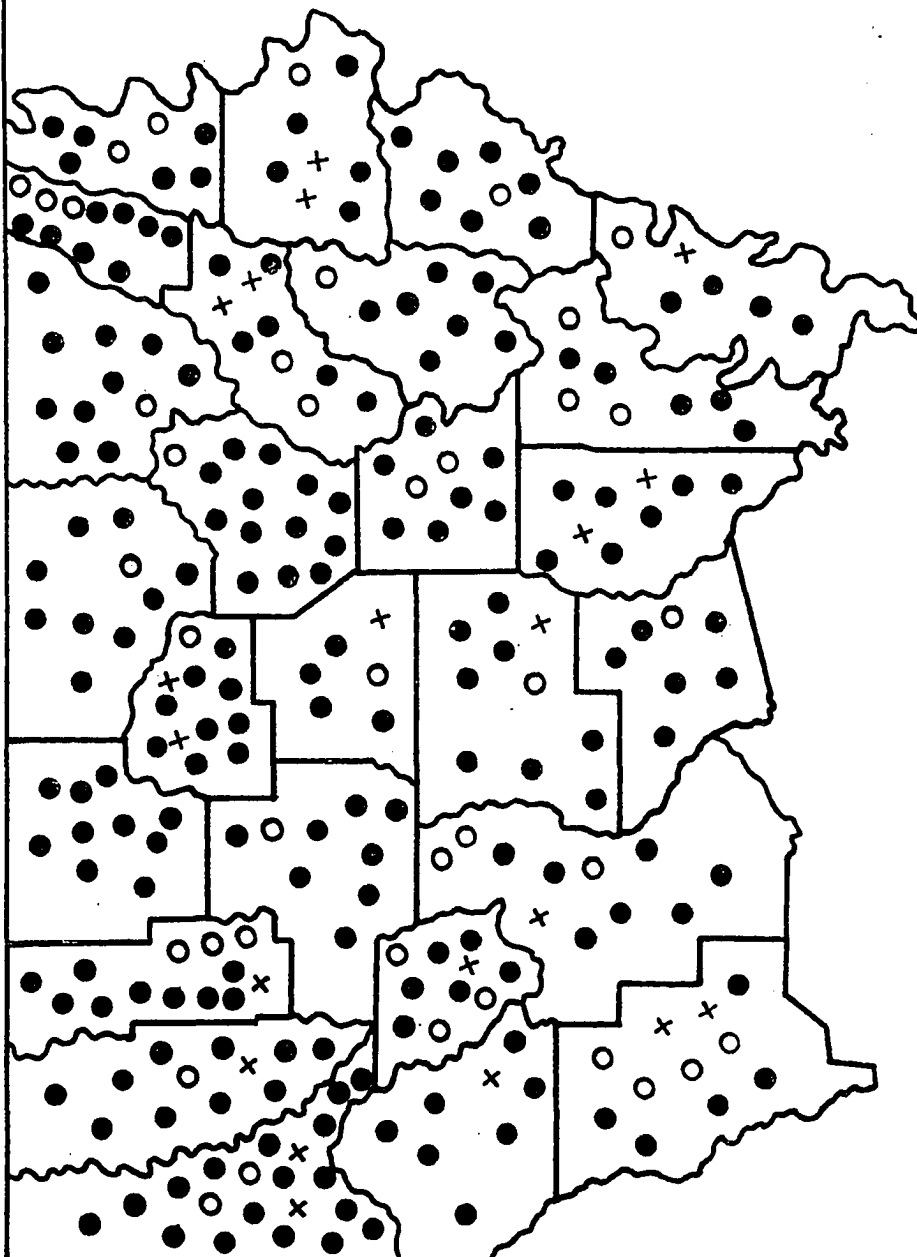
cross bar hotel

house of bars

77%

15%

8%





## MAP 1512

Since the elderly group had little opportunity to go to school, one would naturally expect them to give the throwed answers. They and the middle-aged group gave most of the chunked responses also. Atwood<sup>81</sup> says that throwed occurs everywhere in the East and chunked is used to a large extent in the coastal areas of Virginia and North Carolina.

---

81  
p. 25.

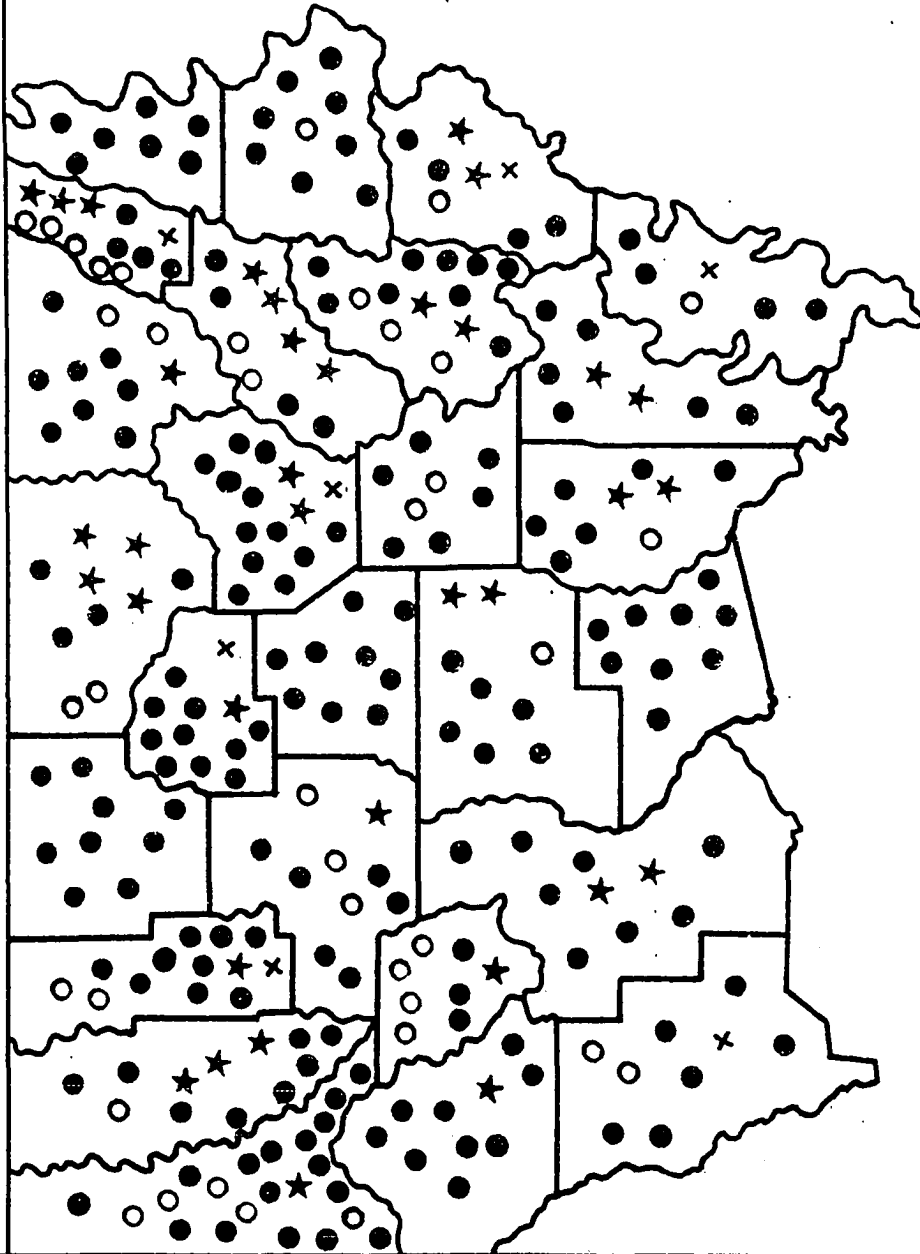
# A WORD ATLAS OF NORTH LOUISIANA

Map 1512

He threw a stone at  
dog

● threw 70%  
○ chunked 15%  
★ threw 13%  
+ others 2%

pitched  
tossed  
slung



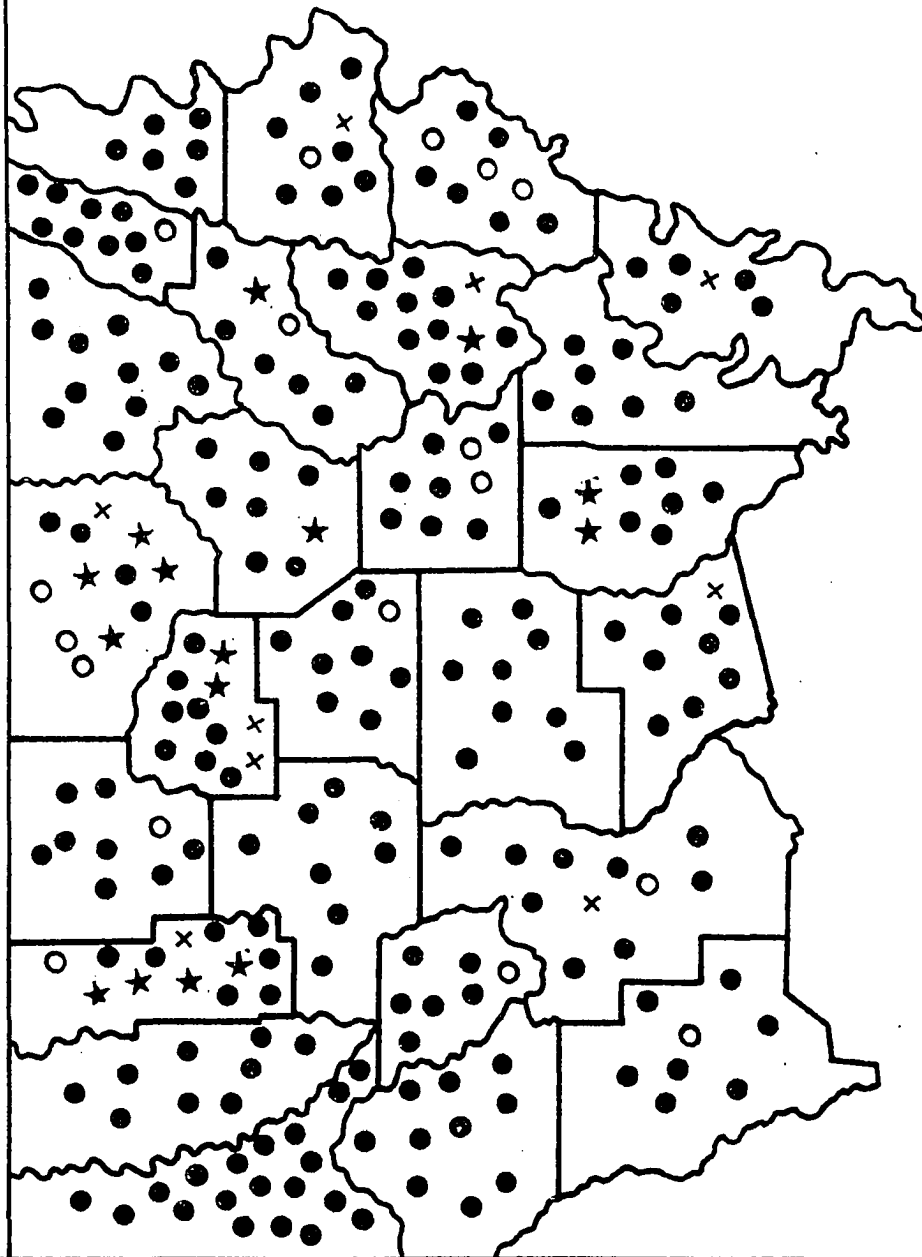
# A WORD ATLAS OF NORTH LOUISIANA

Map 1513

Switch used for  
punishing children

- switch 84%
- limb 6%
- ★ hickory 4%
- + others 6%

paddle  
pole  
rod  
whip  
hedge limb  
club  
sapling



# A WORD ATLAS OF NORTH LOUISIANA

Map 1514

To whip soundly

● good whipping 25%

○ beat 21%

★ thrashed 15%

✕ spank 12%

+ others 27%

blister

flay

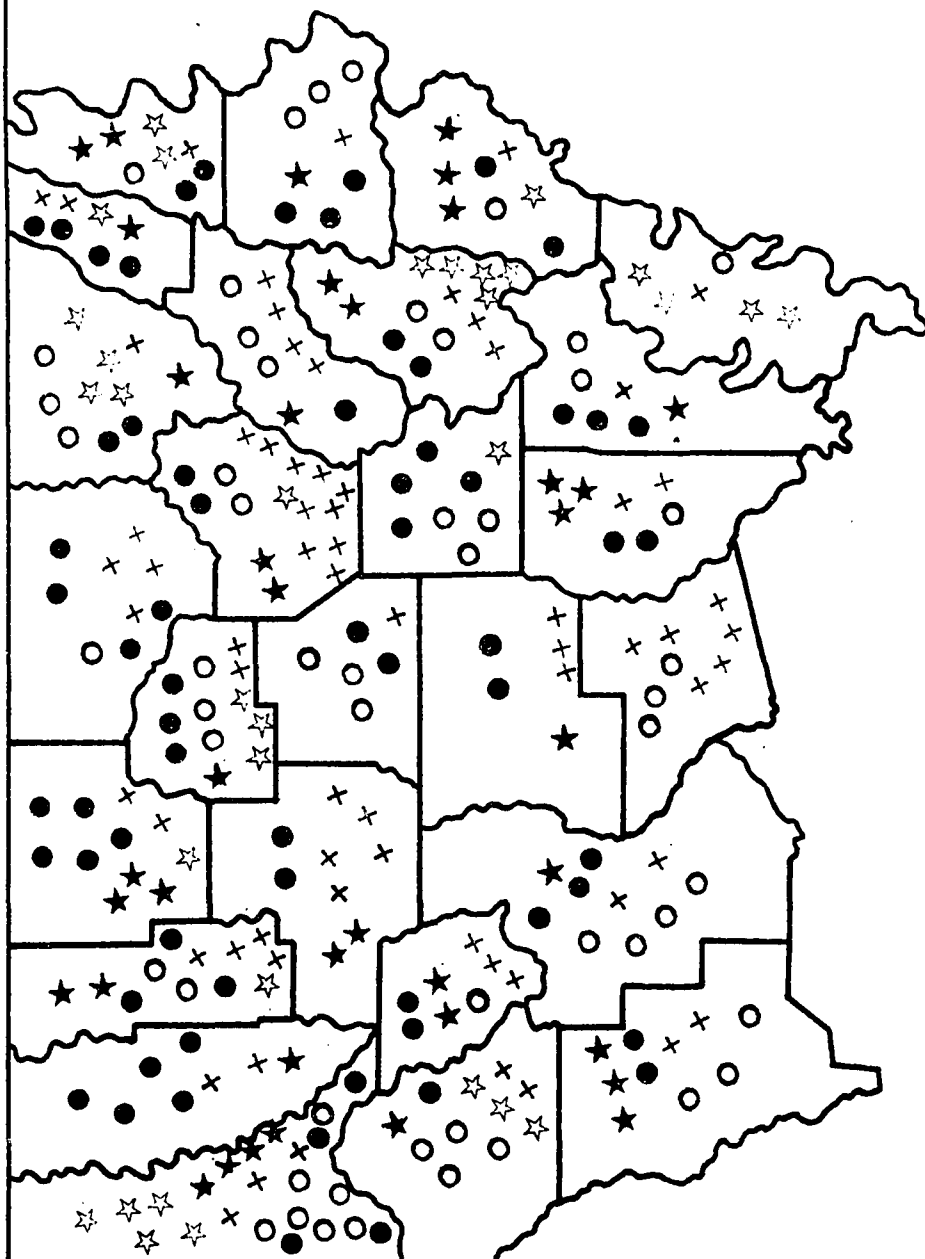
paddle

tear up

lash

wear out

whup



# A WORD ATLAS OF NORTH LOUISIANA

Map 1515

He ought not to go.

42%

● ought not

42%

○ shouldn't

16%

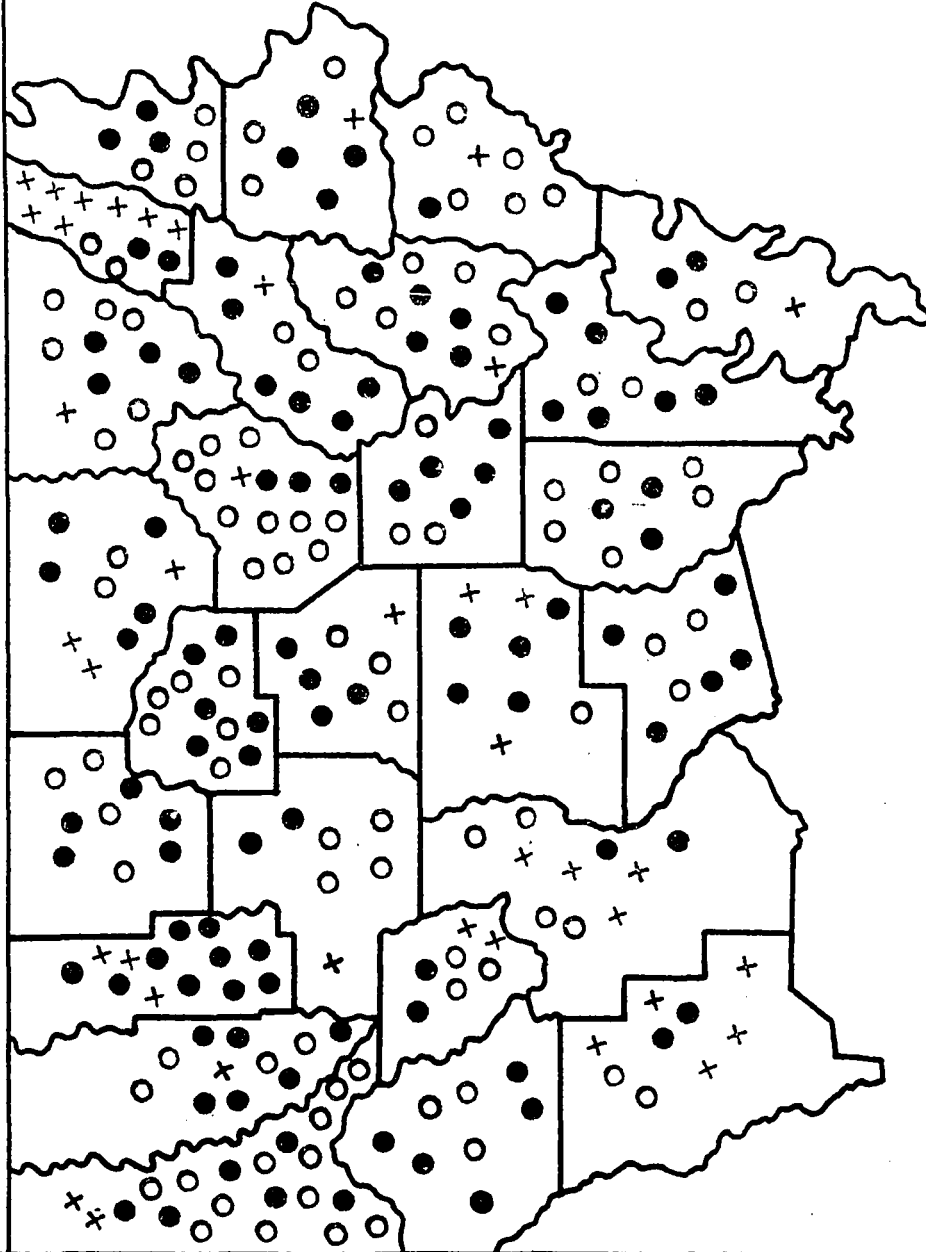
+ others

hadn't ought to go

ortn't to go

had better not go

don't need to go



# A WORD ATLAS OF NORTH LOUISIANA

Map 1516

He walked diagonally  
across the field.

● catty-cornered 75%

○ antigodlin 10%

+ others 15%

diagonally

crossways

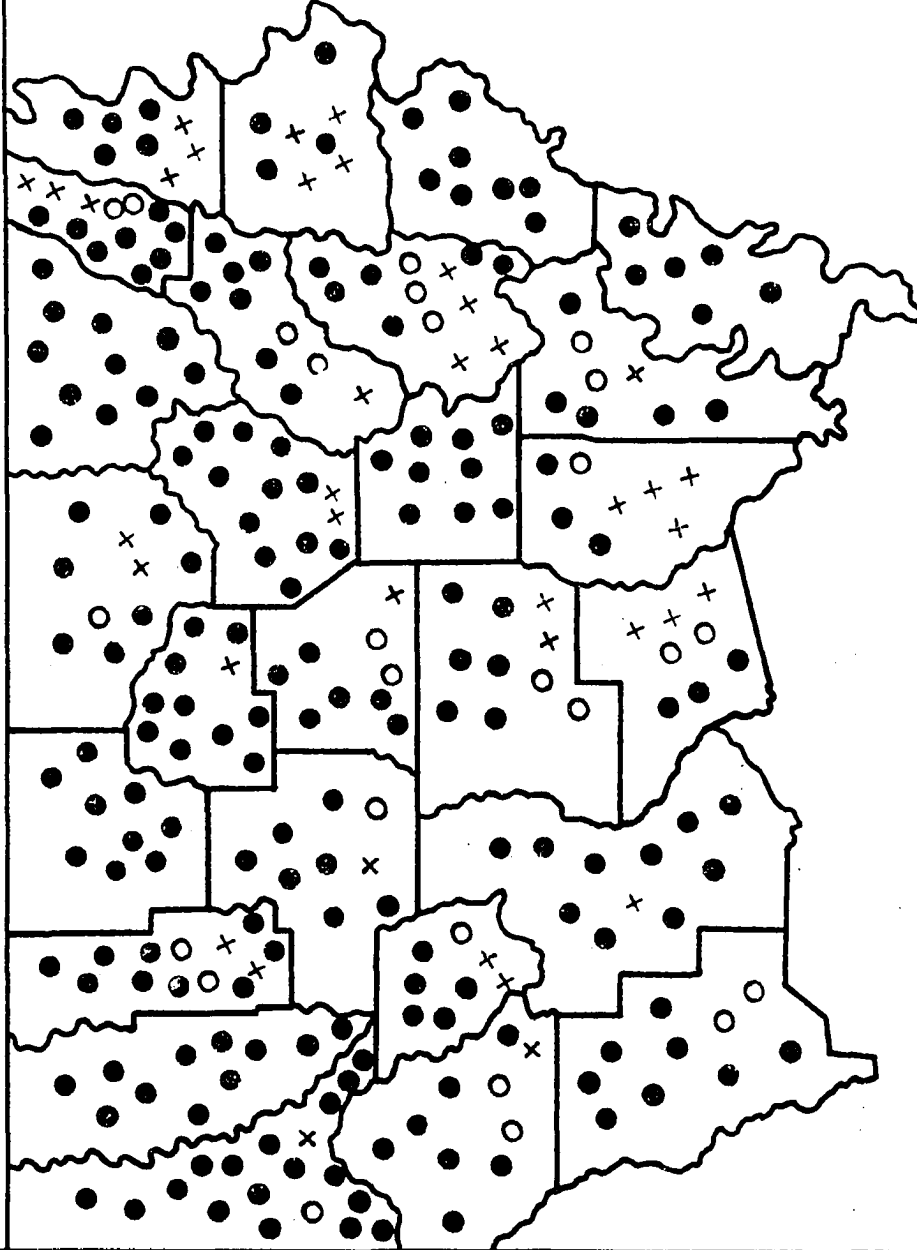
angled

jay walk

cut across

corner to corner

across



## MAP 1517

The responses indicate that dive like drag is shifting to a strong preterite. Age and education have no significance in the use of dove. Atwood<sup>82</sup> says that dove is chiefly Northern, but it is found also in scattered areas of the South. Div as the preterite of dive is chiefly Southern.

---

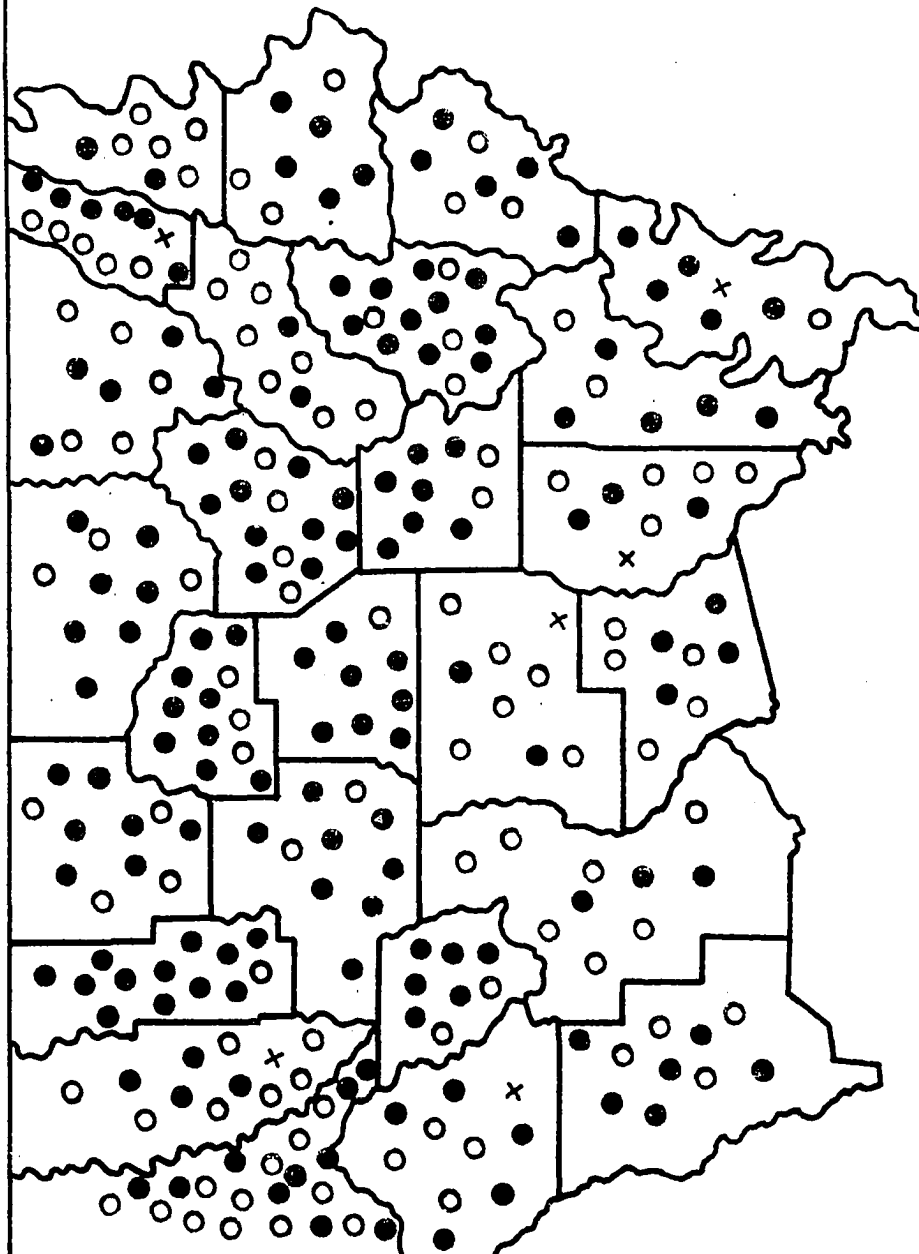
82  
p. 40.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1517

He dived into the  
water.

● dived 58%  
○ dove 40%  
+ others 2%  
div  
took a dive





## MAP 1518

Move on all fours as a baby

crawl 99%

others 1%

bear walk

creep

## MAP 1519

The strong forms clum and clim were used almost exclusively by the older adults. Atwood<sup>83</sup> says that clum as the preterite of climb is chiefly Midland, but clim is Northern and Southern.

---

83  
p. 40.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1519

He climbed up a tree.

● climbed 84%

○ clum 10%

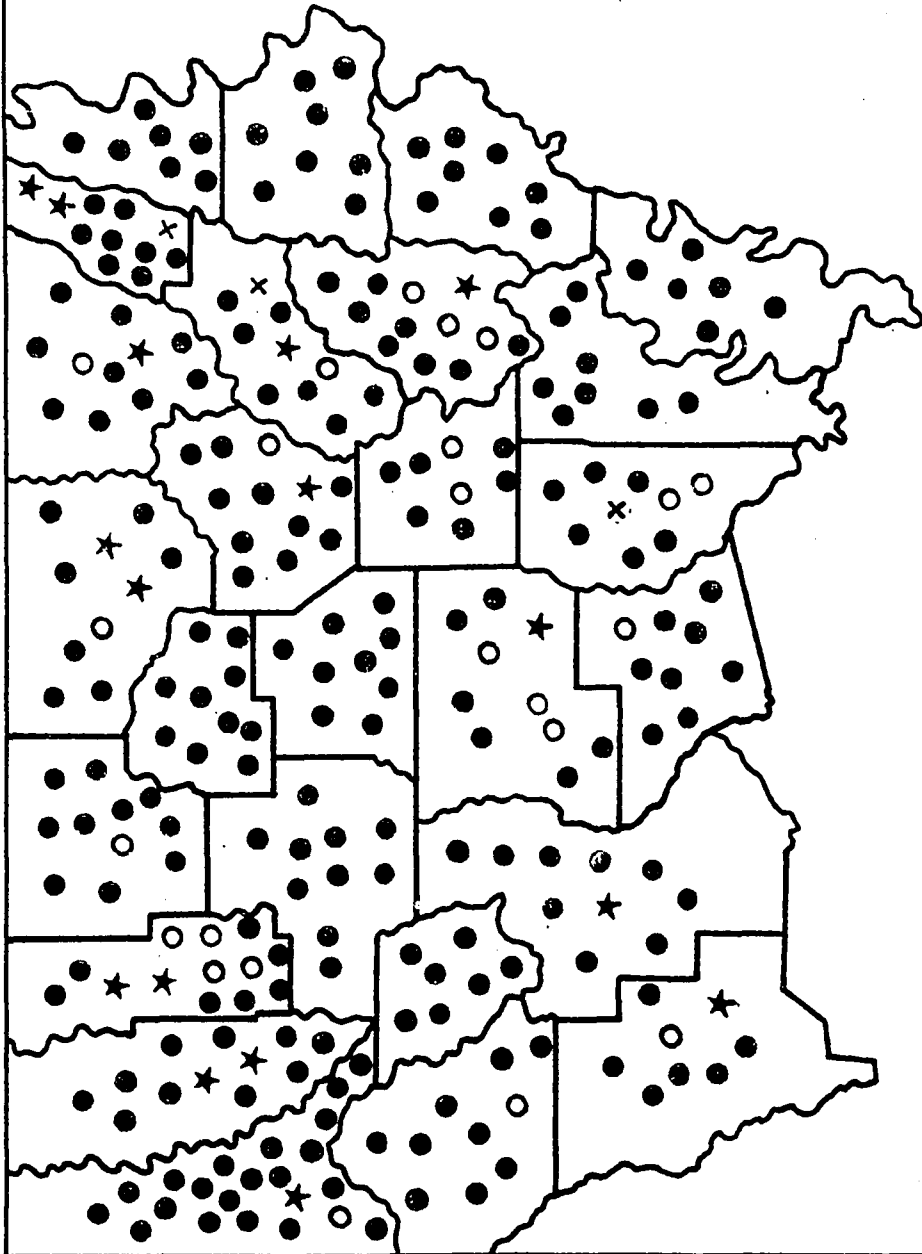
★ clim 5%

+ others 1%

clamb

went up

skinned up



## MAP 1601

Atwood<sup>84</sup> says that the principal variant of dreamed is dreamt and that both forms are used in all levels of society. In some sections of the Eastern states one form is receding, in other sections the reverse is true. He concludes with the statement that "competition for respectability will continue between two forms, as sweat and sweated, woke and waked, shrunk and shrank, and dreamed and dreamt." In this area dreamt (drempt) was used primarily by the older adults.

---

84  
p. 44.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1601

I dreamed all night.

83%

16%

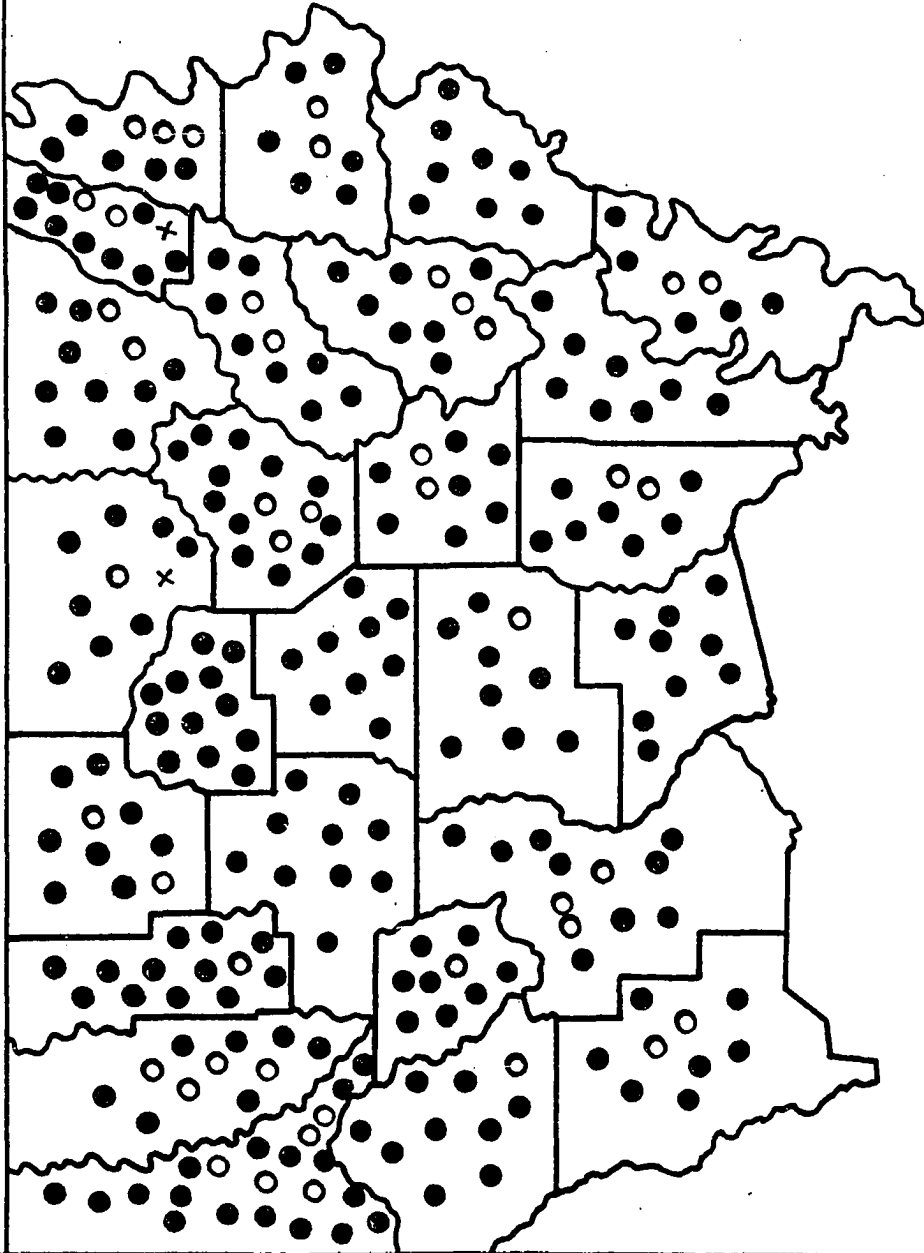
1%

● dreamed

○ drempt

+ others

dremp



## MAP 1602

Woke is by far the most common term in this area. It is also the one used most commonly in all major areas of the Eastern states. Wakened has scattered usage in the North and Midland; awoke does not occur south of the North Midland area.<sup>85</sup> Waked is both Northern and Southern.<sup>86</sup> Awoke, which is listed under others, occurred 7 times, once each in Jackson, Lincoln, Morehouse, Natchitoches, Richland, Tensas, and Webster parishes. Five of the informants were young people and two elderly.

---

<sup>85</sup> Atwood, p. 25.

<sup>86</sup> Ibid., p. 44.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1602

I woke up early.

70%

21%

9%

● woke

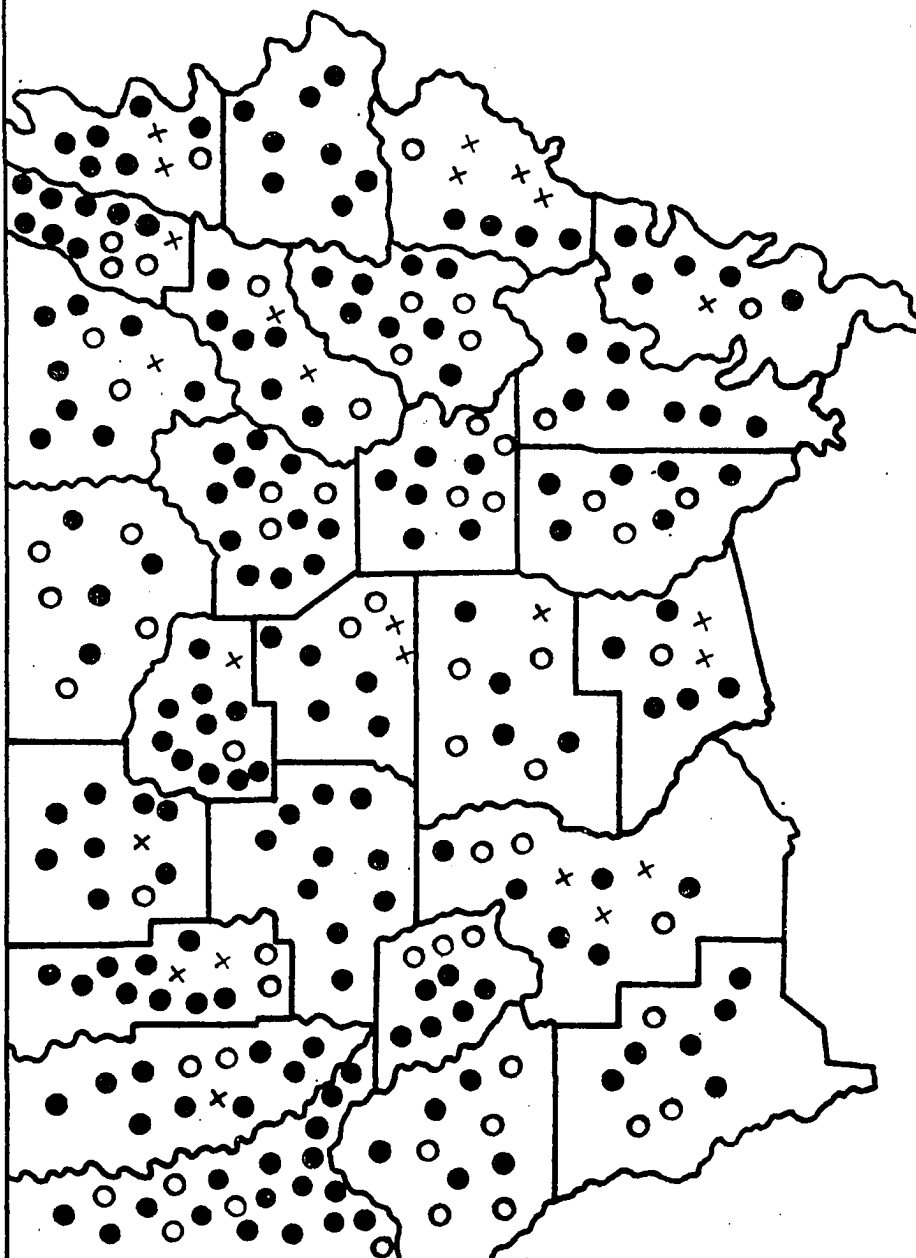
○ waked

+ others

awakened

wakened

awoke



## MAP 1603

The area in the Eastern states in which holp or holped is used is quite limited. These forms are found in West Virginia, Virginia, North Carolina, and South Carolina.<sup>87</sup> The map shows that the term is used in numerous communities throughout this area. It was used by elderly people and a few middle-aged.

---

<sup>87</sup>  
Ibid., pp. 25 and 40.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1603

She helped me when  
I was sick.

89%

8%

3%

● helped

○ holped

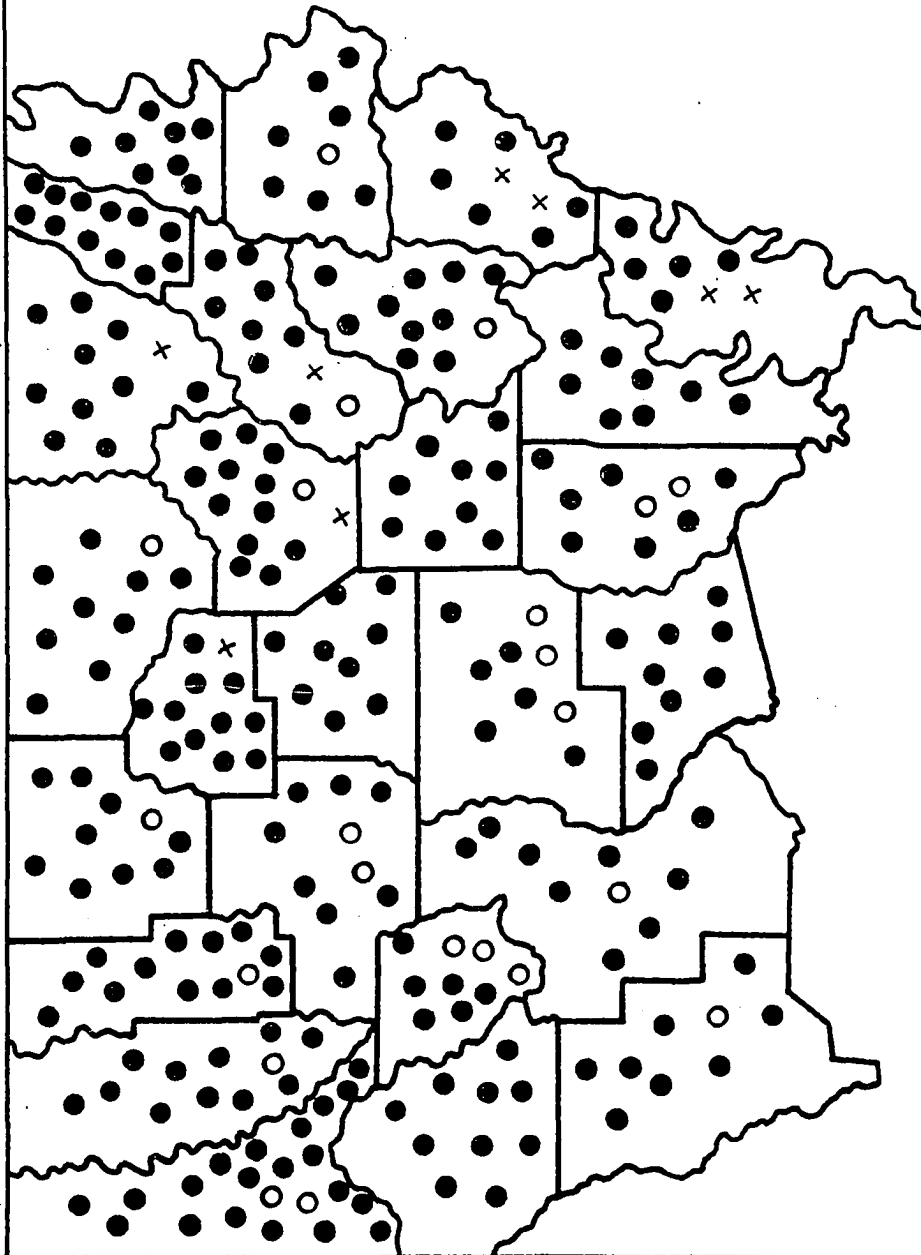
+ others

nursed me

attended me

aided me

took care of



## MAP 1604

Seed as the preterite of see is chiefly a Southern term but is also found in the South Midland.<sup>88</sup> Seed does occur in this area in a few communities. Its use is limited to elderly people. Seen is also limited to the elderly and a few middle-aged people. Generally speaking, age and amount of education put the informants in the same group.

---

<sup>88</sup>Ibid., p. 40.

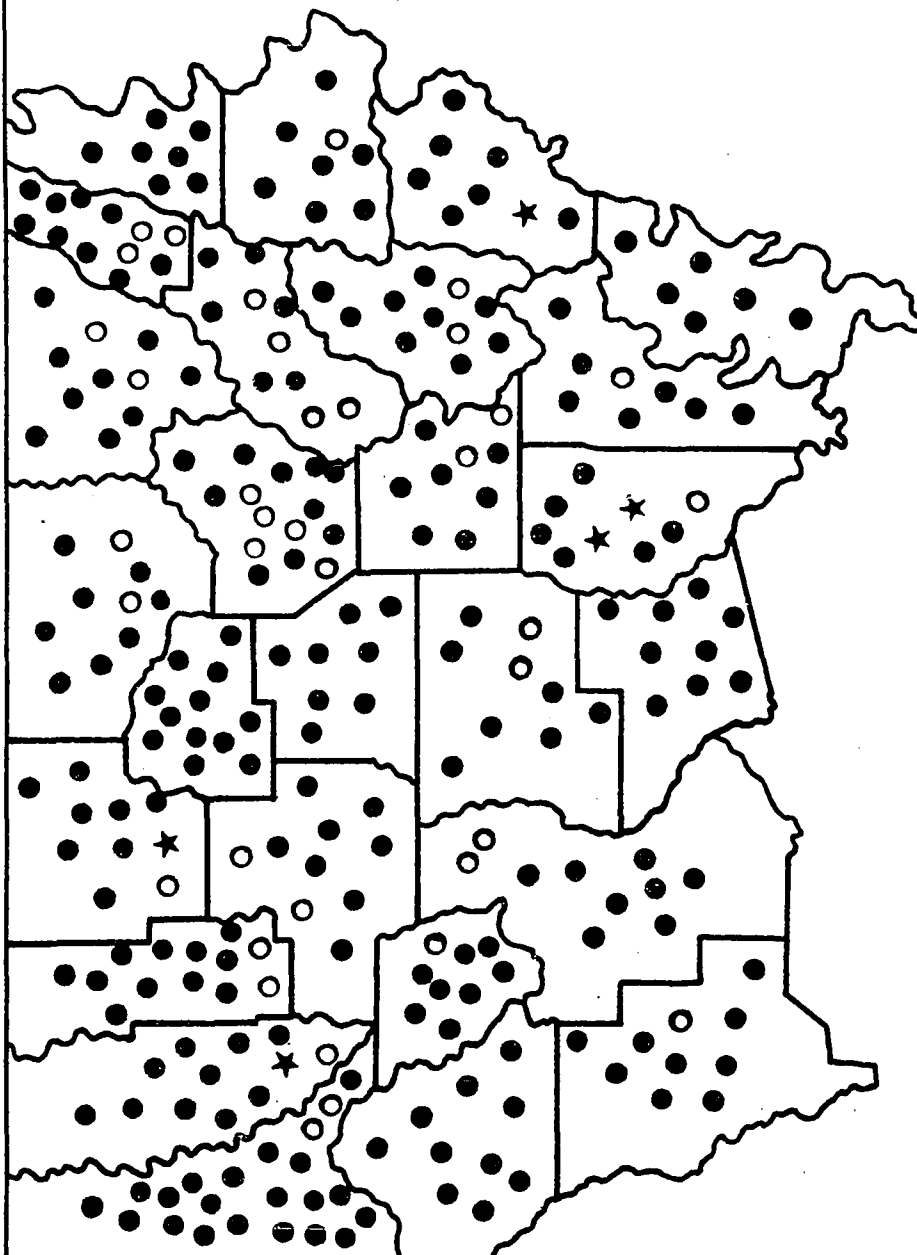
# A WORD ATLAS OF NORTH LOUISIANA

Map 1604

He saw me.

84%  
13%  
3%

● saw  
○ seen  
★ seed

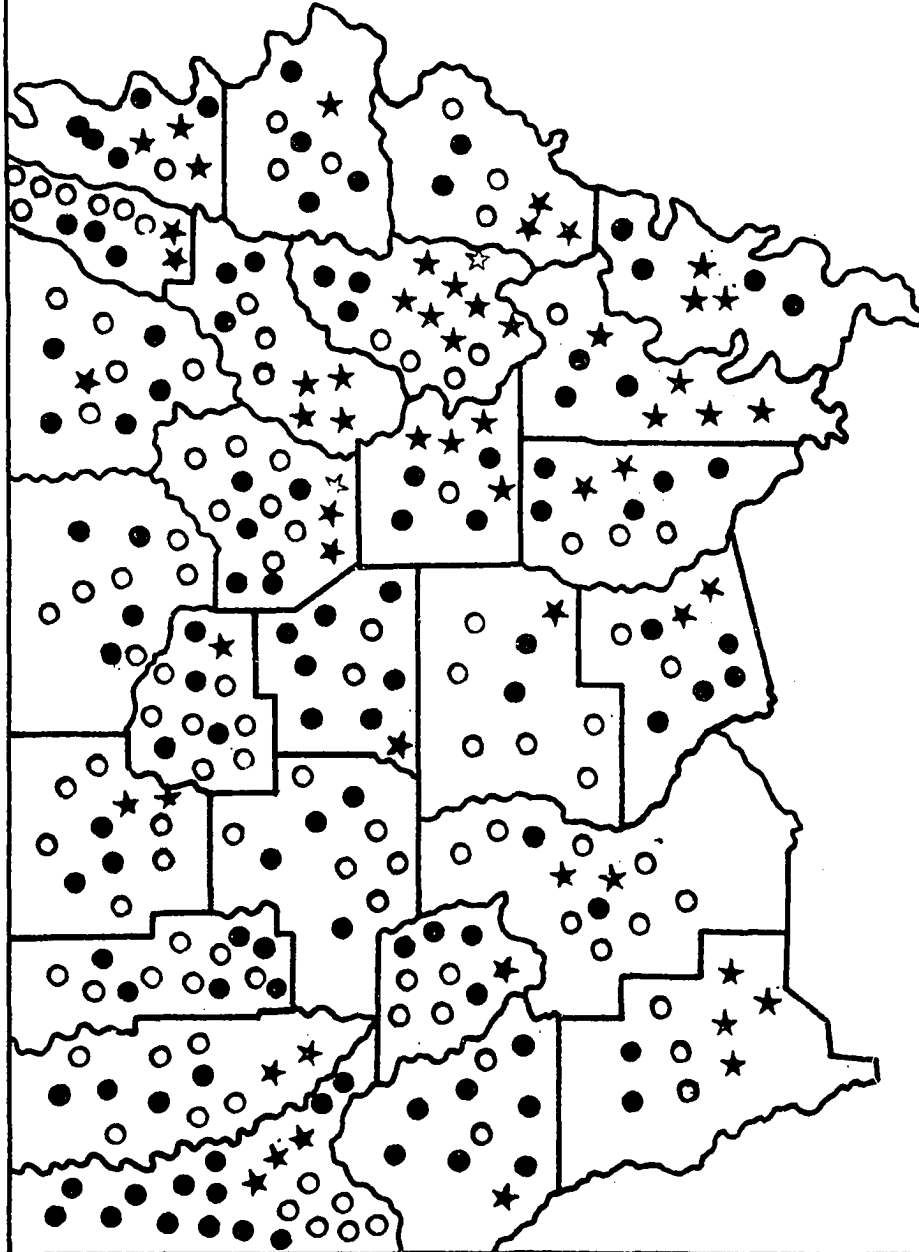


# A WORD ATLAS OF NORTH LOUISIANA

Map 1605

To carry something  
heavy

- carry 40%
- tote 40%
- ★ pack 19%
- ☆ lug 1%



MAP 1606

Perspired was frequently pronounced prespired. Sweated is both Midland and Southern.<sup>89</sup>

---

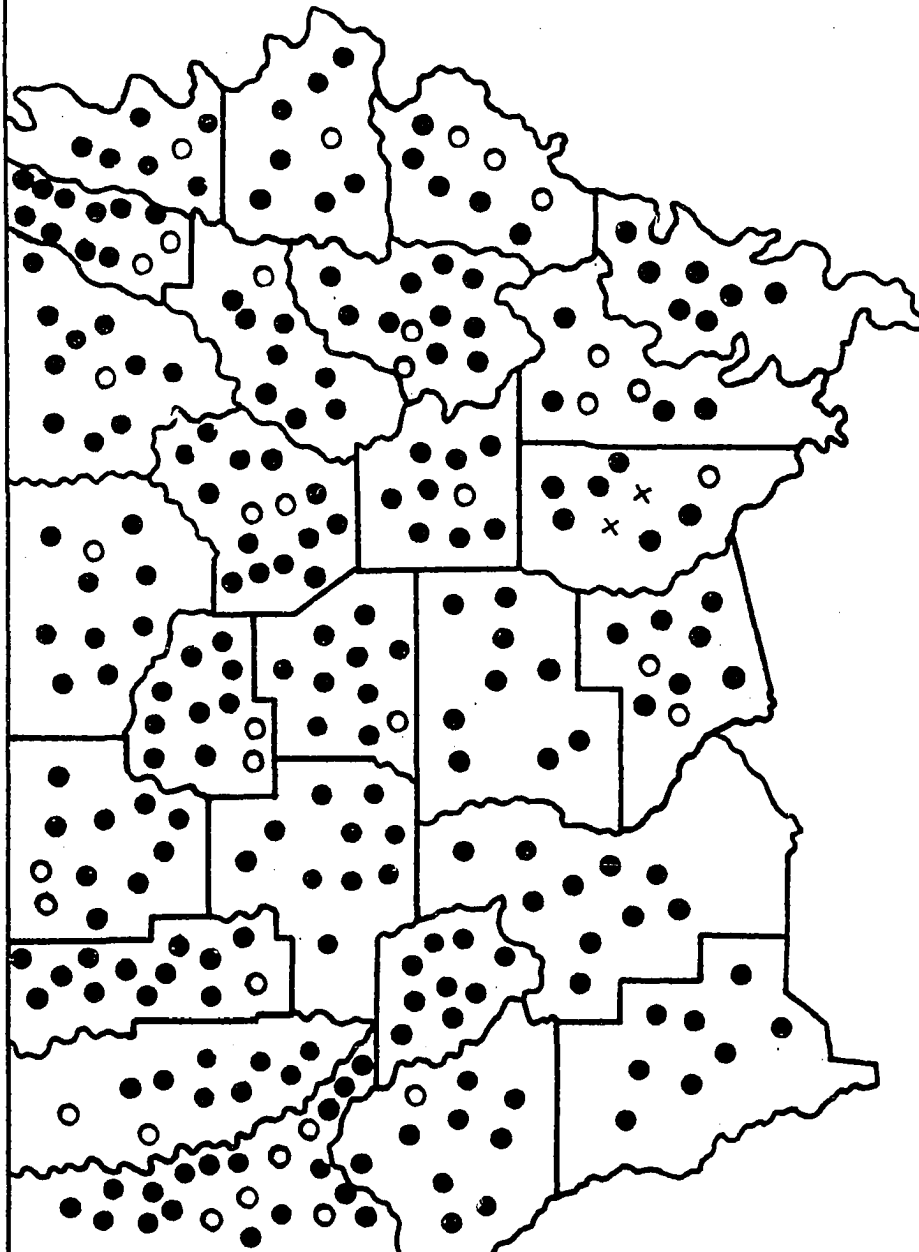
<sup>89</sup>  
Ibid.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1606

He sweated hard.

- sweated 86%
- perspired 13%
- + others 1%
- like to burnt up
- got hot



## MAP 1607

Might could, though occurring in the Midland, is chiefly Southern.<sup>90</sup>

---

<sup>90</sup> Ibid... p. 40.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1607

I might be able

● might be able 50%

○ might could 15%

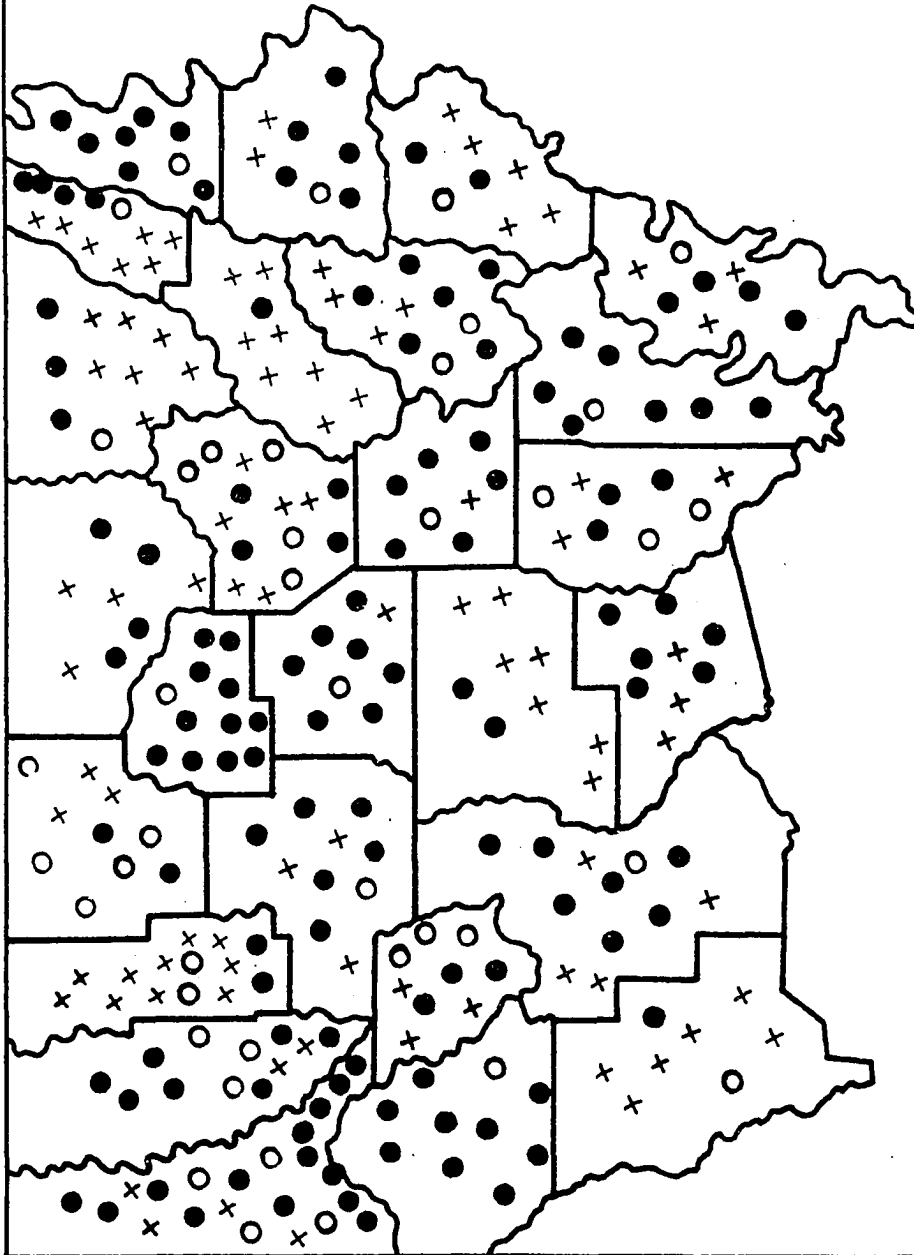
+ others 35%

maybe could

might can

might

could





## MAP 1608

The map indicates that most of the informants used pretty as a qualifying adverb. Right appeared as the qualifier before good 13 times and before well 8 times, a total of 21 times. Pretty occurred 146 times.

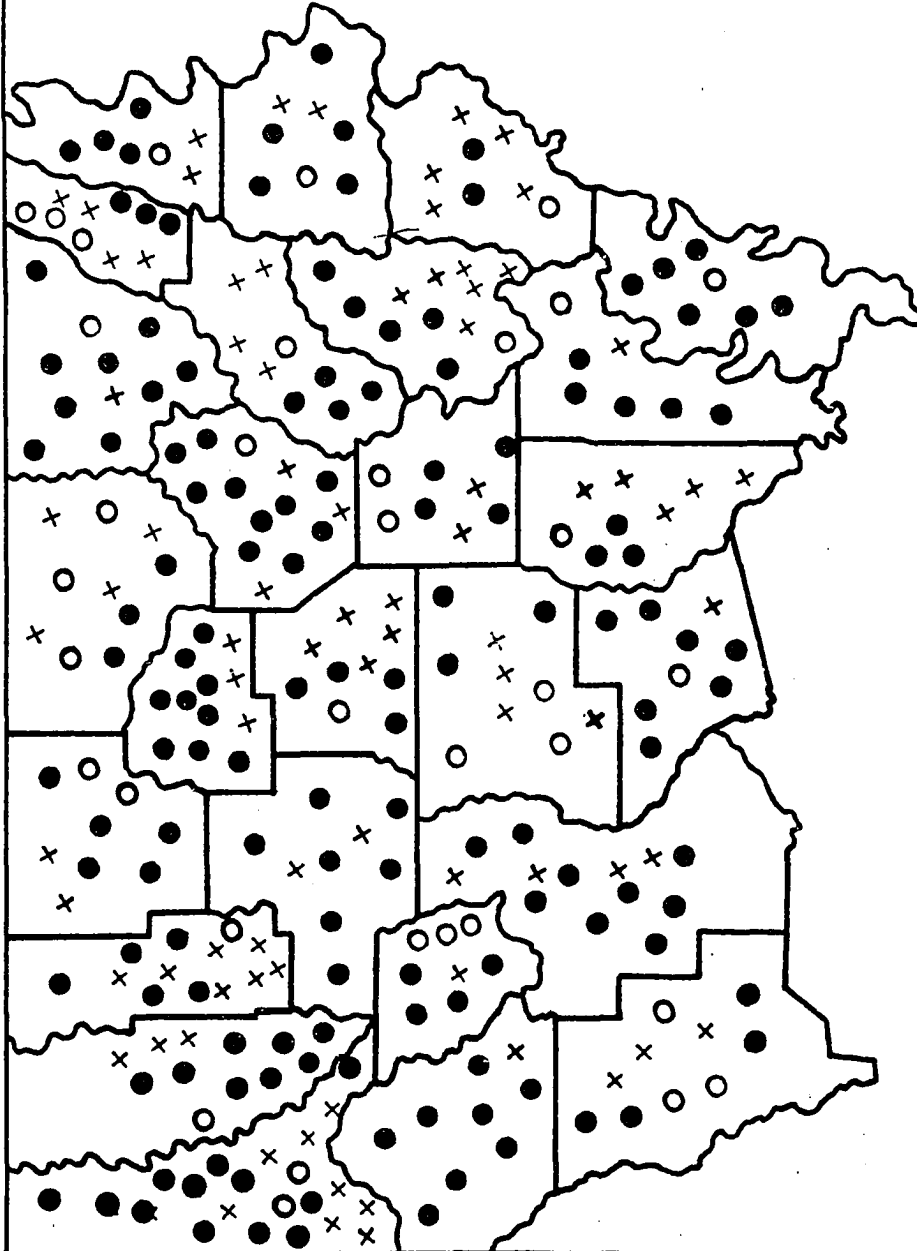
# A WORD ATLAS OF NORTH LOUISIANA

Map 1608

Pretty good

● pretty good 55%  
 ○ tolerable 14%  
 + others 31%

quite good  
 all right  
 right good  
 right well  
 fair  
 ok  
 real good  
 very good



## MAP 1609

The term booger bear is not found in the central area of north Louisiana.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1609

An imaginary bad man  
that gets little  
children

78%

9%

13%

booger man

booger bear

+ others

booger

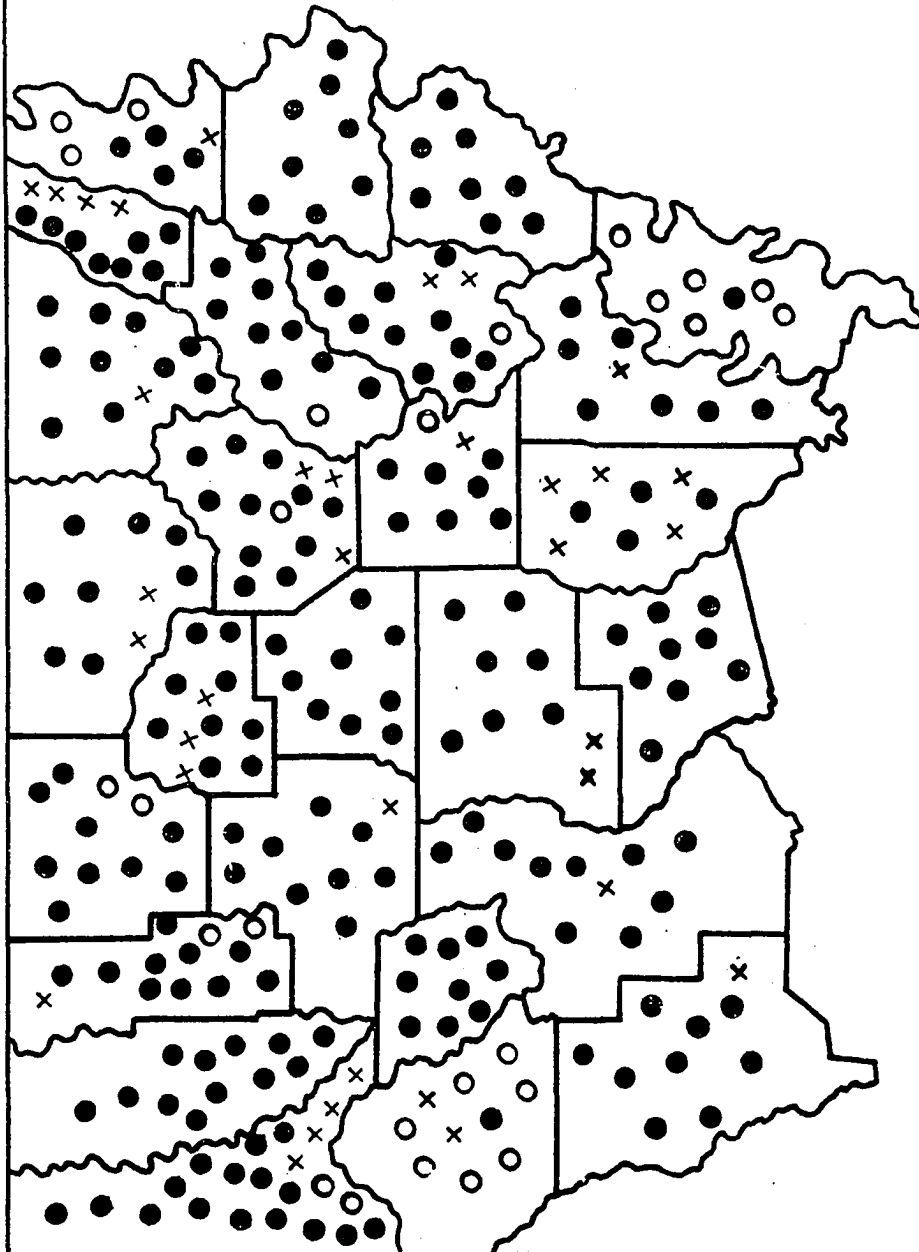
boogie

bad man

the devil

Old Nick

wild man



# A WORD ATLAS OF NORTH LOUISIANA

Map 1610

Ghost or goblin

46%

37%

17%

● spook

○ ghost

+ others

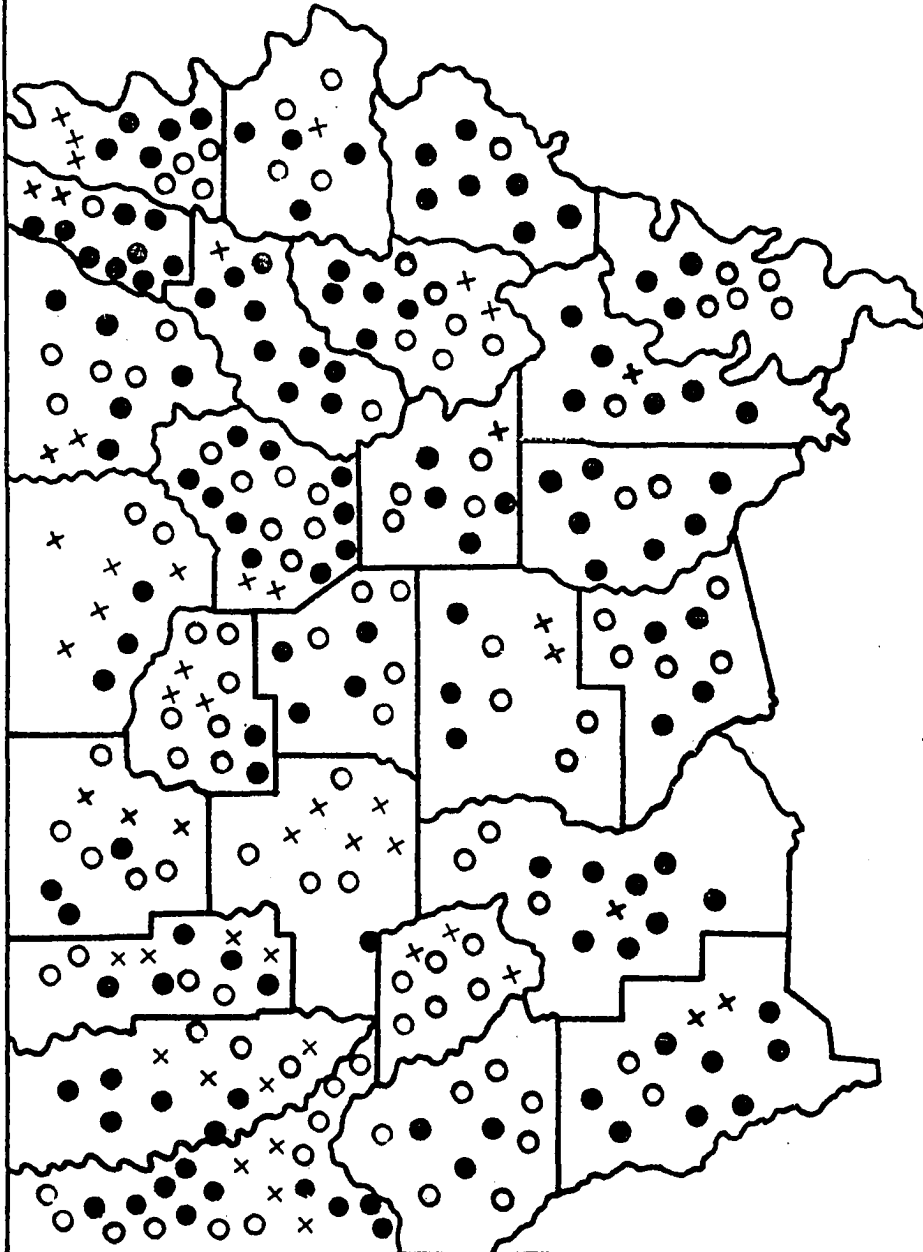
haunt

goblin

spirit

devil man

ghoul



## MAP 1611

Vittles (victuals) was used almost exclusively by the elderly.

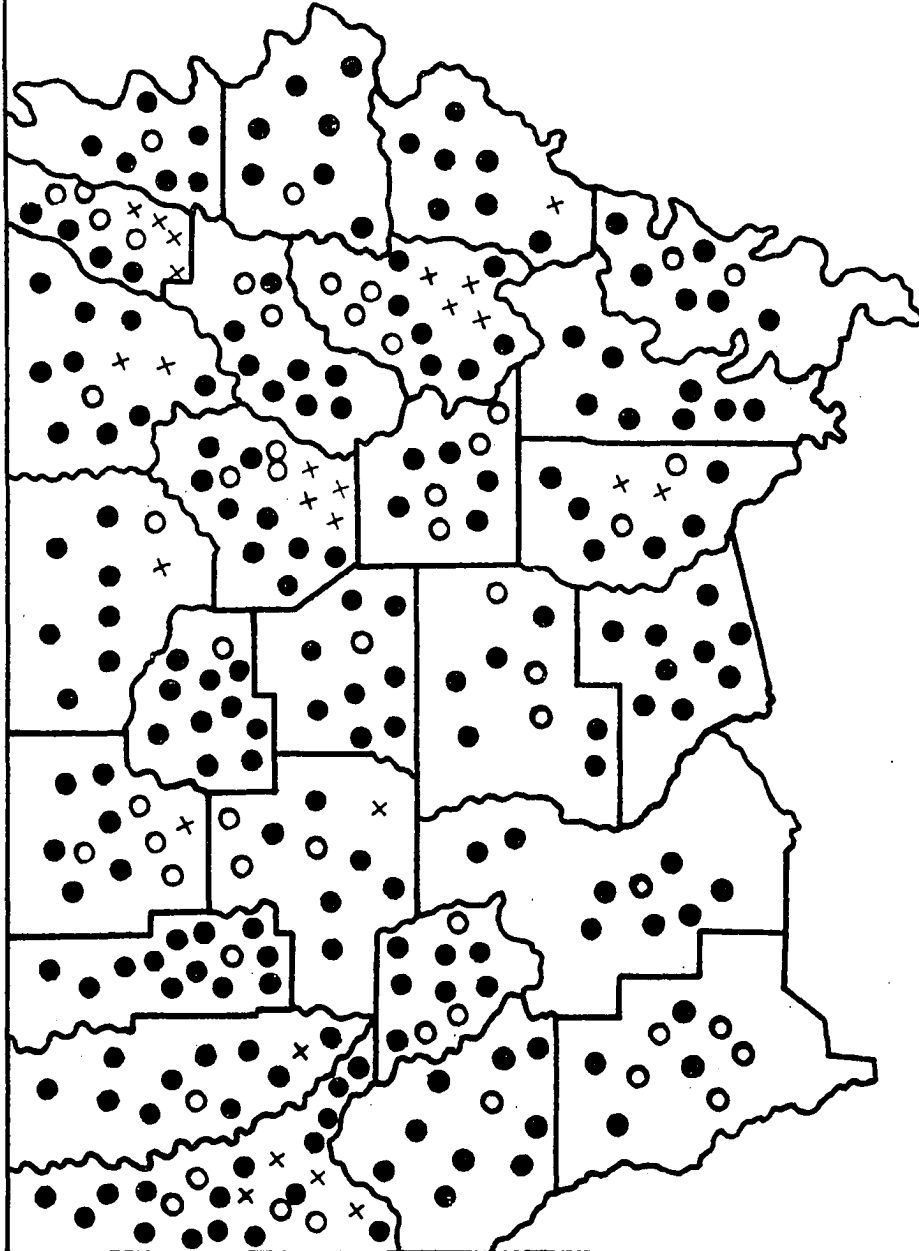
# A WORD ATLAS OF NORTH LOUISIANA

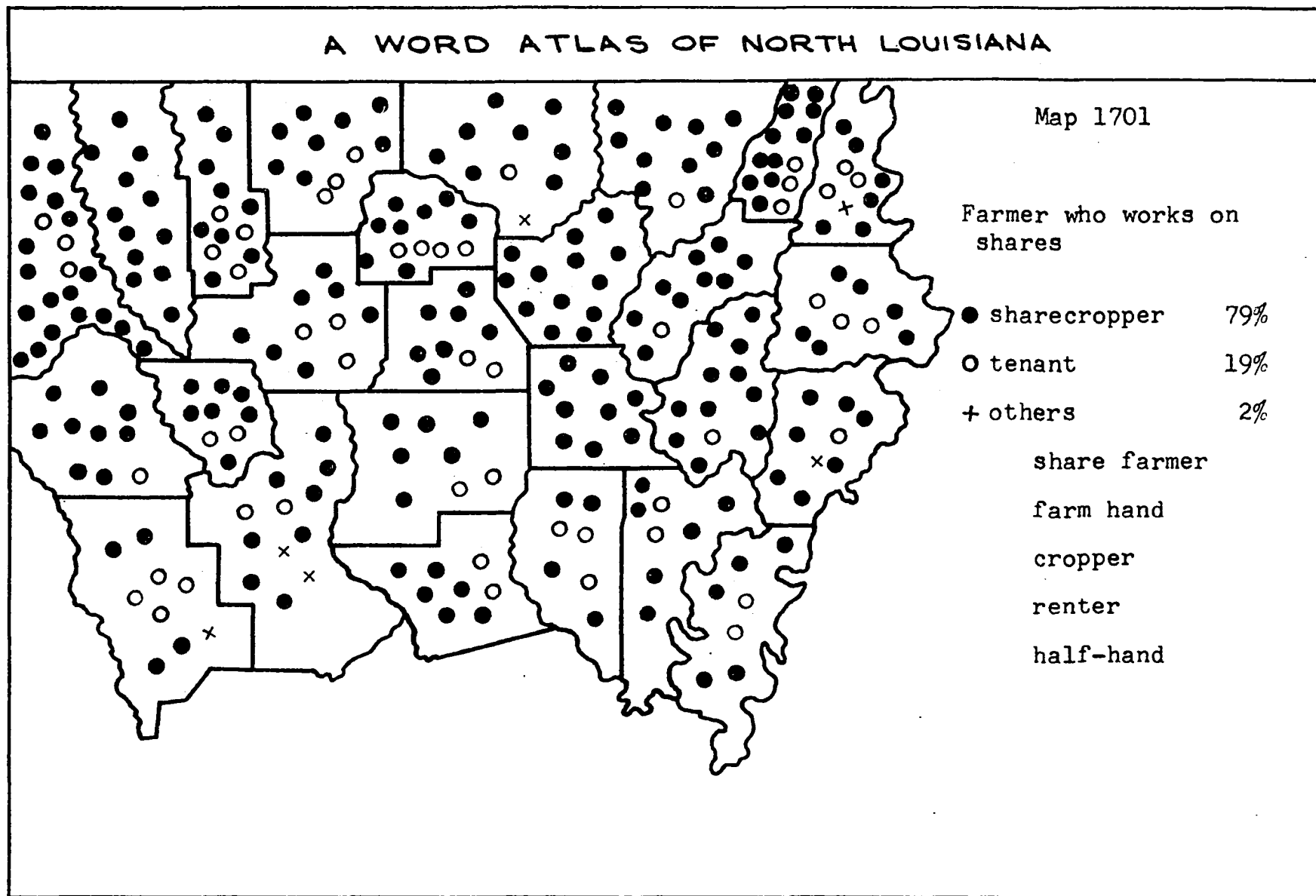
Map 1611

I'll put the food  
on the table.

● food 72%  
○ vittles (victuals) 19%  
+ others 9%

grub  
chow  
dinner  
meal  
food stuff







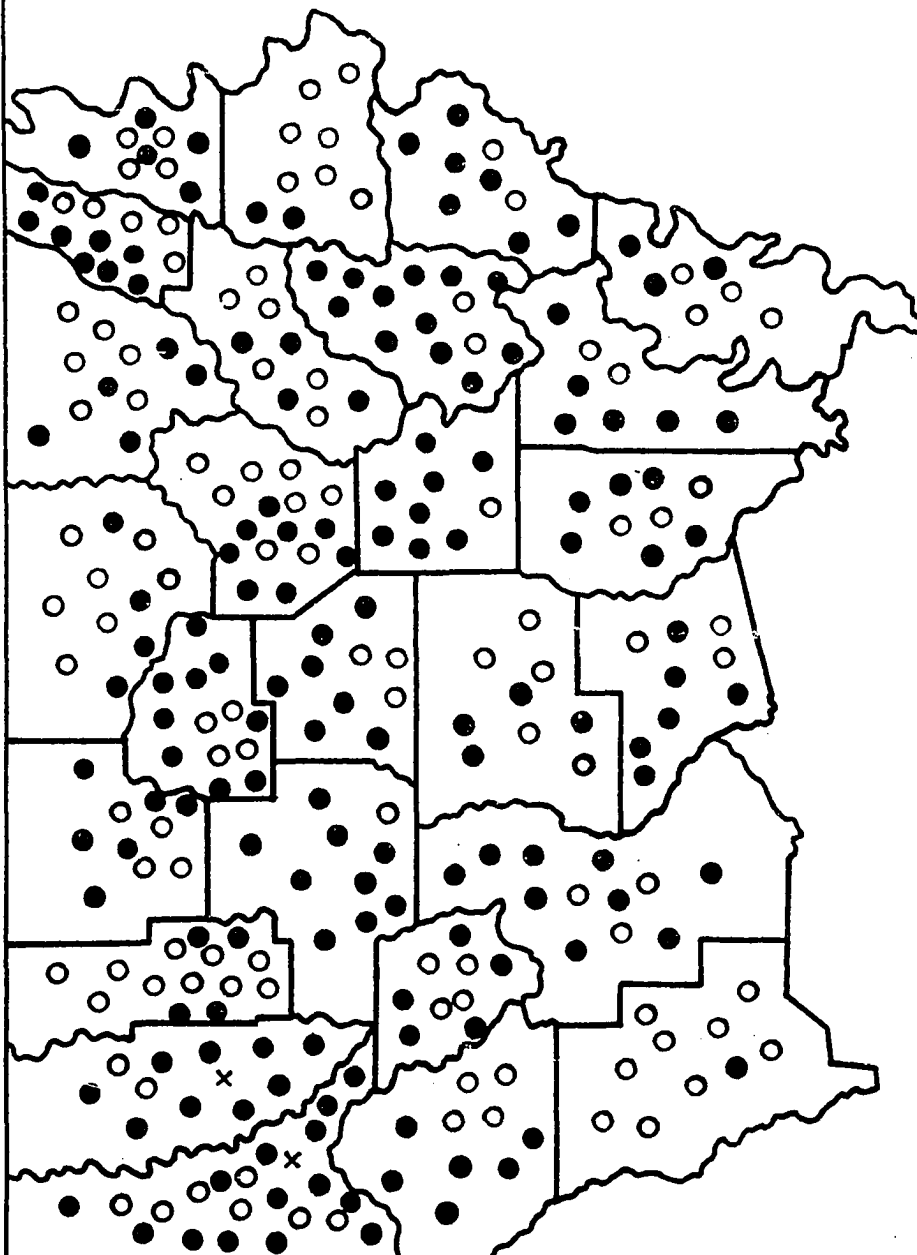
# A WORD ATLAS OF NORTH LOUISIANA

Map 1702

Cutting grass and  
weeds from cotton

● hoeing 58%  
○ chopping 41%  
+ others 1%

weeding

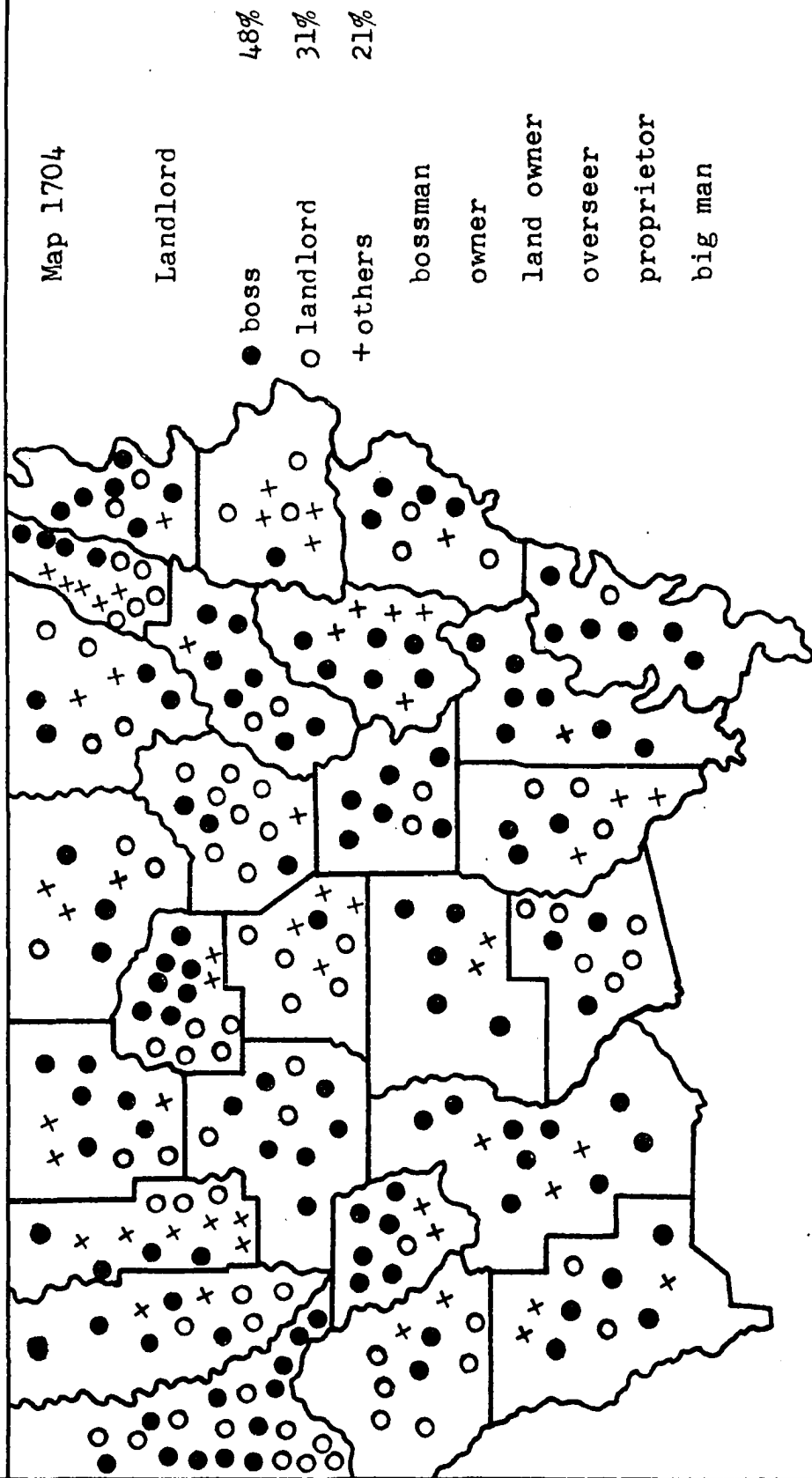


MAP 1703

People who gather the cotton in the fall

pickers 100%

# A WORD ATLAS OF NORTH LOUISIANA



# A WORD ATLAS OF NORTH LOUISIANA

Map 1705

Insects that damage  
cotton

90%

6%

4%

● boll weevils

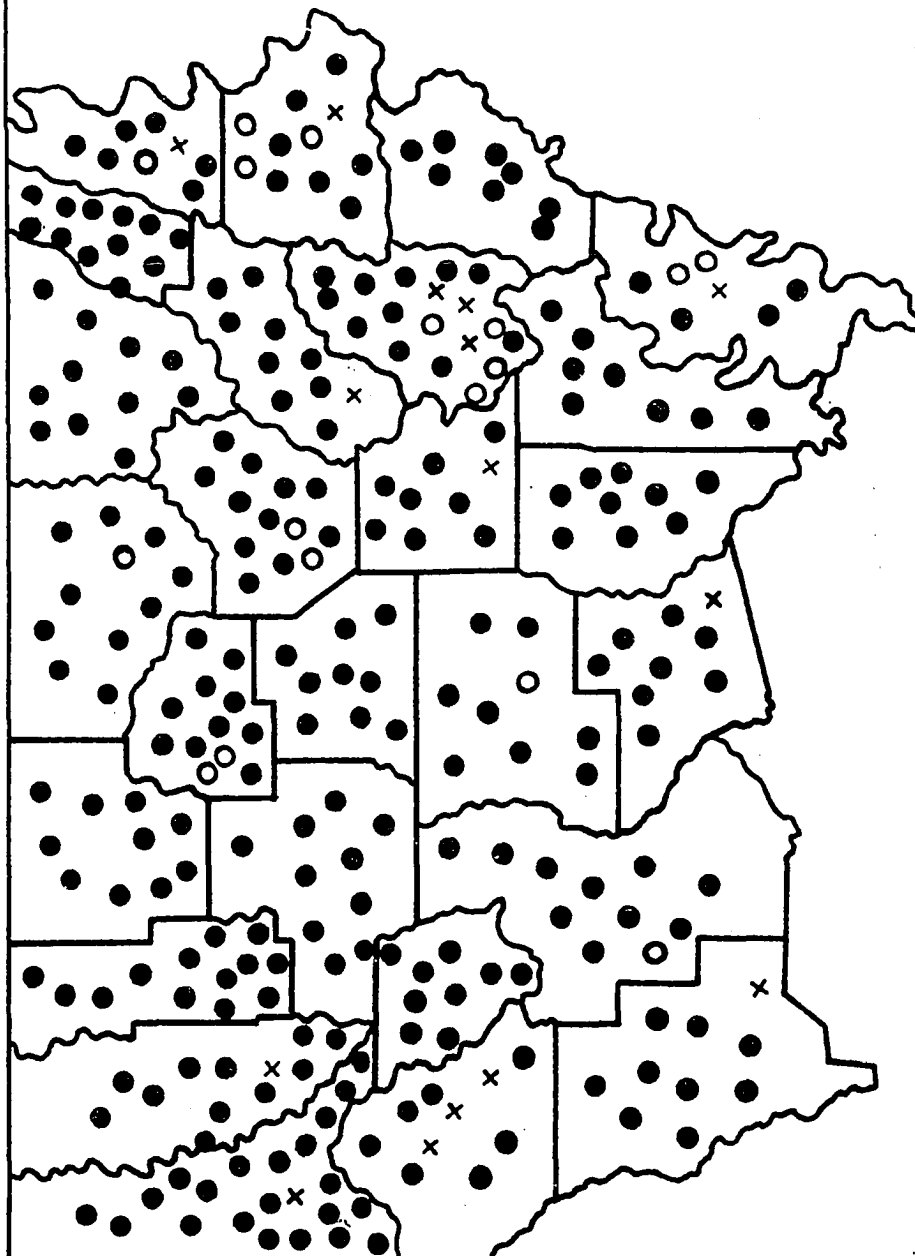
○ boll worm

+ others

pests

beetles

bugs



# A WORD ATLAS OF NORTH LOUISIANA

Map 1706

Sack or bag used by  
people picking cotton

● cotton sack 92%

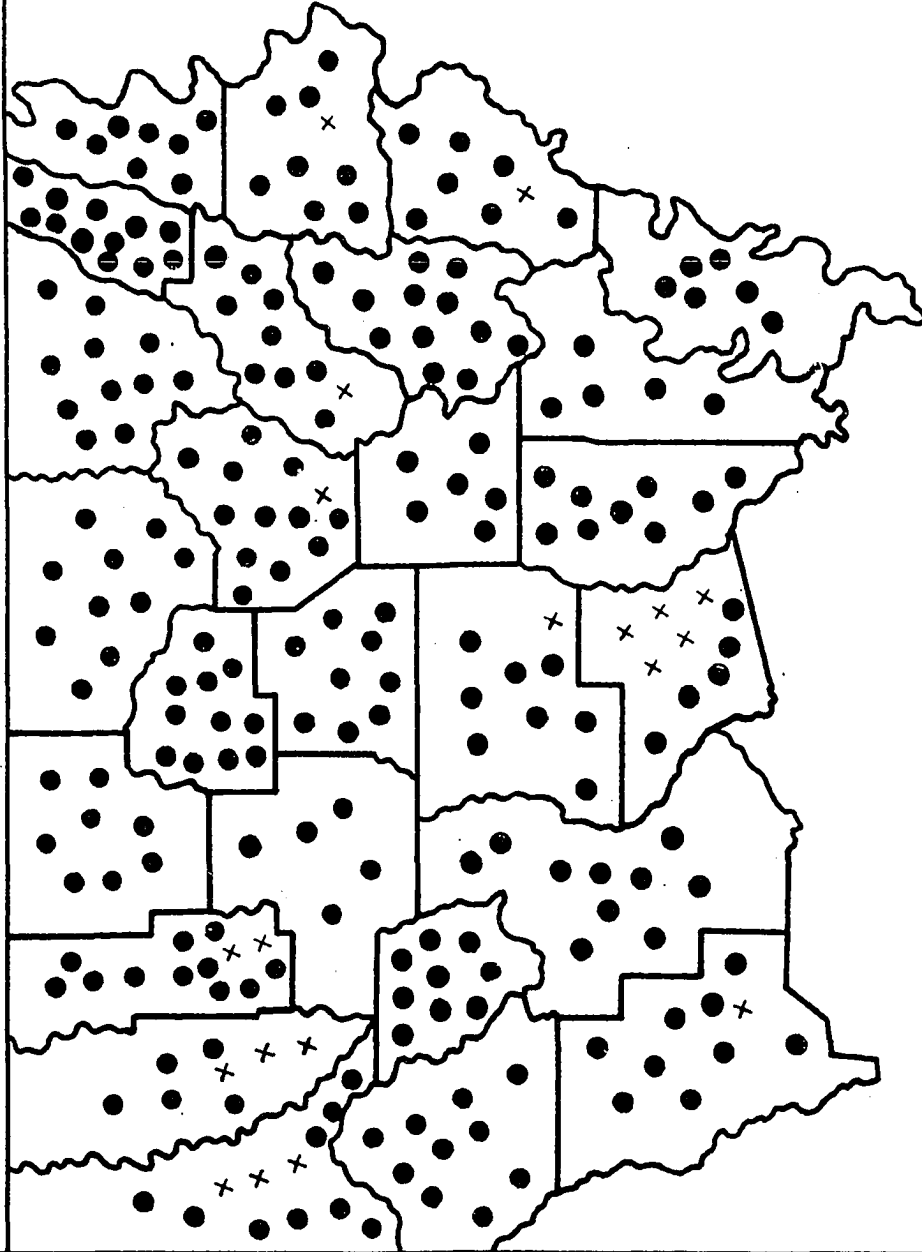
+ others 8%

cotton bag

picking sack

tow sack

sack



## MAP 1707

The distribution of harrow and drag is about evenly divided among the three age groups.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1707

Implement for leveling  
off newly plowed  
ground

66%

30%

4%

● harrow

○ drag

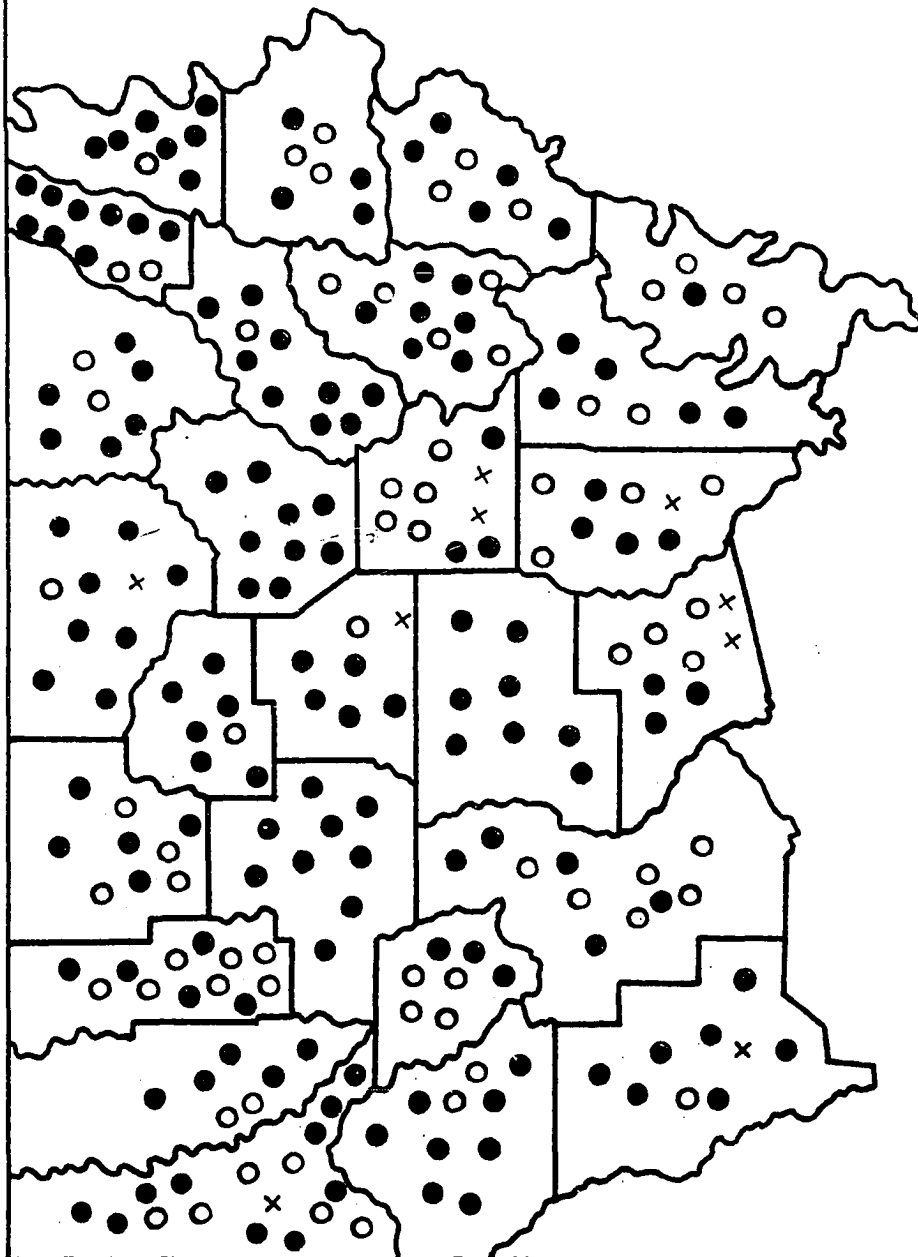
+ others

disc

rake

grader

sleigh



## MAP 1708

Although field and patch are about equally distributed throughout the area, it is interesting to note that field is predominant in East Carroll, Madison, Ouachita, and Tensas parishes.



# A WORD ATLAS OF NORTH LOUISIANA

Map 1708

Plot of ground where  
cotton is raised

● (cotton) patch 53%

○ (cotton) field 41%

+ others 6%

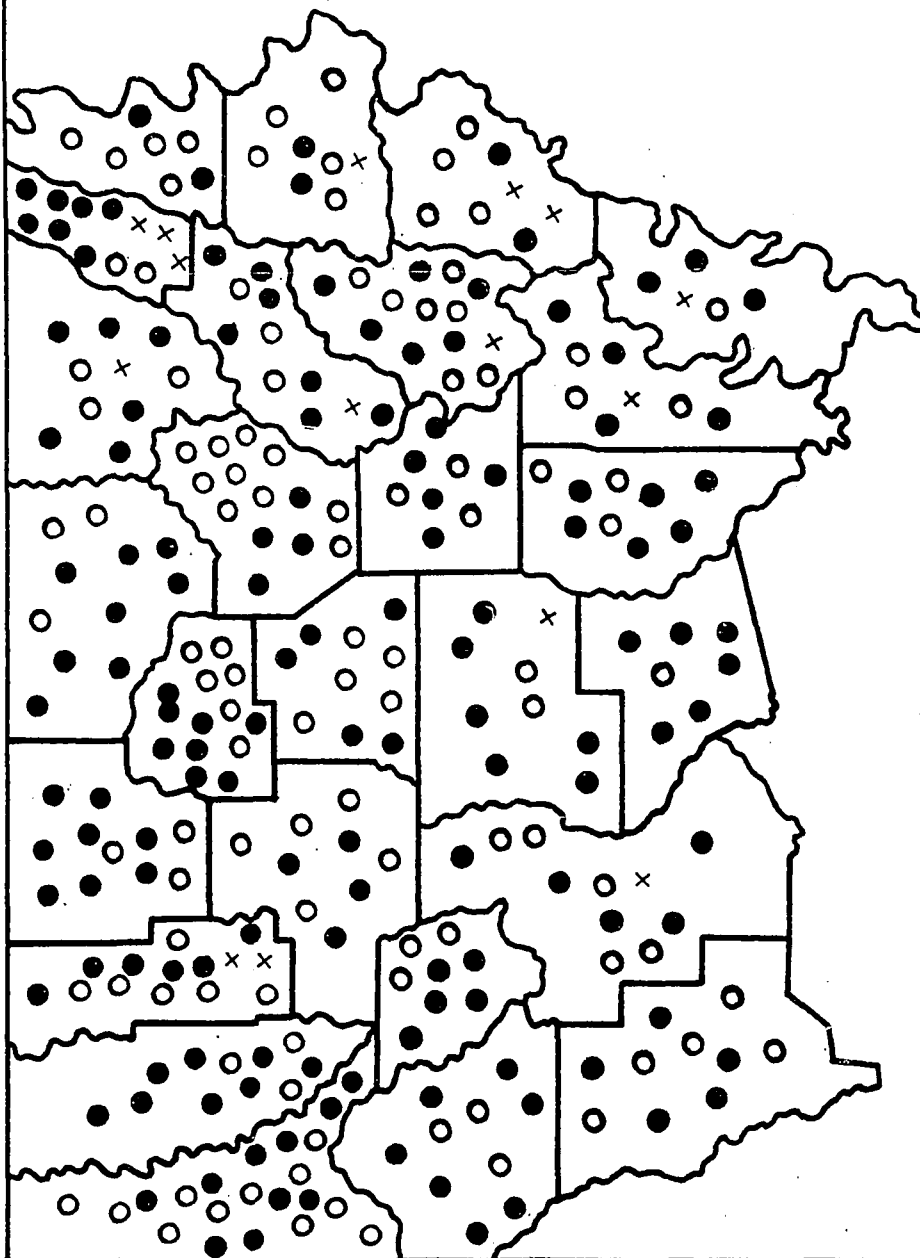
cotton ground

cotton acres

cotton land

cotton plot

cut of cotton (2)



## MAP 1709

Plot of ground where vegetables are raised

garden 95%

others 5%

truck patch

vegetable garden

home garden

kitchen garden

MAP 1710

See comments on Map 0701.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1711

Crop that grows after  
the first crop is  
gathered

● second crop 70%

○ volunteer crop 26%

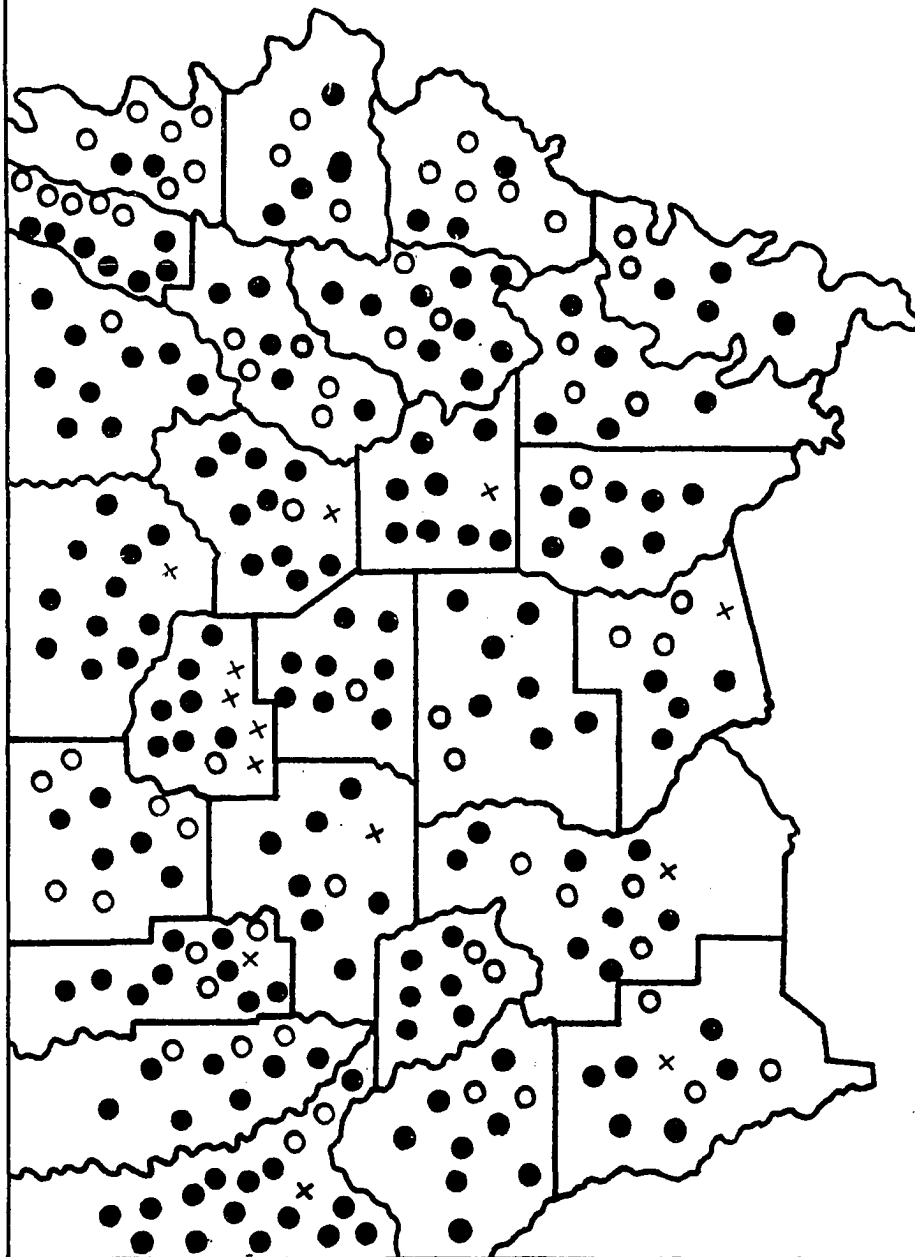
+ others 4%

cover crop

top crop

second growth

row crop



# A WORD ATLAS OF NORTH LOUISIANA

Map 1712

Peanuts

58%

40%

2%

● peanuts

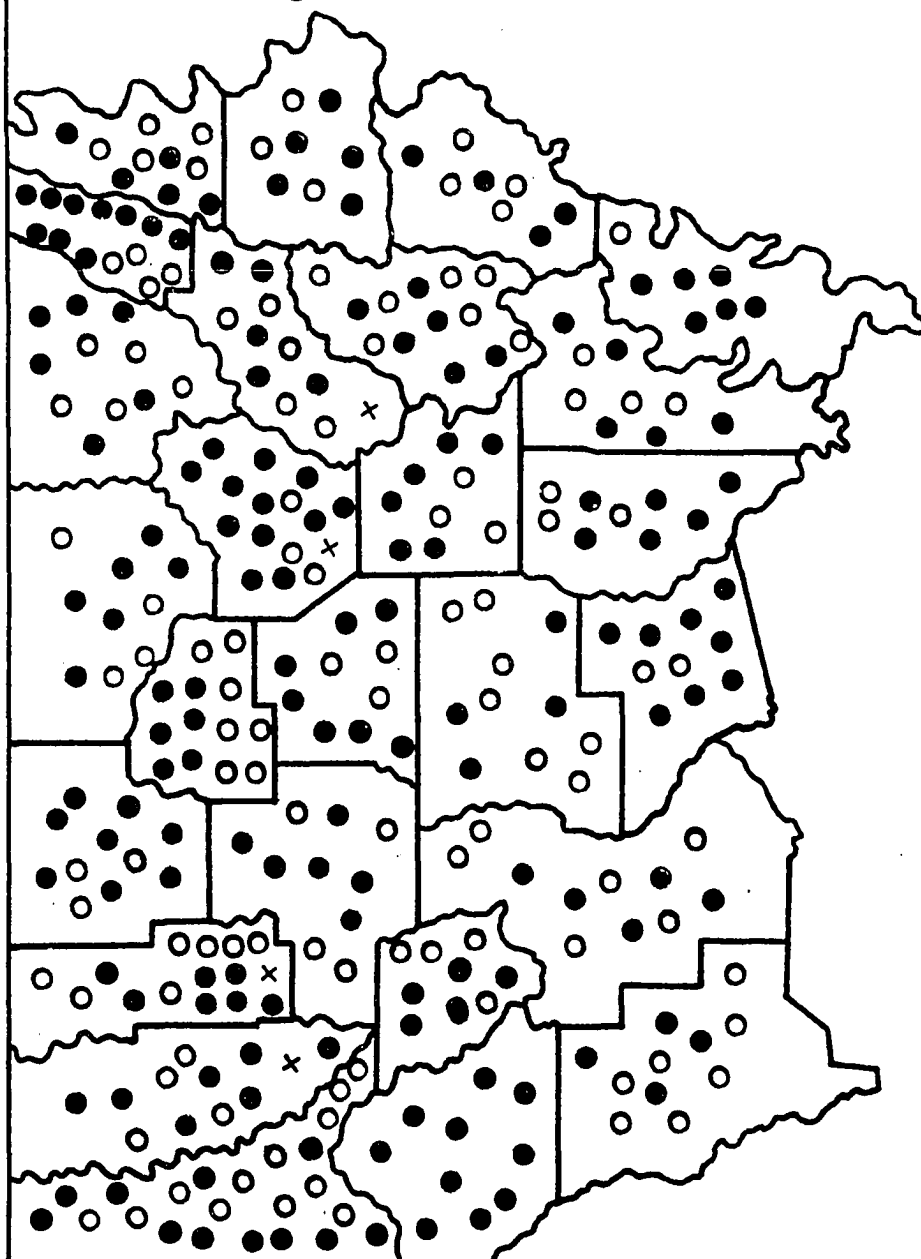
○ goobers

+ others

ground peas

pinders

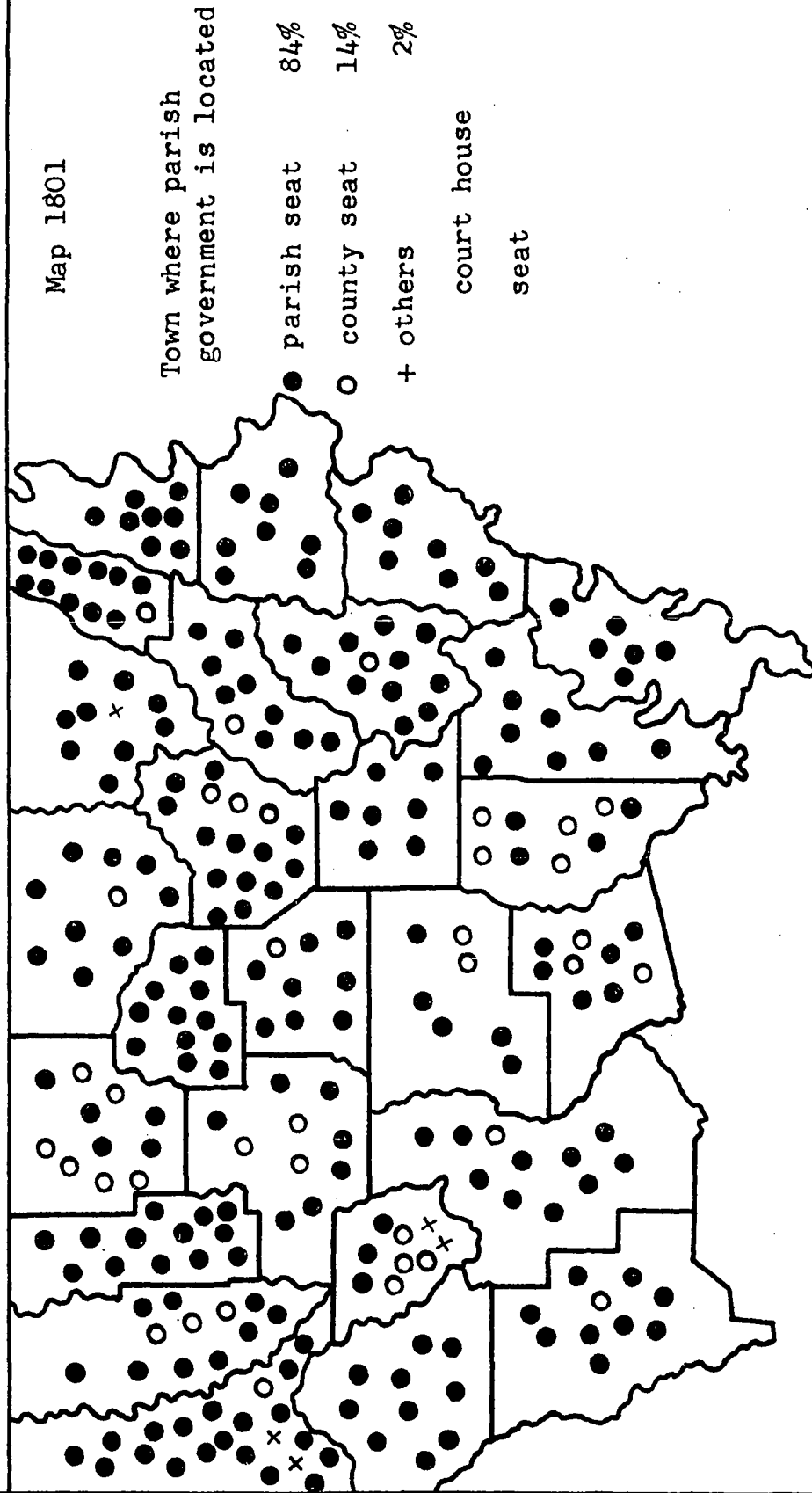
legumes



## MAP 1801

Although county seat appears 14% of the time, there is no significance as to age group or community. It is not distributed through all the parishes, nor is it concentrated in one area.

# A WORD ATLAS OF NORTH LOUISIANA



# A WORD ATLAS OF NORTH LOUISIANA

Map 1802

Square in middle of  
town where the court  
house is located

● courthouse square 87%

○ the square 5%

+ others 8%

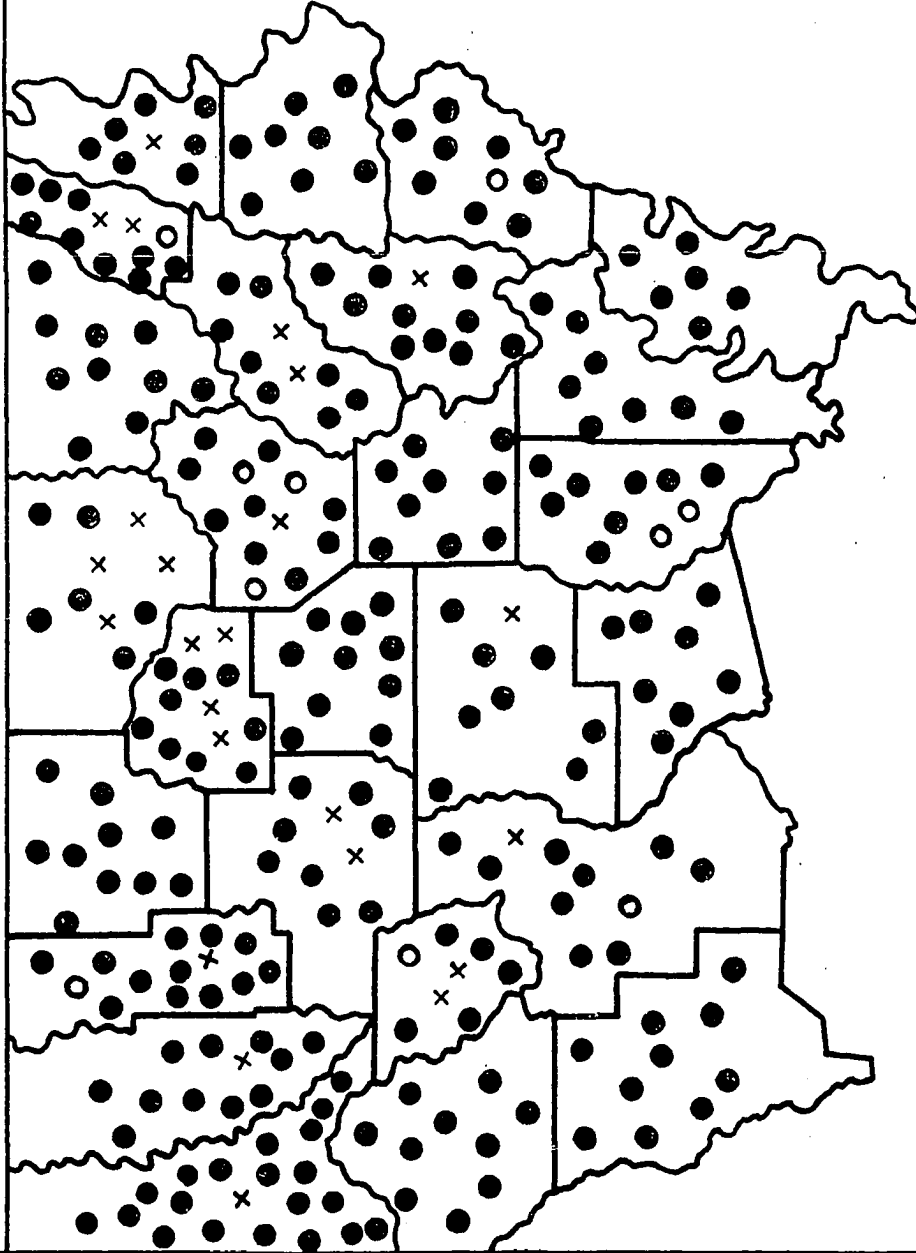
town square

court square

court yard

courthouse

court house yard





## MAP 1803

Generally speaking, the term cop seems to appear more frequently in the rural parishes than in those with urban centers. However, Caddo informants gave 14 cop responses and 9 policeman and Ouachita was evenly divided.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1803

Policeman

58%

34%

8%

● cop

○ policeman

+ others

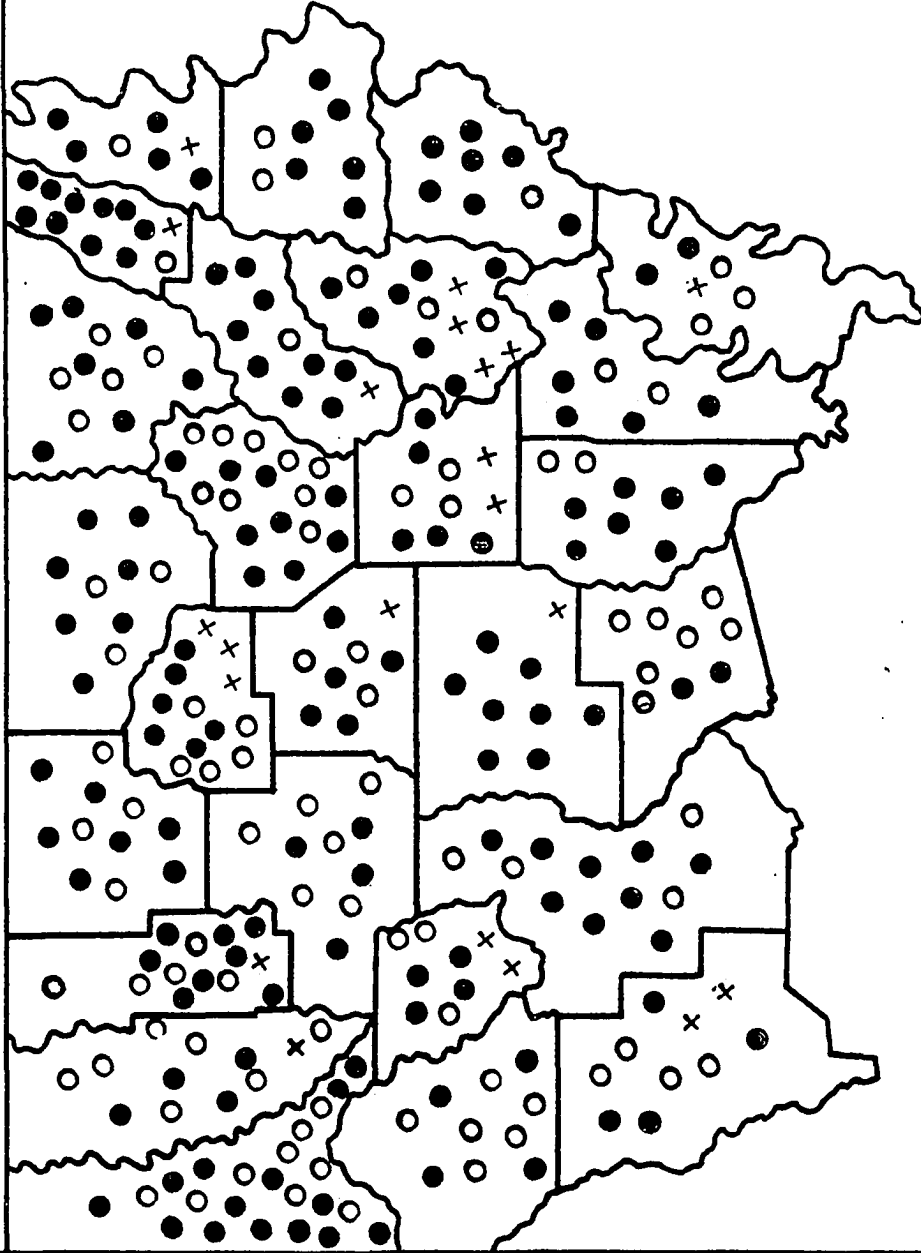
law man

town marshal

officer

the law

sheriff



# A WORD ATLAS OF NORTH LOUISIANA

Map 1804

Your church building

70%

● church

24%

○ church house

6%

+ others

house of worship

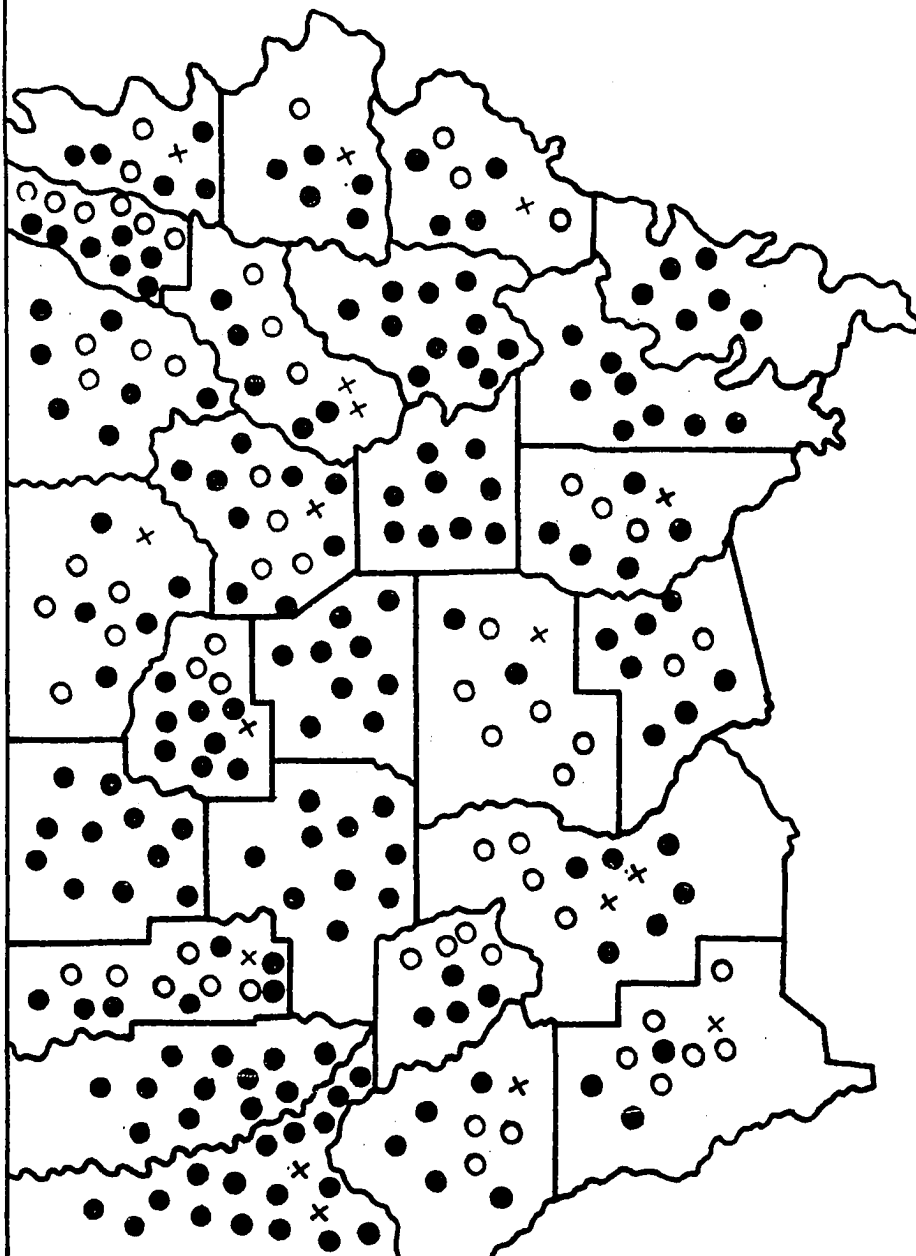
meeting house

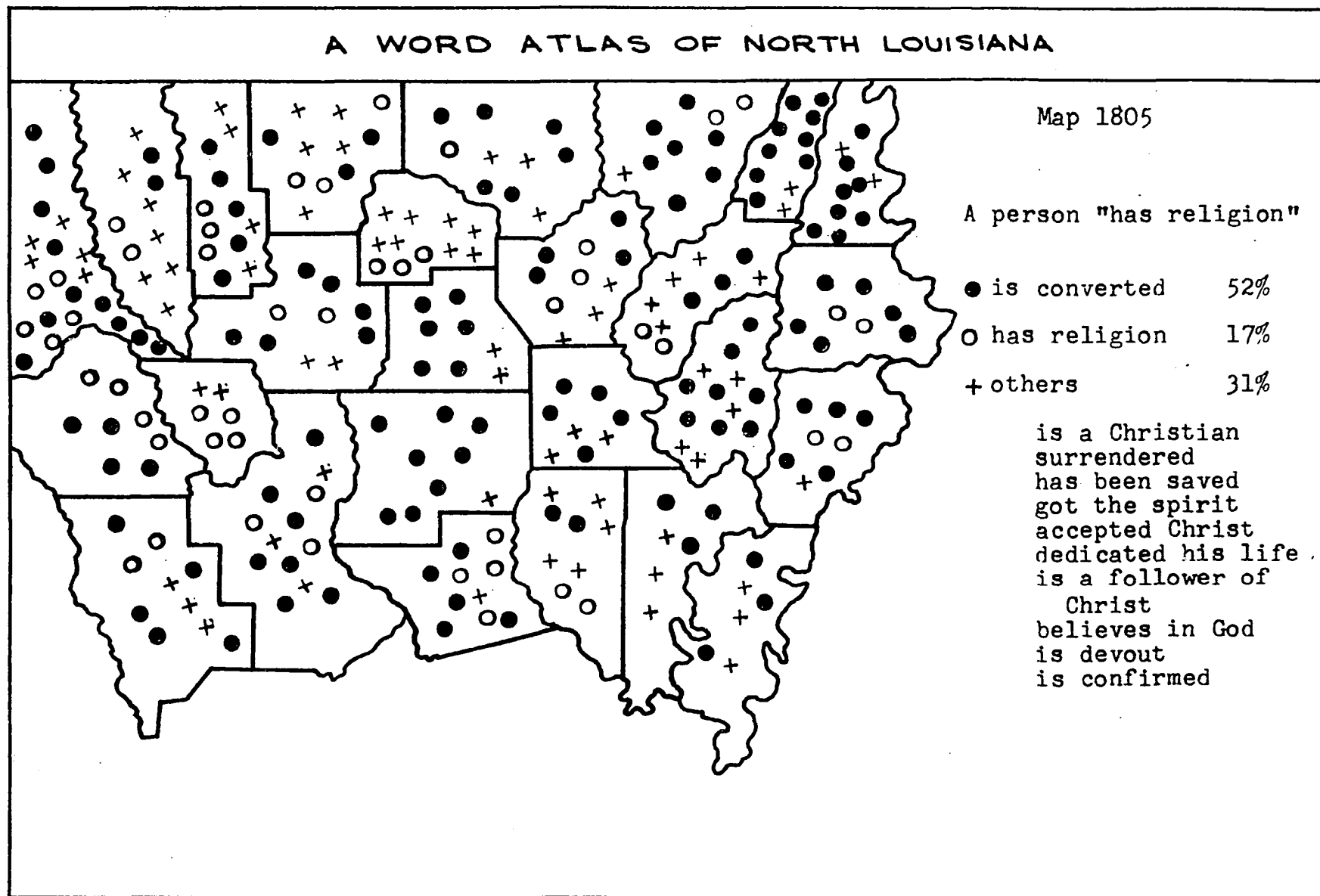
sanctuary

house of the Lord

tabernacle

auditorium





## MAP 1806

Old bad man, listed under others, was given 16 times -- 3 in Bienville, 3 in Caddo, 4 in Lincoln, and the remaining six scattered in six other parishes. It was used almost exclusively by elderly people.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1806

The devil

59%

33%

8%

● devil

○ Satan

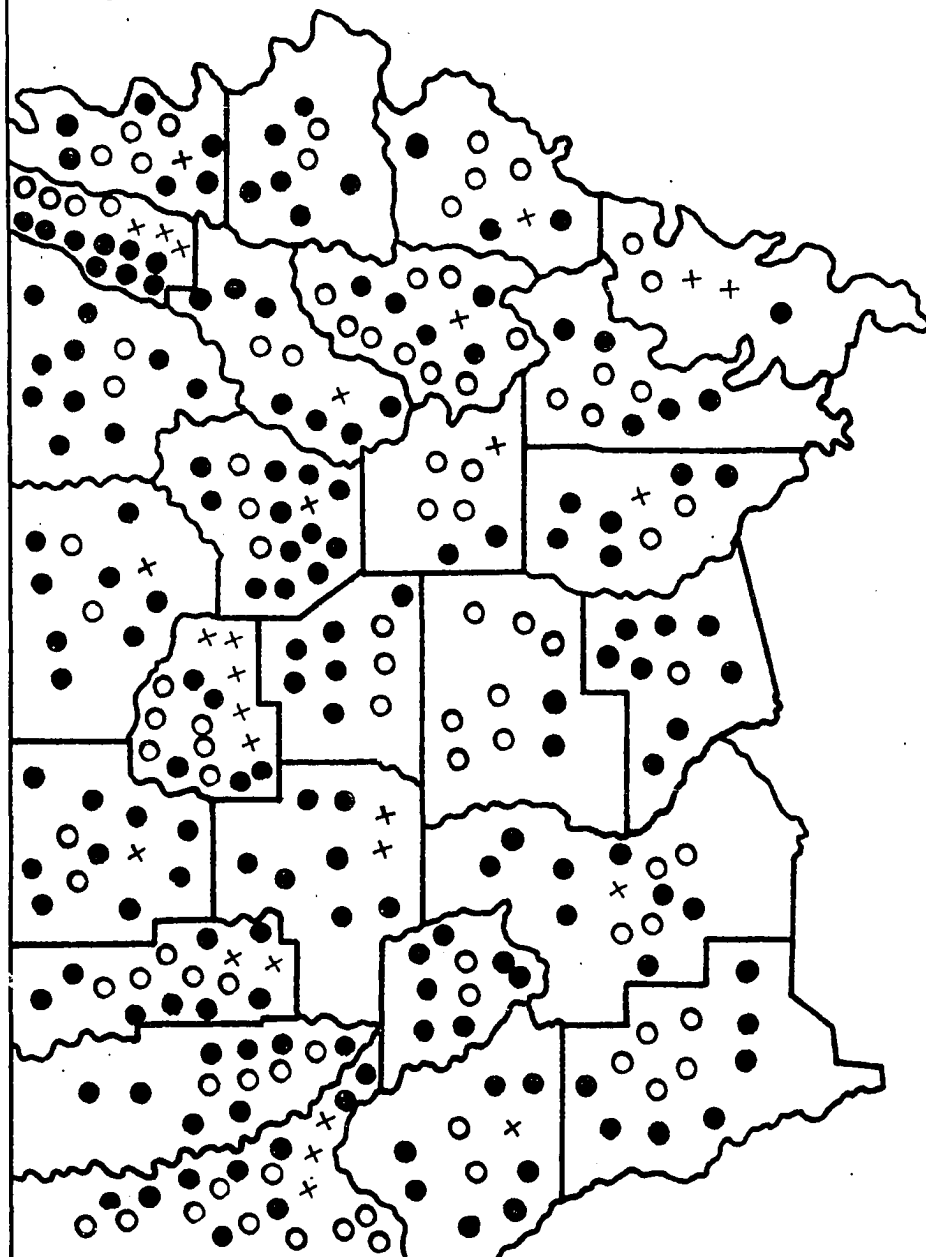
+ others

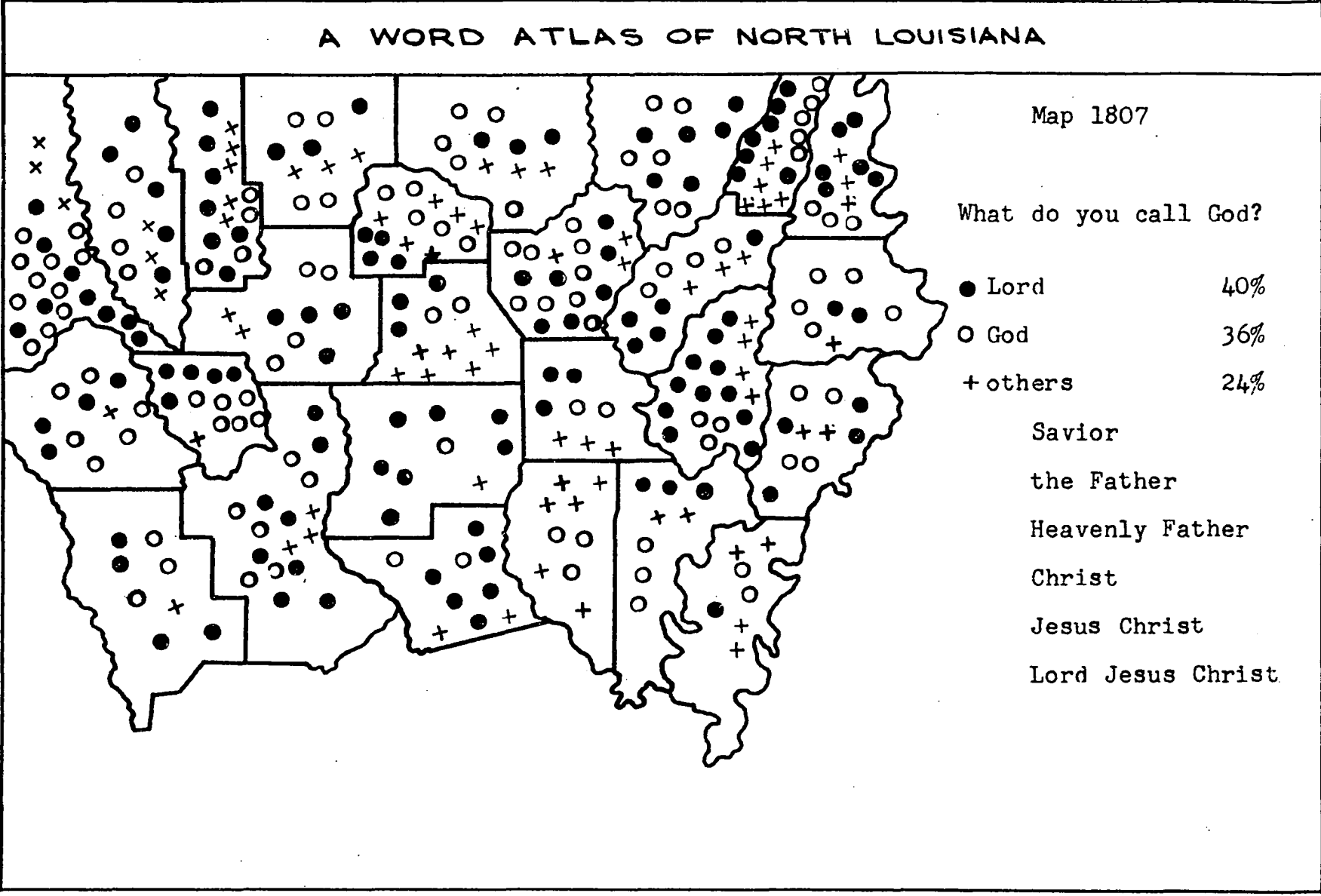
old bad man

evil spirit

old Nick

demon





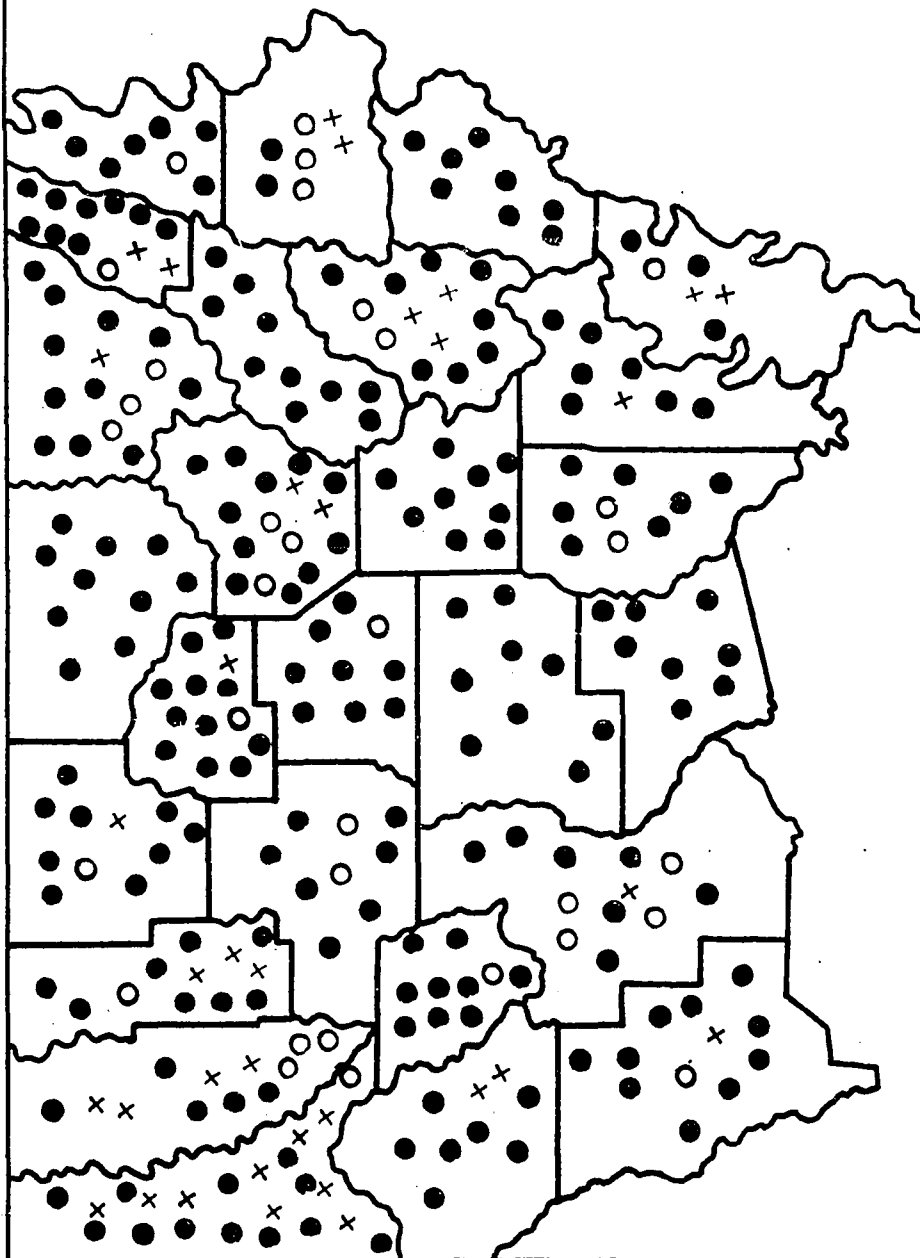
# A WORD ATLAS OF NORTH LOUISIANA

Map 1808

What do you call your preacher?

● Brother (Jones) 78%  
○ Reverend (Jones) 9%  
+ others 13%

Father \_\_\_\_\_  
Mr. \_\_\_\_\_  
Dr. \_\_\_\_\_  
Elder \_\_\_\_\_  
parson \_\_\_\_\_  
preacher \_\_\_\_\_  
pastor \_\_\_\_\_





# A WORD ATLAS OF NORTH LOUISIANA

Map 1809

What do you call The  
fever?

● yellow fever 76%

○ the fever 10%

+ others 14%

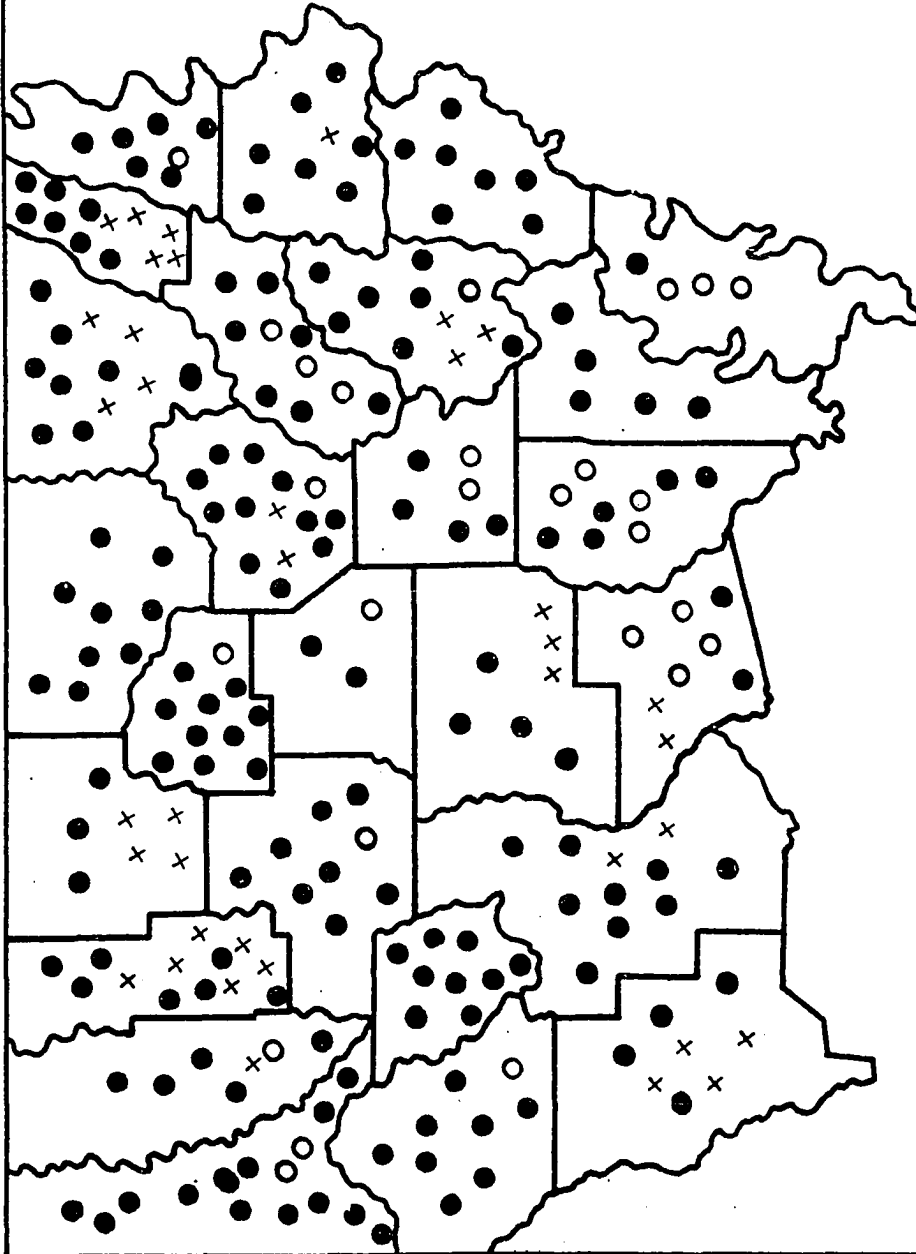
scarlet fever

slow fever

typhoid fever

malaria

swamp fever



## MAPS 1810 and 1815

Disease you get from mosquito bites

malaria 97%

others 3%

chills and fever

swamp fever

slow fever

yellow fever

typhoid fever

Questions 1810 and 1815 are the same; only the wording is different.

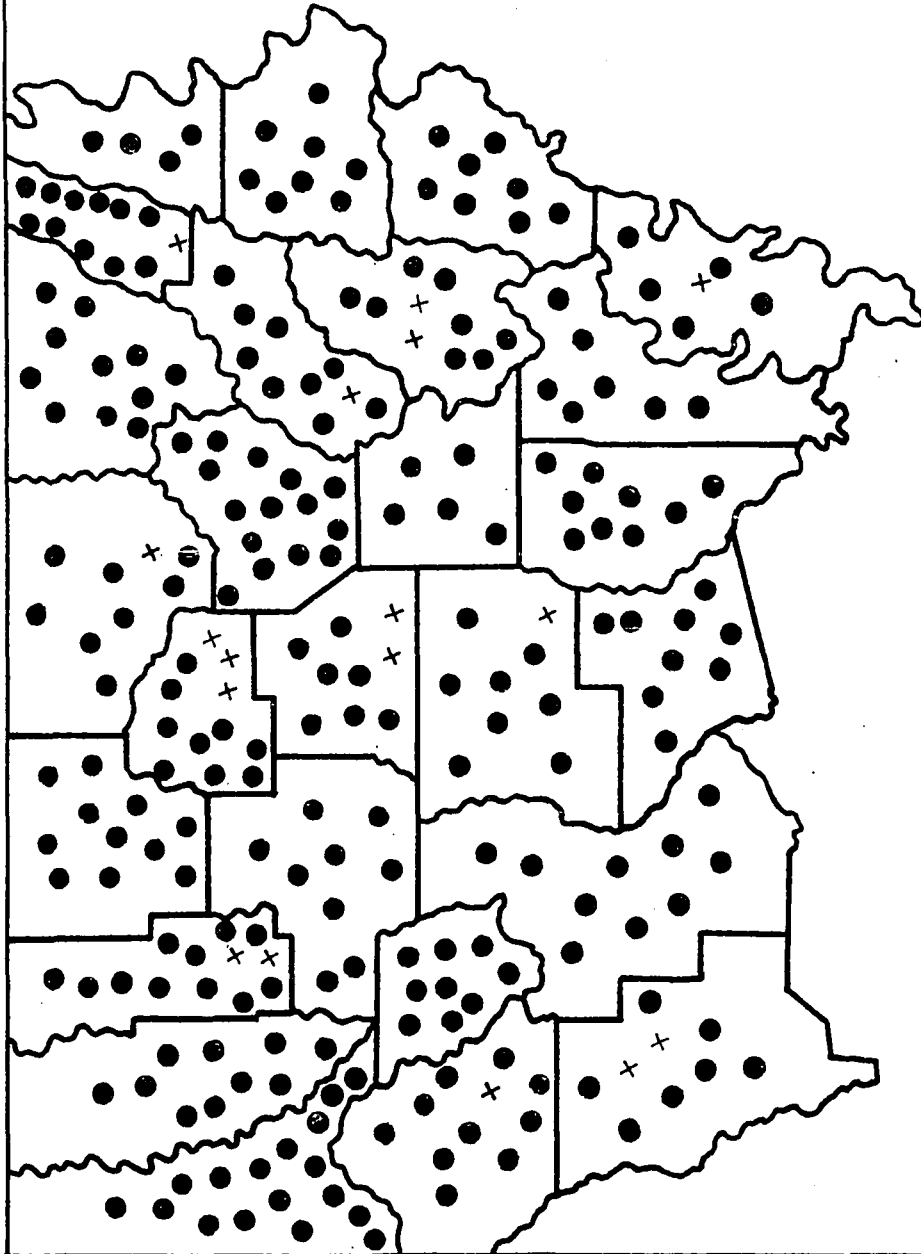
## MAP 1811

Questions 1811 and 1814 are the same; only the wording is different.

# A WORD ATLAS OF NORTH LOUISIANA

Map 1811

- Typhoid fever
- typhoid fever 93%
- + others 7%
- slow fever
- swamp fever
- water fever
- black death
- yellow fever
- the fever



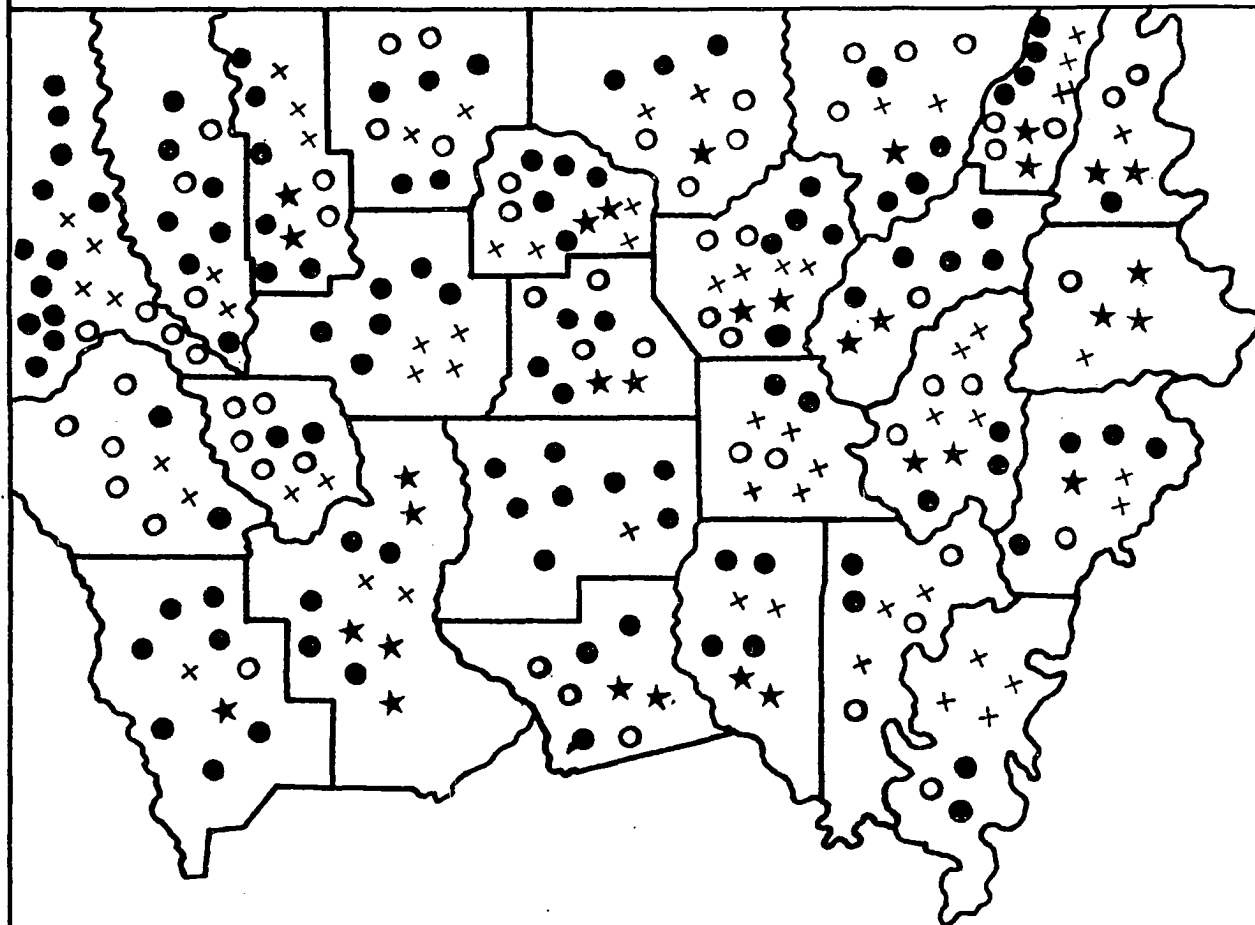
# A WORD ATLAS OF NORTH LOUISIANA

Map 1812

To feel bad, but not  
very bad

● feel puny	41%
○ feel bad	22%
★ ail	12%
+ others	25%

(feel) not so good  
sick or ill  
down in the  
dumps  
rough  
under the  
weather  
low  
tough  
sluggish  
poorly  
not so hot



# A WORD ATLAS OF NORTH LOUISIANA

Map 1813

Aching bones and joints

● rheumatism 87%

○ arthritis 10%

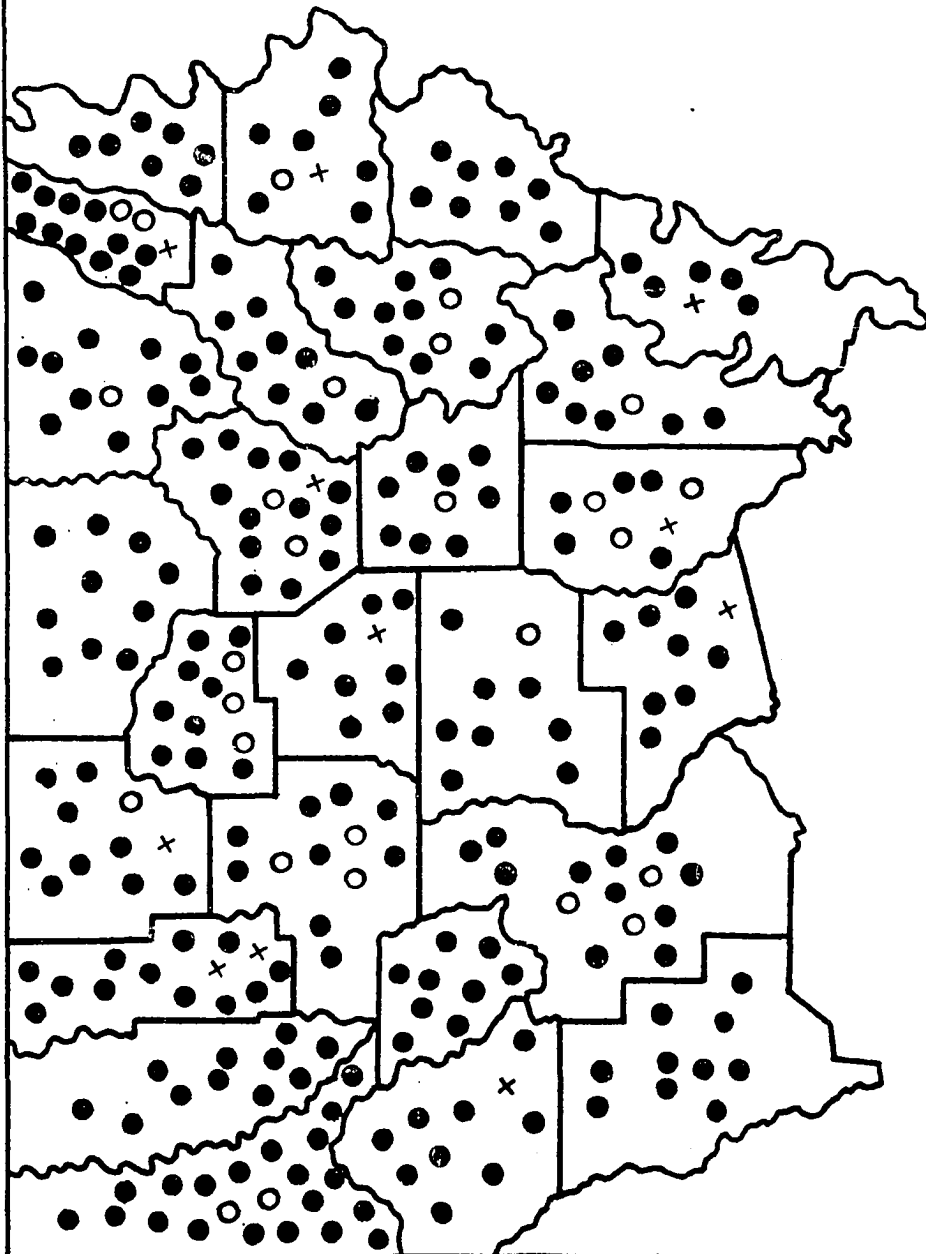
+ others 3%

aches

lumbago

old age

growing pains



## MAP 1814

What do you call the fever which is spread by flies?

typhoid            95%

others            5%

    sleeping sickness

    slow fever

    typhus fever

    malaria

    fly fever

    yellow fever

## MAP 1816

Really this question is a repetition of the one on Map 1809. There were 22 the fever responses on it and 18 on this map. The change in wording is probably responsible for the difference.



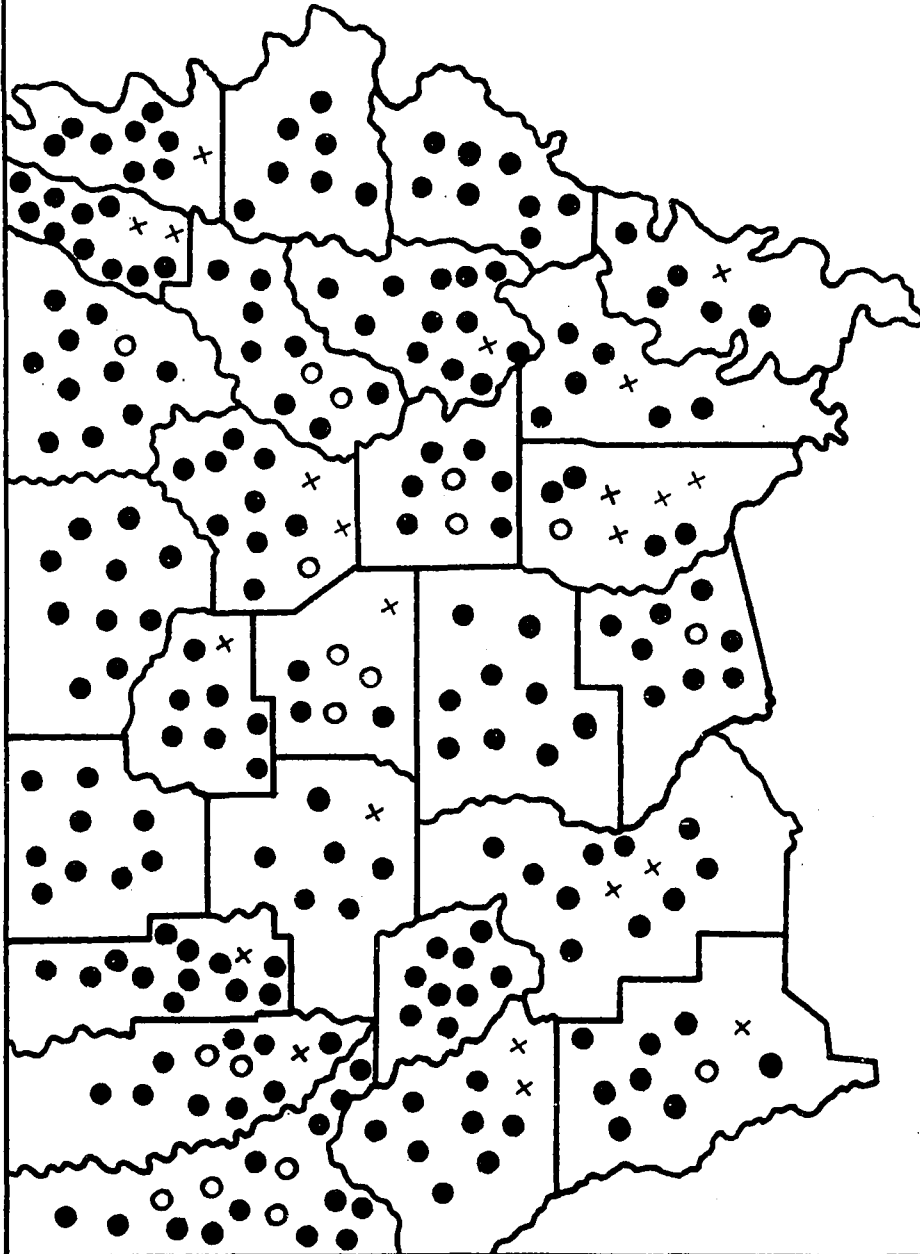
# A WORD ATLAS OF NORTH LOUISIANA

Map 1816

The fever that caused  
many people to die,  
70 or 80 years ago

● yellow fever 84%  
○ the fever 7%  
+ others 9%

swamp fever  
yellow jack  
scarlet fever  
typhoid fever  
slow fever  
malaria



## CHAPTER 5

### CONCLUSIONS

The main purpose of this study has been to investigate the vocabulary of the white people in the twenty-six parishes of north Louisiana. The results, which are shown on the maps in the preceding chapter, indicate that the vocabulary is Southern in the use of such terms as mosquito hawk, clabber, light bread, chittlins, see-saw, rail fence, and the calls to horses to make them stop or go. There were also a few people who used the Southern div, clim, and might could.

In other expressions the vocabulary is Midland or South Midland, such as armload, sook cow, so cow, whinny, cling peach, side meat, coal bucket, scuttle, faucet, kindling, till (in expressions of time), dove as the preterite of dive, and clum. In a third group of terms the usage was about equally divided between the Midland or South Midland and the Southern, as Midland Merry Christmas and Southern Christmas gift, take and carry, tow sack and croker sack, skunk and pole cat, mooring and lowing, green beans and snap beans, lima beans and butter beans, freestone and clear seed, whet stone and whet rock, grind stone and grind rock.

Since the terms that are characteristic of the South and those used chiefly in the Midland or South Midland are almost balanced and since the usage of other terms is about equally divided, the vocabulary should be classified as Southern-South Midland. The sampling of pronunciation had both Southern and South Midland characteristics but in the most striking characteristic, the treatment of the r, it is South Midland.

These results supplement and amplify those found by Tarpley in his recent study of east Texas speech. He found that Louisiana speech spilled over into the adjoining area of Texas. In the eastern counties near Louisiana there were isoglosses for redbug, blue-john, mosquito hawk, pond, wishbone, and croker sack.<sup>1</sup> All of these terms were widely spread over north Louisiana. In pronunciation he found that some informants in these counties have "distinctive features of the plantation type of Southern speech, of which the absence of r in some phonetic contexts is the most noticeable characteristic."<sup>2</sup> The results also support those of an earlier study by Stanley, as indicated in Chapter 3.

The distribution of terms was influenced very little by geography; in a few expressions such as slop bucket and garbage can, one was more likely to be heard in rural communities than in urban. In pronunciation, the r was more

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<sup>1</sup>Tarpley, p. 448.

<sup>2</sup>Ibid., p. 457.

likely to be omitted in the plantation parishes in the Mississippi delta than in the hilly section. Sex made little difference except in a few expressions such as bastard. Age and education were frequently the determining factors in the choice of words, such as safe, victuals, and the verb forms div, riz, clim, clum, and holp.

The most significant conclusions to be derived from this Word Atlas of North Louisiana are as follows:

1. The historical background of the settlement and the economic and educational conditions have a definite bearing on the vocabulary.
2. The vocabulary is homogeneous. Geographical factors are less important than age and education and the size of the community.
3. The vocabulary is a mixture of Midland or South Midland and Southern; the pronunciation has more South Midland features than Southern.
4. The French influence is noticeable only in a few place names.
5. The method of using students is effective.
6. Not until a study is made of the southern half of the state will it be known where there is a boundary between the speech of the twenty-six northern parishes and that of the rest of the state or what linguistic factors are critical.

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APPENDIX A  
SKETCHES OF INDIVIDUAL PARISHES

It is the purpose of this appendix to give a bird's-eye view of each parish used in the study, presenting first those parishes of eastern Louisiana between the Mississippi and the Ouachita rivers and then those west of the Ouachita.

Caldwell Parish

Caldwell Parish was made from parts of Ouachita and Catahoula in 1838. If one goes back to the period of Spanish occupation of the Ouachita, he will find in the history of the state no definite references to this area which is the present parish of Caldwell. However, it is possible that DeSoto and Bienville did go through the parish and that early settlements were made. But if there were settlements, they were gone before 1729; there is no record of any settlements, and since there were no Indians living there, there was no incentive to trade. The first recorded white settler is Jean Lecuyer who took up land near Prairie de Lait in 1784. In the list of early settlers there were virtually none who spoke English; only French names are listed. Next came some Scandinavians during the 1810-1820 decade; these settled at Prairie de Cote and called their community Copenhagen. By 1827 Americans had made a

settlement on the site of Columbia; others settled near the French and called their colony New Kentucky. Columbia became the most important settlement, rising to great importance during the steamboat era when as a shipping point it rivaled Monroe. But the heyday of its greatness passed with the coming of the railroad.<sup>1</sup>

#### Catahoula Parish

The history of Catahoula Parish is closely linked with that of Concordia until 1808, when Catahoula became a separate parish. The first settlers who came were from Spain and were not interested in farming, but in hunting and trading. Since they were afraid of the swamp and of the regular flooding of the alluvial lands, they chose their grants of land in the pine woods. Sicily Island was settled in 1802. Since there were no public roads, only a few travelers came through, and they had to depend on hunters and Indians to guide them.<sup>2</sup> The history of the settlements is very meager. It is fairly certain that in early days there was an influx of settlers from Avoyelles who were French or of French descent. There are still families along Black River and upper Little River who have

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<sup>1</sup>Frederick W. Williamson (ed.), Eastern Louisiana (Louisville, Kentucky: The Historical Record Association, 1939), Vol. I, pp. 108-112.

<sup>2</sup>Ibid., pp. 81-85.

French names. But the upper part of the parish was settled by English speaking people from the older states. The oldest settlements were Trinity in 1850, Harrisonburg, 1872 and Jonesville, 1871. Trinity flourished until Jonesville supplanted it. Today the parish has good roads and bridges, and the flooding is under control.<sup>3</sup>

#### Concordia Parish

In a history of Concordia Parish one reads: "DeSoto may have trod our soil, either near the mouth of Red River or on Lake St. John. It is a matter of conjecture, but worth noting."<sup>4</sup> Then one hundred years later La Salle did pass through the parish as he was exploring the land for the king of France. Another explorer, Iberville, visited the area in 1700. Although Vidalia is just across the river from Natchez, it was not settled until about eighty years after the first white settlement in Natchez, Mississippi. There were Indian wars during the early part of the eighteenth century during which many whites were killed and Fort Rosalie was abandoned. It was one band of these same Indians that later attacked St. Denis at Natchitoches. Later in 1768 Vidalia was settled. Land grants were made

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<sup>3</sup>Department of Public Works of Louisiana, Catahoula Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, 1949), pp. 7-13.

<sup>4</sup>Robert Dabney Calhoun, A History of Concordia Parish (Reprinted from Louisiana Historical Quarterly for January, 1932), p. 3.

in 1802 and 1803 along the entire Mississippi from Red River into Tensas Parish and around the border of several large lakes.<sup>5</sup> The fertile land soon attracted many new settlers.

### Franklin Parish

Local history claims that DeSoto was probably the first white man to view Franklin Parish. Indians were probably numerous in this area before the white men arrived; their remains indicate their presence as far back as 500 B.C. No real effort was made to settle the area until 1811.<sup>6</sup> The earliest settlement in 1811 was made by men from Claiborne County, Mississippi. Other settlers followed in 1812 and 1816. Near the middle of the nineteenth century enough people had come to suggest the creation of a new parish in 1843. In early days Franklin was not a wealthy cotton growing parish; with their own hands the people had to clear their farms from the almost impenetrable wilderness because they had few slaves and laborers to help. The population grew slowly and steadily. There was no railroad until 1890. Today Franklin is a great cotton growing parish.<sup>7</sup>

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<sup>5</sup> Ibid., pp. 3-12.

<sup>6</sup> Department of Public Works of Louisiana, Franklin Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-12.

<sup>7</sup> Williamson, pp. 104-108.

### Madison Parish

Madison Parish in the rich delta land can go back as early as 1682 in its history, although it has actually been a parish since 1839. In 1682 La Salle visited Indians at Delta Point, but there were no settlers for a century. In 1769 when the census was made for the whole Ouachita country, there were only 110 whites in the whole region. Therefore, Madison could not have had many whites at that time. When the whites did come, they found small hunting parties of the Tensas and Choctaw Indians. The whites made their first settlements on the Tensas River in 1802-1803. The next one was near Delta. It was between 1836-1845 that the principal stream of immigrants began coming in. These early planters who settled were from Georgia, Virginia, Kentucky, the Carolinas, and Tennessee. Many of these were actually on their way to Texas, but were so tempted by the rich land that they stayed. The parish had a long period of great prosperity before the Civil War. Since 1882 the parish seat has been in Tallulah. Through the years the people suffered epidemics of yellow fever; four of them were very severe. The parish is important today for its experiment station, its pecan orchards, poultry products, cattle, and especially cotton.<sup>8</sup>

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<sup>8</sup> Department of Public Works of Louisiana, Madison Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-12.

### Morehouse Parish

Morehouse Parish was a part of Ouachita until 1844. As stated earlier all the eastern part of the area was called Ouachita country. Although the first visitors found no Indians, the mounds and relics indicate their early presence here. The French very early tried to colonize the area, established three settlements along the Ouachita River, but abandoned them all after the massacre of the whites by the Natchez Indians in 1729. Those early French left a few place names behind them: Prairie Mer Rouge, Prairie De Butte, Bayou Bonne Idee, Bayou Bouef, Bayou DeSiard, Bayou Bartholomew. In 1796 Carondelet gave a land grant to Baron de Bastrop who agreed to settle five hundred families there and to establish a grist mill--all to be done in two years. De Bastrop sold large sections of land to speculators; Morhouse of Kentucky was one of these. Morhouse soon cut the land into small parts and sold them to ninety people. He induced additional settlers to come from Natchez and Concordia and especially from Kentucky. Mer Rouge was the first village; Oak Ridge and Point Pleasant followed. Gins were built; the steamboats on the Ouachita carried the products of the farms to market. Then came the Civil War which left the parish bankrupt. In 1844 Bastrop was made the parish seat. From a small village as late as 1920, Bastrop has now become an important industrial center of north



Louisiana.<sup>9</sup> Although the parish is named for Colonel Morhouse, it is spelled Morehouse, an error made by the legislature when the parish was created.

#### Ouachita Parish

Since much information about Ouachita was given in the general survey of the region, only a few points need to be added here. When the United States took over in 1803, immigration to the Ouachita increased greatly. And Ft. Miro remained the capital of the country, but the name was changed in 1819 when the first steamboat, the James Monroe, came up the Ouachita. Its coming was such a memorable occasion that the four hundred inhabitants decided to change the name in commemoration of the day and the boat. The change of name pleased the people also because they were eager to eliminate the French and Spanish influence. The new settlers kept coming in and quickly mixed with the French and Canadian families. Monroe continued to grow through the years; it had a railroad in 1884 and telegraph service in 1883. It would probably have remained an important agricultural center had gas not been discovered in 1916. Since that date it has developed into an important industrial center of the state.<sup>10</sup>

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<sup>9</sup> Department of Public Works of Louisiana, Morehouse Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-11.

<sup>10</sup> Williamson, pp. 121-35.

## Richland Parish

The beginning of Richland Parish is rather obscure. Until the 1830's and 1840's access to this region was very difficult except by the Boeuf River. The La Fourche swamp between Monroe and the Boeuf was impenetrable. About 1839 a road was finally cut through the canebrake. Girard, established in 1821, was on this road. Then came the railroad from Vicksburg to Monroe; it served as a stimulus for settling the area. Richland, though its soil is very fertile, did not develop as a country of large plantations as did Madison. The farms were mainly owner operated. Since there were so many safe places for retreat, the parish attracted many of the notorious outlaws and many vicious, lawless elements. The outlaws, such as the James brothers, were looked upon as colorful adventurers.<sup>11</sup> Richland is still primarily an agricultural land, but it also has oil, gas, and lumber industries. Richland had the first parish library which was established by the state; it has several branch libraries and a bookmobile. In 1868 it became a separate parish.<sup>12</sup>

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<sup>11</sup>Ibid., pp. 100-104.

<sup>12</sup>Department of Public Works of Louisiana, Resources and Facilities of Richland Parish (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-9.

### Tensas Parish

Tensas, an offshoot of Concordia, was a part of Concordia until 1843. Before 1800, the only visitors to the area were probably the traders and the chasseurs from Canada. The lands were low and subject to flooding; that condition surely served as no incentive for settlement. The first plantation was established about 1812 on Lake Bruen. Then in 1834 E. B. Newell and his brother settled and soon afterwards invented a cotton press. This invention contributed much to the economic advantage of the region. There followed soon another settlement at Waterproof. This site was on the Old Texas Road by which immigrants from the older states in covered wagons made their way on to Texas. The oldest house of religious worship is believed to be Wesley Chapel, which was erected in 1852 ten miles west of St. Joseph. Today Tensas is the seat of activities developing the natural resources of the state: state fish hatchery and the agricultural experiment station. There is still standing a large tract of virgin hardwood.<sup>13</sup>

### Union Parish

Union Parish, carved out of Ouachita in 1839, has had a colorful history. There is a story that John Honeycutt came across Alabama and Mississippi to Corne Bayou where

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<sup>13</sup>Williamson, pp. 85-87.

he settled and married one of the Feazels from a nearby settlement in 1790. Soon afterwards waves of immigrants, primarily small farmers, settled.<sup>14</sup> The dominance of the Anglo-Saxons became evident in the early part of the past century, for the Americans flowed in after 1803. Marion is one of the oldest settlements; Spearsville dates from 1842 or 1843. Farmerville was an important shipping point until the railroad came to Ruston in 1884.<sup>15</sup>

### The Two Carrolls

East and West Carroll were originally one parish, created in 1832 and divided into East and West in 1877. It was named for Charles Carroll, one of the signers of the Declaration of Independence. The early settlers were the Morancy brothers. But most of the early settlers came from the older states--the Carolinas, Georgia, Tennessee, and especially Mississippi. Two of the oldest settlements are Lake Providence and Floyd. River pirates and many of the notorious outlaws were a constant problem. In early days the river was the most important asset. The rich land caused much lively land speculation; many men who never saw the parish acquired huge holdings. Lake Providence was from the

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<sup>14</sup>Department of Public Works of Louisiana, Union Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), p. 7.

<sup>15</sup>Williamson, pp. 112-20.

very beginning an important river port; its importance increased with the coming of the steamboat.<sup>16</sup> Much cotton is grown in both parishes even today, but the system of farming is entirely different in each parish. East Carroll developed large plantations; West Carroll was from the first a parish of small farmers who worked their own land. The plantation system in East Carroll accounts for the high percentage of Negroes in the parish, while the small farms in West Carroll have always been worked by the whites.<sup>17</sup> Oak Grove is the parish seat of West Carroll; Lake Providence of East. Lake Providence is known throughout the state as the site for the annual Miss Louisiana contest held early in July.

#### Parishes to the West

##### Bienville

According to tradition, the Natchitoches region, of which Bienville Parish is a part, was first explored in 1687 by La Salle and was settled by some Canary Islanders who came to the region by way of Mexico in 1691. The first real exploration was made in 1700 by Bienville and St. Denis.

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<sup>16</sup> Ibid., pp. 91-100.

<sup>17</sup> Department of Public Works of Louisiana, Resources and Facilities of West Carroll Parish (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 8-15.

But there was little colonization for one hundred years because the Spanish and the Natchez Indians were on unfriendly terms. Also the lack of navigable streams kept the hill country in isolation. The early settlers who began coming to the area in the 1830's encountered no Indians, but they found relics that indicated the presence of Indians in earlier years. When the Federal Government threw the land open to buyers in the 1830's, settlers flocked in from the older states, especially South Carolina and Alabama.<sup>18</sup> When the first census was taken in 1850, there were 5,539 people already in the parish; 3,623 were white; the others were slaves. Some of the oldest communities are Mt. Lebanon, an old college town, Gibsland, and Arcadia. The early settlers brought the Baptist faith with them and very soon established schools. Mt. Lebanon University was opened in 1853 by the Baptists.<sup>19</sup>

#### Bossier Parish

Although some settlers had entered Bossier Parish prior to 1840, the real settlement came after that date. Before 1840 there were only a few hundred people in the parish, but

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<sup>18</sup> Department of Public Works of Louisiana, Bienville Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-8.

<sup>19</sup> n.s., Biographical and Historical Memoirs of Northwest Louisiana (Nashville and Chicago: The Southern Publishing Company, 1890), pp. 150-62.

the number of whites had increased to 2,507 by 1850, and the number of slaves had gone up from none to 4,455. The society that developed was much like that east of the Mississippi River, especially that of the plantation system. The newcomers were mainly from Mississippi, Alabama, the Carolinas, and Georgia. The Baptists were strong in the parish from the beginning; the Methodist Church in the parish dates from 1846.<sup>20</sup>

#### Caddo Parish

Although the land was not bought from the Caddo Indians until 1935, settlement really began in 1825. Caddo Parish was considered the garden spot of the Red River valley and was chosen by those early adventurous settlers who poured in with their slaves. The first court was opened in 1839, and the first record of the town of Shreveport is dated September 2, 1839. By 1845 the first Baptist church in Shreveport had nine members; Boggy Bayou Baptist church dates from 1849. Although the Louisiana Methodist Conference was organized in 1846, the first Methodist church in Caddo was built in 1882. There had been a few Methodist classes earlier than 1882. The Presbyterian, Episcopal, and German Lutheran followed in that order. The Catholic missions date back to the middle of the sixteenth century.

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<sup>20</sup> Ibid., pp. 13-45.

Since Shreveport has long been an urban city, it has for many years had many clubs of all kinds for men and women. Many private schools were opened, some flourished briefly and were soon closed, some flourished until public education gained favor.<sup>21</sup> Although there is no state supported school in the parish, Shreveport has been the home of Centenary College over fifty years. It is within seventy-five miles of two state supported colleges: Northwestern State in Natchitoches and Louisiana Tech in Ruston.

#### Claiborne Parish

"In 1818 the only houses or cabins between Long Prairie in Arkansas territory and the town of Natchitoches were those just completed by a man named Bosell, Isaac Alden, and Mrs. Johnson."<sup>22</sup> Then in 1822 John Murrell employed James A. Conley to open a school. About the same time a Baptist society was organized. Slaves were already being brought in as early as 1826. In 1830 there were 2,764 people including 215 slaves; 1850 showed a population of 7,471 including 2,522 slaves. In 1890 the population was 28,387 of which the big majority was colored. The immigration really began in the 1830's and remained steady for years. Although the Baptist church dates back to 1825 in

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<sup>21</sup>Ibid., pp. 13-45.

<sup>22</sup>Ibid., p. 380.



the parish, the Methodist church has long been the leading faith of the parish--the Methodist church in Lisbon in 1849, in the Hood settlement in 1827, in Homer in 1849. From early days the parish had several colleges and institutes.<sup>23</sup>

#### De Soto Parish

Like all the other sections of the Red River valley, the area had attracted the Spanish soldiers and explorers and even some farmers, but none became permanent residents. Permanent settlements were not made until the close of the eighteenth century. As soon as the United States took over, a number of squatters located here and made purchases as soon as the lands were surveyed. As stated earlier, the treaty with the Indians was made in 1835. During the early years of the nineteenth century, some Spanish and French settlers came. But the great influx of settlers came in the 1830's when the immigrants poured into the area. These new settlers came mainly from the Carolinas, Georgia, and Alabama. The parish was established in 1843. The census of 1850 gave the population as 8,023 (only 3,549 whites); in 1890 the figure was 18,091 (5,821 whites). Mansfield, the parish seat, was for over a half century the home of a Methodist college which was first opened in 1854.<sup>24</sup>

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<sup>23</sup> Ibid., pp. 380-99.

<sup>24</sup> Ibid., pp. 233-45.

### Grant Parish

In 1870 the population of Grant Parish was 4,515, of whom 2,414 were Negroes. By 1890 the population had almost doubled: 8,532, including 3,212 Negroes and 9 Indians. Some Indian relics were found in and around Colfax when the whites first settled the area. The earliest settler was Philip Green who established himself on the Pctahoula prairie in 1813. Several others came in during the next few years. Colfax had its first store in 1867. The early churches of the area were the Methodist, organized in 1881 in Colfax; English Protestant Episcopal in 1881; the Catholic, 1890; Baptist, 1886; the Protestant Methodist Society, 1878. During the first half of the nineteenth century, several large plantations were developed.<sup>25</sup> The plantations were in the part of the parish that lies in the Red River valley. The rest of the parish flourished when the sawmills came in during the early part of the twentieth century. The towns that grew up as a part of the sawmills are now largely deserted. Part of the parish is today nothing more than cut-over land.

### Jackson Parish

The north central part of the state has contributed very little to the history of the state. In 1845 Jackson Parish

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<sup>25</sup> Ibid., pp. 497-505.

was created from Ouachita, Claiborne, and Union parishes. The parish seat was Vernon for many years; in 1911 the seat was moved to Jonesboro. Most records of the early days were lost in a fire that destroyed the Vernon courthouse in 1878. Down the years agriculture has been important, but today the production of forest commodities is the most important industry. The big mill in Hodge is the main one. There are still some sawmills and tie mills, but many of the sawmills moved out years ago.<sup>26</sup> Jackson Parish is classed as one of the cut-over parishes of the state.

#### La Salle Parish

Since the history of La Salle Parish is closely tied to that of Catahoula, it is not necessary that it be repeated here. Because La Salle is one of the cut-over parishes, it seems pertinent that the results of a study of a selected section be given at this point.<sup>27</sup> In this study of a cut-over area by T. Lynn Smith and Martha Ray Fry, a section of La Salle Parish was chosen. The area selected is entirely rural; however, it did include two small villages built around sawmills. In the open country Smith and Fry found

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<sup>26</sup> Department of Public Works of Louisiana, Jackson Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 10-20, 62.

<sup>27</sup> T. Lynn Smith and Martha Ray Fry, The Population of a Selected "Cut-over" Area in Louisiana, Louisiana Bulletin No. 268 (Baton Rouge: Louisiana State University and Agricultural and Mechanical College Experiment Station, 1936), passim.

that usually several families had clustered near the streams. All the land was poor, and as a result the people had a very low standard of living. The more progressive among the young people had left, and also most of the Negroes had moved away.

The original settlers were the same as those of the other hill parishes; they had come from the hilly sections of the older states east of the Mississippi River. Many of the people did not know anything about their ancestors, but most of them claimed Irish, English, French, Scotch, Dutch, German, and Indian descent. The French in La Salle Parish probably represent the French Huguenots and not the French Catholics.

It is interesting to find that about 80% of the people were affiliated with a church and that most of those not belonging to some church felt it necessary to explain why--no money to give, no car, no clothes, etc. Over half were Baptist, 20% Methodist; the rest were divided, for the most part among numerous minor sects. In the whole area there were only five Catholic families.

All the people were absolutely dependent on the lumber industry. Some sawmills had already left; others were about to leave. Some people had already turned to farming, but many just accepted relief. They flatly refused to move to another place where jobs would be available.

In recent years the oil industry has moved into parts of the parish and the situation is looking somewhat better.

## Lincoln Parish

What is now Lincoln Parish was a part of Ouachita and Natchitoches districts back in 1812. It was one great forest with all kinds of wild animals running through it. Some Indian relics have been found and some accounts of Indians have been handed down. These Indians were probably Ouachitas. The area was a paradise for adventurous hunters. Then the white man came to settle; the first ones were the Wilder brothers who bought land sold for twelve and a half cents an acre. Some of the land sold for much less. Then from 1828 on, the influx of settlers was steady; they came up the Mississippi and its tributaries and by covered wagon and horseback. The first settlement was around Vienna; then the Redwine community was settled. These were followed by Choudrant. Lincoln Parish was organized in 1873. The railroad came in 1883, and the following year Ruston sprang up. The beginning of Ruston on the railroad meant the death of Vienna as a thriving community. At the turn of the century the lumber men came. In the course of its history the parish has seen schools come and go. In 1894 the state legislature established a state college in Ruston, Louisiana Polytechnic Institute. Years later in 1929 a state college for Negroes was established at Grambling only a few miles from Ruston. Grambling is an all Negro town and is very closely connected

to the college.<sup>28</sup> The same bus transportation furnished the public school children, both white and colored, is available to all students in the parish who attend LPI and Grambling College. Since the parish furnishes free transportation to students attending these colleges, an unusually large percentage of the high school graduates take advantage of the opportunity to attend college. The result is a very high educational level for the parish, though it is largely rural and one would expect a much lower level of education.

#### Natchitoches Parish

Natchitoches, the parish seat of Natchitoches Parish, is the oldest white settlement in Louisiana. It was established in 1714 by St. Denis and was named for the Natchitoches Indians who lived in the area. In 1722 the population was thirty-four. Located on the Red River, it had easy access to New Orleans and Europe.<sup>29</sup> Before St. Denis came, La Salle back in 1682 discovered the Indian village where Natchitoches now stands. Prior to 1694 the Spaniards had established a colony of Canary Islanders at and around Adayes. In 1711 the church of San Miguel was established near Robeline. Some of the old settlements were Prudhomme's

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<sup>28</sup> Department of Public Works of Louisiana, Lincoln Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-9.

<sup>29</sup> Department of Public Works of Louisiana, Natchitoches Parish Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-8.

plantation 1796, Cloutierville 1822, Campti 1827, and the earliest of all were some settlements in the area of Robeline during the years 1694-1711. By 1795 the population of Natchitoches was 756; in 1810 it was 2,870 with only 1,213 of them white. Very early there were newspapers in French and Spanish. The exact date of the first newspaper in English cannot be ascertained. The parish has always been interested in education; in early days there were several private schools. Then in 1884 the state legislature established a college there, Northwestern State College. The Catholic church of Natchitoches, is of unusual interest; the Cathedral Church of St. Francis was already old when the Declaration of Independence was signed. Protestant churches came later: Episcopal in 1841, Methodist in 1879, followed soon by the Baptist.<sup>30</sup> Since the beginning of Natchitoches, the Red River shifted its course and left the town several miles away. Natchitoches Parish has more of the colorful and romantic history than any other parish in north Louisiana. And though it did have strong French and Spanish influence in early days and was Catholic in faith, the parish is now predominantly Anglo-Saxon and Protestant.

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<sup>30</sup> Biographical and Historical Memoirs of Northwest Louisiana, pp. 294-316.

## Red River Parish

Prior to 1835 Natchitoches was the head of Red River navigation. The river farther up was so jammed with logs and debris which had been washed down that navigation was impossible. The raft, called the "Great Raft", had all kinds of debris, logs that were still solid wood, and logs that had rotted so much that willows as large as twelve inches in diameter were actually growing in them. As the lower end of the raft rotted and floated away, more debris was being washed down to the upper end of the raft. Captain Shreve was sent to clear the river of this raft.<sup>31</sup> After it was cleared, the country was then quickly settled. After the Civil War the immigrants began pouring in from Georgia and South Carolina, many of them fleeing from the terrible conditions in those states during the Reconstruction. Prior to this influx, many soldiers had settled after the Mexican War. The parish was created in 1871. The two oldest settlements were Lake End and East Point. Today Lake End is only a farming community, and East Point has declined since the 1945 flood ruined the school which was later in the year consolidated with another. In the hill section the two main places, Martin and Hall Summit, began as lumber camps. The lumber is gone, and with it the railroad. Hall

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<sup>31</sup> Ibid., p. 210.



Summit is still a thriving community. The parish seat is Coushatta. The main resources are oil, gravel pits, and agriculture. The rich alluvial soil has made agriculture the greatest of the natural resources.<sup>32</sup>

#### Sabine Parish

The history of Sabine Parish in early days was closely tied to that of Natchitoches. It has already been pointed out that the Spanish had settled some Canary Islanders at Adayes in 1694 and that to prevent further colonization by the Spanish, St. Denis was sent to establish a post at Natchitoches in 1714. The French in those days and in that area had little difficulty staying on friendly terms with the Indians. The French colonists paid the Indians for their lands; there are old records to verify this. And also they tried to convert them to Christianity. When France sold Louisiana to the United States, Spain was very unhappy and began to make incursions on the frontiers. Since the boundary between French Louisiana and Spain's Mexican empire had never been very definitely fixed, there was a long strip between the two in dispute; it became a "no man's land" to which outlaws and adventurers turned.

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<sup>32</sup> Department of Public Works of Louisiana, Red River Resources and Facilities (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-12.

Several years before the boundary was settled, a few families from the older states had settled. But most of the strip had been parceled out in Spanish land grants, some of which were of doubtful legality. This neutral strip became a part of Louisiana as a result of a treaty with Spain in 1819. The western boundary of Louisiana was settled by that treaty: the Sabine River. Ft. Jesup in the area was occupied by Federal troops until 1824 to protect the settlers from incursions from Texas which still belonged to Spain. Since many bands of outlaws were in Texas at the time, this protection by troops was greatly needed. So many caravans of English speaking people came from the older states that by 1830 these colonists were showing great influence in the government of the area. Later many new immigrants arrived by steamboat.<sup>33</sup>

The parish is both hilly and flat; there are the pine hills and good farm land. At the turn of the century the lumber men came. When the sawmills pulled out, they left behind much cut-over land.<sup>34</sup>

#### Webster Parish

The first English speaking settler in Webster Parish is supposed to have been Isaac Alden who settled in 1811.

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<sup>33</sup> John C. Belisle, History of Sabine Parish (Many, Louisiana: Sabine Banner Press, 1912), pp. 39-91.

<sup>34</sup> Department of Public Works of Louisiana, Resources and Facilities of Sabine Parish (Baton Rouge: Department of Public Works of Louisiana, n.d.), p. 8.

A few miles away in the same year a half-breed settled. Then in 1818-1819 a settlement was made at Small Creek. From that time on, other colonists followed. The first slaves were brought in about 1826.<sup>35</sup> In 1836 a German founded the town of Minden not far from Germantown, another German colony. Gibsland, which is near Minden, inherited a very high cultural level from Mt. Lebanon, the home of Mt. Lebanon University.<sup>36</sup> The churches date back to 1838 for the Presbyterians; Baptist, 1844; Methodists, 1856; English Protestant Episcopal, 1853; Catholic, 1867. The population of the parish in 1880 was 10,005; over half of these were Negroes. In the census of 1890, there were forty-eight foreign born listed.<sup>37</sup> The parish has numerous industries today and the added attraction of two large recreational areas: Caney Lake and Lake Bistineau.

#### Winn Parish

The earliest settlements in Winn Parish were made on the Red River and on the Sabine years before the land was first surveyed. Before the whites came the Indians had found very profitable hunting grounds here. In the late 1820's white settlers began pouring in, spreading their

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<sup>35</sup> Biographical and Historical Memoirs of Northwest Louisiana, p. 659.

<sup>36</sup> Lovely Louisiana, pp. 152-54.

<sup>37</sup> Biographical and Historical Memoirs of Northwest Louisiana, pp. 655-73.

claims over the greater part of the productive lands, and driving out both the Indians and the wild animals. In a few years these settlers had won complete control of the territory of the Dugdemona. This section had its share of outlaws in those early days.<sup>38</sup> The parish was officially created in 1851 from lands belonging to Rapides, Natchitoches, and Catahoula parishes. Traders crossed the parish in early days because through it ran the Natchez Trace, a connecting link between the United States and Texas. Beginning about 1900 Winn Parish attracted many lumber companies. Towns and logging communities developed rapidly. Although Winn is largely a cut-over area, it still produces much pulpwood and is the Forest Capital of Louisiana. Near Winnfield is the Carey Salt Mine. The parish is the home of the colorful Huey P. Long. Since 1937 it has had a good public library which has a large circulation. The parish is largely Protestant in faith.<sup>39</sup>

The state of Louisiana does have a colorful and romantic history, but the northern half of the state shares little in the great events of its history. The foregoing sketches of the parishes show that there are really no events worth recording and that the history of these twenty-six parishes

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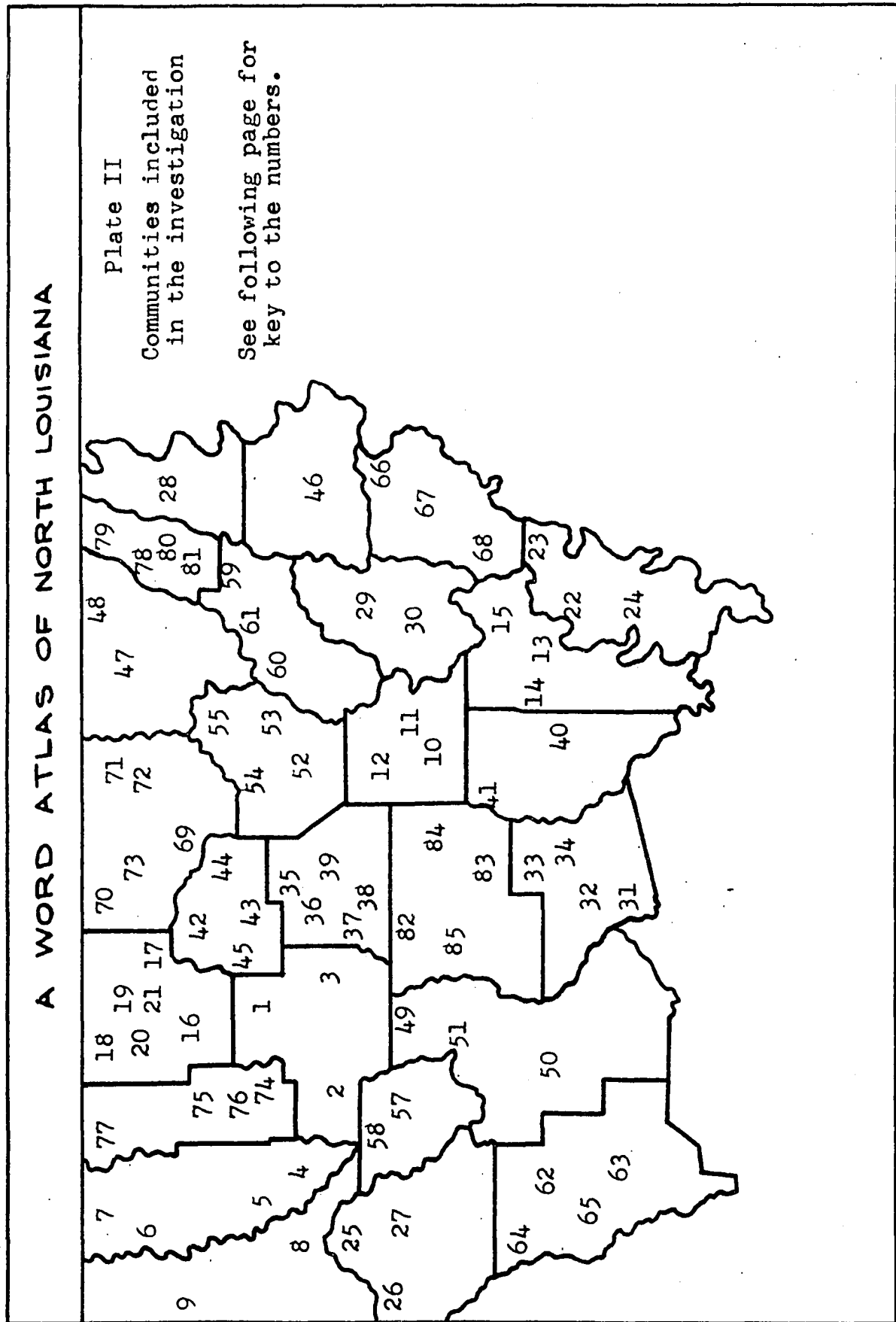
<sup>38</sup> Ibid., p. 488.

<sup>39</sup> Department of Public Works of Louisiana, Resources and Facilities of Winn Parish (Baton Rouge: Department of Public Works of Louisiana, n.d.), pp. 7-8.

can be given as a steady stream of settlers--Anglo-Saxon and Protestant--who poured into the area after the United States took over. These settlers developed two ways of life: that of the small independent farmer and that of the planter. And as the years have gone by, industries and urban centers have developed and have drawn workers from the farms. This depopulation of the rural areas is still going on and most of the parishes are still decreasing in population. The 1960 census shows that only Caddo, Bossier, Webster, Lincoln, Ouachita, Morehouse, and Concordia have made real gains. Grant, La Salle, and Jackson show very slight gains. The others show losses ranging from one per cent to almost twenty-three per cent.<sup>40</sup>

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<sup>40</sup> Figures from a map printed in the Shreveport Times, July 31, 1960, p. 14-A.



APPENDIX B  
COMMUNITY AND INFORMANT CODE NUMBERS

The number at the left of each community corresponds to the number on the map on the preceding page on which all the communities are located; the numbers to the right, to the informants in each community.

<u>Parish</u>	
Bienville	1 Gibsland 1-3
	2 Ringgold 4-7
	3 Arcadia 8-10
Bossier	4 Bossier City 11-18
	5 Pease Chapel Community 19
	6 Rocky Mount 21-22
	7 Plain Dealing 20
Caddo	8 Shreveport 24-44
	9 Gilliam 23
Caldwell	10 Kelly 45-47
	11 Grayson 48-50
	12 Columbia 51-53
Catahoula	13 Jonesville 54-57
	14 Manifest 58-59
	15 Wallace Ridge 60-61
Claiborne	16 Arizona 62
	17 Bernice, vicinity of 63-64
	18 Haynesville 65-67
	19 Hebron 68
	20 Homer 69
	21 Lisbon 70-72
Concordia	22 Ferriday 73-76
	23 Ferriday, north of 77-78
	24 Monterey 79

De Soto	25 Grand Cane 80-81 26 Logansport 82-84 27 Mansfield 85-89
East Carroll	28 Lake Providence and vicinity 90-97
Franklin	29 Baskin 98-100 30 Winnsboro and vicinity 101-109
Grant	31 Colfax 110-111 32 Dry Prong-Georgetown 112 33 Georgetown 113-116 34 Georgetown, vicinity of 117-118
Jackson	35 Clay 119 36 Quitman 123-124 37 Jonesboro 120-122 38 Wyatt 126-127 39 Weston 125
La Salle	40 Jena 128-132 41 Olla 133-136
Lincoln	42 Dubach 137 43 Ruston 138-145 44 Sibley 146 45 Simmsboro 147-148
Madison	46 Tallulah 149-156
Morehouse	47 Bastrop 157-164 48 Mer Rouge 165-167
Natchitoches	49 Chestnut-Readheimer 168-173 50 Natchez 174 51 Natchitoches 175-179
Ouachita	52 Calhoun 180 53 Monroe 181-188 54 West Monroe 189-193 55 Sterlington 194
Red River	56 Coushatta 195-199 57 Half-way Carroll Community 200-201 58 Hall Summit 202-203
Richland	59 Delhi 204-208 60 Girard 209-210 61 Rayville 211-213



Sabine	62 Ft. Jesup 214
	63 Negreet 215
	64 Noble 216-217
	65 Many 218-223
Tensas	66 Newellton 224-225
	67 St. Joseph 226-228
	68 Waterproof 229-231
Union	69 Downsville 232-234
	70 Junction City 235-238
	71 Litroe 239
	72 Marion 240
	73 Spearsville 241
Webster	74 Dubberly 242-245
	75 Minden 246-250
	76 Sibley 251-252
	77 Springhill 253-254
West Carroll	78 Concord 255-257
	79 Kilbourne 258
	80 Oak Grove 259-265
	81 Old Floyd Community 266
Winn	82 Dodson 267-269
	83 Joyce 270-271
	84 Sikes 272
	85 Winnfield 273-275

APPENDIX C  
BRIEF SKETCHES OF INFORMANTS

The first number at the beginning of each sketch is the informant code number; the second, the age. The number following the education is the community code number. Unless otherwise stated, the informant has always lived in the same community.

Informant 1--18, Tech freshman; 1; parents natives of parish, ancestors from Mississippi.

2--50, tenth grade education; 1; paternal great-grandfather came from Germany to South Carolina, then to Louisiana, maternal ancestors from Arkansas; spent some time in Texas during World War II.

3--79, third grade education; born and reared in adjoining Natchitoches parish, married and then came to 1; ancestors originally from Holland, came to Mississippi, on to this part of Louisiana two generations ago; life of the average housewife of a small rural community.

4--18, Tech freshman; 1; parents natives of parish.

5--middle aged, one year of college; always lived in Bienville parish; parents also natives of parish; ancestors in Louisiana for several generations.

6--70, high school plus business school education; 2; parents natives of the parish also.

7--71, high school education; 2; parents natives of parish, ancestors from Georgia except paternal grandfather who came from France.

8--18, Tech freshman; always lived in the rural community near 3; parents natives of same area; a drive-in student at Tech, active in Baptist church.

9--44, eighth grade education; always lived in the rural community near 3; parents natives of same area.

10--73, high school education; always lived in the community near 3 (except two years).

11--18, Tech freshman; 4; parents from Arkansas.

12--48, high school education; 4; parents from Arkansas; interests and activities of the average housewife in an urban area.

13--elderly, little education; 4; parents born in Texas and Indiana; interests of the average housewife.

14--17, Tech freshman; 4; parents born in Louisiana, ancestors from Tennessee and Kentucky; active Baptist.

15--18, Tech freshman; 4; parents natives of adjoining parish of Red River; active Baptist.

16-41, high school and nursing education; born and reared in Bienville parish, lived most of life in 4; parents natives of Louisiana; active Baptist, housewife, some nursing work.

17--19, Tech freshman; born in adjoining parish of Webster, lived there during childhood, has been in 4 most of her life; father a native of Louisiana, mother of Virginia; active Methodist.

18--76, sixth grade education; 4; did not know where her parents were born; attends church, looks after household duties.

19--36, eighth grade education; born in Ouachita parish, always lived in north Louisiana, most of life in 5; parents natives of Mississippi; lives in a very rural and nonprogressive community; member of one of the small religious sects.

20--71, high school education; 7; parents natives of area; active Baptist; keeps house.

21--82, no formal education; 6; does not know where his parents came from; active Baptist; a retired farmer.

22--56, high school plus nursing education; lived all her life in 6 except a few years in east Texas; ancestors from Texas; active Baptist; housewife and some nursing work.

23--51, 2 years of college; always lived within 20 miles of 9; parents natives of Louisiana, ancestors came from Carolinas very soon after the Louisiana Purchase; a farmer, reared among Negroes and has worked with them all his life.

24--18, Tech freshman; 8; father a native of north Louisiana, mother of Texas; active Methodist.

25--18, Tech freshman; 8; parents from Texas; active Baptist; speaks with a decided drawl.

26--18, Tech freshman; 8; parents natives of north Louisiana, ancestors from New England coast; active Baptist.

27--18, Tech freshman; 8; some ancestors came directly from Italy to Louisiana three generations ago, mother from Ohio, father a native of Shreveport; devout Catholic; worked during summers.

28--18, Tech freshman; 8; father from north Louisiana, mother from Indiana, ancestors from Pennsylvania; active Baptist.

29--18, Tech freshman; lived 7 years in Monroe and rest of life in 8; mother a native of Louisiana, father of Mississippi, ancestors from Kentucky; active Methodist.

30--18, Tech freshman; 8 (except 3 years in Marshall, Texas); mother a native of the parish, father of Texas; active Methodist.

31--41, high school and business school; 8; parents natives of north Louisiana; active Methodist; married, has several children.

32--50, high school education; 8; active Catholic; works for Sears.

33--59, grade school education; 8; father a native of Shreveport, mother of Missouri, ancestors from Maine; active Baptist and Mason.

34--39, high school education; born in 2, but always lived in 8; parents from Alabama; housewife; Protestant.

35--38, business school education; born in south Louisiana, always lived in 8 (except a short time during World War II); parents natives of Louisiana; had some French language background as some ancestors were French.

36--51, high school and business; lived in Jackson parish until age of 16 when family moved to 8; goes to Baptist and Methodist churches; secretary.

37--73, eighth grade education; born in Grant parish, lived there until 23, has lived in 8 since then; mother a native of Louisiana, father of Georgia.

38--67, a little college work; lived in Caddo parish all her life; parents from 8 and 51; an active Methodist.

39--78, high school education; lived in 8 all his life except two years in North Carolina; one grandfather came from France to New Orleans, parents born in north Louisiana; father a farmer; an active Baptist.

40--85, "just went to school a little"; born in Kosciusko, Mississippi, moved to Shreveport 67 years ago; parents natives of Mississippi.

41--41, high school education; 8; parents natives of 8; active Methodist.

42--over 80, high school education, lived in Bossier until 21, moved across the river to 8 and lived there since; mother a native of south Louisiana, father of Alabama; Presbyterian.

43--76, grammar school; born in Downsville, lived near Calhoun until 25, then moved to 8; parents natives of Downsville; Protestant.

44--70, 2 years of college; lived in north Louisiana all her life, in 8 since she was 23; parents natives of Louisiana; active in church.

45--21, Tech freshman; 10; parents from Winn parish, ancestors from Alabama; occasionally attends Baptist church.

46--35, high school education; always lived in Caldwell parish; parents natives of parish.

47--68, tenth grade education; 10 (except a few years in childhood); mother a native of north Louisiana, father of Texas; active Baptist.

48--19, Tech freshman; 11; active Baptist; father is a farmer.

49--43, eighth grade education; always lived in Caldwell parish; parents natives of parish; has several children, rural.

50--75, fourth grade education; born in Louisiana but lived a few years in Mississippi; parents natives of Louisiana; Baptist.

51--18, Tech freshman; born and reared near Columbia; parents from Rapides parish; rural, belongs to Pentecostal church.

52--37, sixth grade education; born and reared in Caldwell parish, lived in California 2 years during the war; parents from Caldwell and Richland parishes; active in Pentecostal church.

53--67, fourth grade education; born in Webster parish, lived in Caldwell nearly all her life; parents from Louisiana and Texas; Baptist.

54--43, one semester of college; always lived in Catahoula parish except one year in Alabama; mother a native of Louisiana, father of Arkansas; Baptist.

55--24, one year of college; 13; parents native of Louisiana; active in church.

56--43, one semester of college; 13; parents natives of area, ancestors from South Carolina and Mississippi; Baptist.

57--60 , high school education; born in Tennessee, lived there one year, lived in 13 ever since; parents and ancestors from Tennessee; farm wife.

58-39, high school education; 14; parents natives of 13, ancestors from Mississippi and Alabama; Baptist, housewife.

59--16, high school junior; 14; parents natives of 14, ancestors from Mississippi and Alabama; Baptist.



60--18, Tech freshman; 15; parents natives of same parish; Baptist.

61--late 70's, eighth grade education; 15; parents from same parish; Baptist; wife of a farmer.

62--39, high school education; 16; parents natives of same parish; farm wife, Methodist.

63--81, third grade education; born in Mississippi, came to Louisiana when a baby and lived near 17 ever since; ancestors from Mississippi and North Carolina; member of Primitive Baptist church.

64--19, Tech freshman; 17; parents natives of same community, ancestors from Virginia; Baptist.

65--70, fifth grade education; born and reared in Claiborne parish, lives in rural community near 18; mother a native of same parish, father of Georgia; Methodist; a retired farmer.

66--67, eighth grade education; 18; parents are natives of Simsboro only a few miles away, ancestors from South Carolina; housewife; active in church.

67--18, Tech freshman; 18; parents natives of Louisiana, ancestors from Georgia.

68--18, Tech freshman; 19; parents natives of same parish; good student.

69--86, seventh "reader"; 20; parents natives of parish, ancestors from Georgia; retired.

70--49, fifth grade education; born in Mississippi, but always lived in 21; parents from Mississippi; attends church some.

71--48, eighth grade education; 21; parents and ancestors from Georgia; Methodist.

72--19, Tech freshman; 21; parents natives of Lisbon, father's ancestors from Missouri, mother's in Louisiana for generations; Baptist.

73--19, Tech freshman; born in Natchitoches, lived in Concordia parish since early childhood; parents natives of north Louisiana, ancestors from Tennessee; Catholic; closely associated with teachers all her life.

74--54, one year of college; lived in 51 until 15 years ago when she moved to 22; mother a native of 51, father of Tennessee, several generations ago some maternal ancestors from France; Catholic; wife of a school teacher.

75--73, high school education; lived in Concordia parish all her life; parents born in North Carolina, came to Louisiana when very young.

76--18, Tech freshman; 22; mother from Arkansas, father from South Carolina, ancestors from the same states.

77--43, high school education; born in Arkansas, came to Concordia parish in childhood, lives in 23; ancestors from Arkansas.

78--66, junior college education; born in Arkansas, came to Louisiana at age of 10 and lived in 23 ever since; parents from Arkansas and Missouri; housewife.

79--52, a year of high school; 24, parents natives of adjoining parish; does not attend church, interested in all new farming equipment.

80--19, Tech freshman; born in 8, lived nearly all her life in 25; parents from Indiana and Mississippi; Methodist.

81--48, one year of college; 25; parents natives of 25; Baptist.

82--19, Tech freshman; born in Caddo parish, but lived all his life in 26; mother a native of north Louisiana, father of east Texas; member of Primitive Baptist church but not active.

83--75, fifth grade education; born in Texas, moved across the Louisiana line to 26 when a small child and lived there ever since; mother a native of north Louisiana, father of Alabama; Baptist.

84--52, high school education; born in Castor, lived in Coushatta until 4, then moved to 26; mother a native of north Louisiana, father of Texas; active in Primitive Baptist church.

85--20, Tech sophomore, always lived in 27 except a few summers in Honduras; parents natives of Texas; belongs to Christian Church.

86--18, Tech freshman; 27; mother a native of Louisiana, father of Arkansas, ancestors from Georgia and Kansas; Baptist.

87--55, eleventh grade education; born in Texas, but lived nearly all her life in 27, spent four years with her husband in Honduras; parents from Texas.

88--33, high school education; born in Texas, but always lived in 27; parents born in Texas; housewife.

89--18, Tech freshman; born in Arkansas, came to 27 at the age of 2; parents natives of Arkansas; church member.

90--19, Tech freshman; born in 28 and lived there all her life except two years in Mississippi; parents and ancestors from Mississippi; Methodist.

91--18, Tech freshman; 28; father a native of Oklahoma, mother of Louisiana; ancestors from Missouri, Texas, and Oklahoma; a bad injury to one arm forced him to stay in the hospital for a long time several years ago.

92--18, Tech freshman; born in 8, lived in 28 since infancy; Baptist; father is an optometrist.

93--18, Tech freshman; 28; father a native of parish, mother of Arkansas; Baptist; father is a cookie salesman.

94--39, high school education; 28; mother a native of Arkansas, father of East Carroll parish; Baptist.

95--58, high school education; one year in a conservatory of music; lived in 28 nearly all her life; parents natives of Madison parish, maternal ancestors came from Scotland to Mississippi to Louisiana, paternal ancestors of French descent; active in Episcopal church.

96--35, high school education; born in East Carroll parish, moved to 28 from a rural community at 13, lived there ever since; father a native of Louisiana, mother of Mississippi; Baptist.

97--58, registered pharmacist; lived in Franklin parish until 17, in 28 ever since; member of Episcopal church.

98--56, high school plus a year in a girls' academy in Virginia; born in south Louisiana, but always lived in 29; Catholic.

99--70, a year of high school; born in Huttig, Arkansas, lived in Monroe until age of 3, lived in 29 ever since; Baptist; Mason; owns a country store.

100-18, Tech freshman; 29; great grandparents from Holland to Mississippi to Louisiana, other ancestors from south Louisiana.

101--70, fifth grade education; born in Arkansas, lived there until late teens, then moved to a farm near 30; a tenant farmer all his life; Baptist; has "old age benefits".

102--20, Tech freshman; always lived on farms in Franklin parish; mother a native of Arkansas, father of Louisiana, paternal great grandfather came from France; lives in a remote area; large family, very limited income.

103-17, Tech freshman; 30; parents natives of Louisiana, ancestors from Mississippi; active in church.

104--18, Tech freshman; 30, mother a native of 30, father of Arkansas.

105--67, high school education; born in Mississippi, has always lived in Franklin parish; parents from Mississippi; attends church; wife of a farmer.

106--40, degree from Tech; always lived in Franklin parish; parents from Mississippi; goes to church.

107--55, not known; always lived in Franklin parish; Presbyterian.

108--77, high school education; born in Caldwell parish, lived back and forth in Caldwell and Franklin parishes; widow.

109--39, high school education; always lived in Franklin parish, at present lives in New Zion community near Winnsboro; attends church.

110--18, Tech freshman; born in Winn parish, lived a short time in Alexandria, lived most of life on a plantation near 31; parents natives of Grant parish.

111--59, B.S. from Mississippi State College; always lived in Grant parish; parents natives of Louisiana; member of Episcopal church.

112--66, grammar school education; born in Dry Prong, always lived in Grant parish; parents natives of Grant parish; Baptist minister.

113--17, Tech freshman; 33; parents natives of Louisiana, ancestors in Louisiana for many generations; Baptist; dislikes reading.

114--17, high school senior; 33; mother a native of Louisiana, father of Arkansas; Baptist; mother teaches school.

115--51, eleventh grade education; 33; mother a native of same town, father of Alabama; Baptist.

116--45, B.A. degree; 33 except three years during the war; parents natives of Louisiana; Baptist.

117--19, Tech freshman; 34; parents natives of Grant parish; Baptist.

118--60, "very little schooling"; always lived in Grant parish; parents from Mississippi and Arkansas; Baptist; farmer's wife.

119--75, little formal education; 35; parents were natives of same community; attends church.

120--19, Tech freshman; 37; parents natives of Louisiana, maternal ancestors from England to Virginia to Mississippi to Louisiana, paternal from Holland to Arkansas to Louisiana; Baptist.

121--65, finished seventh grade; always lived in Jackson parish; mother a native of Louisiana, father of Texas; active Baptist.

122--43, tenth grade education; always lived in Jackson parish; active Baptist.

123--48, two years of college; 36; parents natives of Quitman; Baptist; housewife.

124--18, Tech freshman; always lived in Quitman; Baptist.

125--27, Tech freshman; lived all her life in Jackson parish (except 2 years in Mississippi); parents natives of Weston; Baptist.

126--43, tenth grade education; 38; parents natives of 38; Methodist; works in school lunchroom.

127--81, "normal school" education; born in Texas, came to 38 when she was one year old; mother a native of Louisiana, father of Arkansas; active Baptist.

128--75, "never went to school"; born in Catahoula parish, lived near 40 all his life; parents natives of Catahoula parish; Baptist.

129--late 50's, college education; lived all her life in 40 except three years in Oregon where she worked with old people; parents natives of area, ancestors came from Pennsylvania to Virginia to Louisiana; Church of God, reads the Bible a great deal; has worked with children.

130--18, Tech freshman; always lived in 40 except two years in Mississippi; mother a native of Mississippi, father of Louisiana; Catholic.

131--55, high school education; 40; parents natives of Jena; can speak a little French; pronounces some words like an old man; Baptist.

132--31, sixth grade education; always lived in 40 except two years in the adjoining parish; parents natives of 40; Free Methodist.

133--61, seventh grade education; always lived in 41 except for eight years in California; mother a native of



Caldwell parish, father of Illinois; grandfather of French descent; Baptist.

134--17, Tech freshman; always lived in 41; maternal grandparents of French descent; Baptist.

135--20, Tech freshman; 41; parents from south Louisiana and Alabama.

136--40, high school education; 41; parents from Louisiana and Mississippi; Baptist; housewife in a small oilfield town.

137--60, seventh grade education; born in 43; always lived in 42; parents from Georgia; raises cattle and horses.

138--47, three years of college; born in Jackson parish, lived nearly all his life in 43; parents natives of 43.

139--69, a year of college; childhood spent in adjacent parish, lived all her adult life in 43; parents and ancestors natives of Georgia; a widow.

140--75, grammar school education; always lived in Lincoln parish; parents natives of same parish, ancestors came from Germany to South Carolina to Alabama and then to Louisiana; Methodist.

141--18, Tech freshman; born and reared near 43; parents natives of Lincoln parish, ancestors from Alabama; Baptist; father a poultry farmer.

142--18, Tech freshman; 43; parents natives of parish, maternal grandparents came from Germany to Oklahoma and then on to Ruston; Baptist; father has a radio-TV shop.

143--18, Tech freshman; 43; parents natives of Ruston, ancestors from South Carolina to Alabama to Louisiana; Baptist.

144--58, college graduate plus some graduate work; born in south Arkansas; has lived in Lincoln parish since the age of 2; ancestors from South Carolina to north Mississippi to Arkansas then to Louisiana; nationally prominent in the Methodist Church, and in the Woman's Society of Christian Service.

145--37, ninth grade education; born in Lincoln parish and lived there all her life except three years in Ouachita parish; parents natives of Lincoln parish; Church of Christ; housewife.

146--73, grammar school education; 44; parents natives of Lincoln parish; Presbyterian; active in the women's work in the church.

147--18, Tech freshman; 45; mother a native of Bossier parish; Baptist.

148--middle aged, one year of college; 45; Baptist.

149--41, one year of college; born in Rayville, came to 46 at age of 3; parents natives of same area; of Scotch-Irish descent; Presbyterian.

150--35, law degree; 46; mother a native of 46, father of South Carolina; maternal ancestors from Tennessee to Mississippi to Louisiana; Presbyterian; lawyer and business man.

151--69, college education; 46; ancestors from Tennessee to Mississippi to Louisiana; Presbyterian; born and reared on plantation.

152--72, attended the University of Mississippi; born in Centerville, Mississippi, came to 46 at age of 7; parents natives of south Mississippi; Presbyterian; a retired teacher.

153--60, tenth grade education; 46; parents natives of same area; of German descent; Methodist; housewife.

154--18, Tech freshman; born in Jackson parish, lived in 46 since the age of 2; parents natives of north Louisiana; Methodist; father a farmer, mother a school teacher.

155--18, Tech freshman; 46; parents natives of Mississippi; timid, reserved.

156--19, Tech freshman; 46; parents natives of same area, ancestors from Mississippi, but several generations in Louisiana; Baptist.

157--17, Tech freshman; 47; parents natives of Lincoln parish and of Ouachita parish; Methodist.

158--18, Tech freshman; 47; parents natives of Louisiana and Arkansas, ancestors came from Georgia to Mississippi to Louisiana.

159--18, Tech freshman; 47; parents natives of Louisiana and Texas; father employed by paper mill.

160--73, some high school work; lived a very short while in Alabama and Mississippi, but nearly all her life in 47; ancestors from Alabama; Baptist.

161--83, grade school education; born in Mississippi, came to 47 at age of 10; ancestors from Mississippi.

162--41, high school education; born in Ruston; has lived nearly all her life in 47; Methodist; works with teenagers.

163--48, high school education; born in Monroe, lived all his life in 47, except three years; parents natives of Louisiana and Mississippi, ancestors came from England to Virginia to Louisiana; superintendent of wood yard at paper mill.

164--57, high school plus some correspondence work; 47; Methodist; works at paper mill.

165--34, high school education; 48; parents natives of Louisiana; Baptist.

166--66, high school education; born in central Louisiana, but lived nearly all her life in 48; Baptist; housewife.

167--17, Tech freshman; born in Bastrop, lived a short time in Newellton, most of life in 48; parents natives of Louisiana; Baptist.

168--64, ninth grade education; 49; parents natives of same area; farmer.

169--66, no formal education; born in Florida, lived nearly all her life in 49; parents natives of Florida and Alabama.

170--34, high school education; born in adjacent parish, but lived all his life in Natchitoches parish; parents natives of same area; Baptist; laborer.

171--47, high school education; 49; parents natives of 49; ancestors from Alabama.

172--17, Tech freshman; 49; parents natives of same area; Methodist.

173--18, Tech freshman; 49; parents natives of same area.

174--19, Tech freshman; 50; parents natives of parish, grandparents from same parish; of French descent; Baptist; father is a small merchant.

175--19, sophomore at Northwestern State College; 51; parents natives of Louisiana, ancestors from Mississippi; father a college professor; active in church.

176--19, sophomore at Northwestern State College; 51; parents natives of Natchitoches, ancestors came from Texas, Arkansas, and Mississippi; Baptist.

177--20, junior at Northwestern State College; 51; parents natives of Louisiana, ancestors from Georgia and Mississippi; father is a wholesale dealer; Methodist.

178--22, college sophomore at Northwestern State College; 51; spent three years in the Navy; mother a native

of Natchitoches, father of Kansas; some ancestors came from Georgia to Mississippi to Louisiana, the others came from Pennsylvania to Kansas to Louisiana; father a professor.

179--20, freshman at Northwestern State College; born in New Orleans, moved to 51 at age of one year; parents natives of 51, ancestors from Mississippi.

180--74, three years of college; 52 (except three years--one in Mansfield and two in Dodson); parents from Alabama and Arkansas; taught school for 35 years, teaches piano at present; Methodist.

181--68, grammar school education; 53; parents from Missouri; housewife.

182--70, ninth grade education; 53; parents natives of Louisiana and Alabama.

183--29, B.S. degree; 53 except three years in other Louisiana towns; parents natives of Monroe; father is a farmer.

184--48, college education; lived in 53 all his life except two years in San Antonio, Texas; parents from Louisiana and Illinois.

185--40, some college work; born in Jena, lived in Ouachita parish all his life, first ten years in 55, the rest in 53; mother a native of Grant parish, father of Mississippi.

186--18, Tech freshman; 53; parents natives of Arkansas, ancestors from Georgia.

187--18, Tech freshman; 53; parents born in Illinois and Ohio; father is a farmer and a retired house-mover.

188--18, Tech freshman; born in Jackson, Mississippi, lived in 53 nearly all his life; parents natives of Iowa and Kansas; father an architect.

189--85, tenth grade education; always lived in the Claiborne community at the edge of 54; parents from Louisiana and Tennessee; Methodist.

190--71, very little education; born in West Carroll parish, lived there and in 54 all her life; parents natives of that same area; housewife.

191--44, high school education; born in south Louisiana at Kentwood, but lived nearly all his life in 54; ancestors came from France to Mississippi then to Louisiana several generations ago; works at paper mill; Baptist.

192--19, Tech freshman; 54; parents natives of Louisiana and Arkansas; Methodist.

193--19, Tech freshman; born in Catahoula parish but lived all his life in 54; parents natives of same area; ancestors from Wyoming, but in Louisiana several generations; Baptist.

194--52, high school education; born in Richland parish, always lived in 55.

195--19, Tech freshman; 56; parents natives of the same area, ancestors from Alabama; Baptist.

196--50, high school education; 56; parents natives of Arkansas; Methodist; a clerk in a store.

197--39, high school education; 56; parents born in Red River parish, ancestors from Alabama; active in Baptist church.

198--67, eighth grade education; 56; parents born in the same town; Baptist.

199--17, Tech freshman; 56, but recently moved to another north Louisiana town; parents natives of 56; ancestors from Arkansas; Methodist.

200--49, high school education; 56 and 57; housewife.

201--65, high school education; 57; parents natives of Rapides parish; active in church.

202--18, Tech freshman; 58; parents born in same parish, ancestors came from Georgia to Arkansas to Louisiana; Baptist; father is a clerk and a farmer.

203--76, eighth grade education; born in Arkansas, came to 58 in youth; parents natives of Arkansas; Baptist; a widow.

204--72, fourth grade education; born in Franklin parish, came to 59 at age of 3; parents natives of Mississippi; Baptist.

205--81, fourth grade education; born in Ferriday, lived during childhood in Jonesville, lived the rest of his life in 59; parents natives of Catahoula and Franklin parishes; of Irish and Dutch descent; used to run a riverboat



on Black River.

206--39, high school education; 59 except two years in Springhill, Louisiana; parents natives of Louisiana and Alabama, ancestors from Germany four or five generations ago.

207--18, Tech freshman; born in Ruston, lived until age of 4 in Jonesboro, in 59 ever since; parents natives of north Louisiana; Baptist.

208--18, Tech freshman; 59; parents natives of Delhi, ancestors came from Germany to Louisiana several generations ago.

209--51, grammar school education; born in Alabama, but lived nearly all his life in 60; ancestors from Alabama; formerly a merchant in 60.

210--19, Tech freshman; 60; parents from Louisiana and Missouri.

211--42, high school education; born in Arkansas, but always lived in 61 or in other towns nearby (6 years in Delhi and 2 in Monroe); parents natives of Rayville and of Arkansas; active in Church of Christ.

212--35, high school education; 61; parents natives of the same parish; Baptist.

213--18, Tech freshman; born in Farmerville, came to 61 at age of 2; member of Church of Christ; grew up on a farm.

214--72, sixth grade education; 62, except four years in Texas; parents natives of Ft. Jesup and Robeline;

Baptist.

215--86, elementary school education; 63; parents natives of 63; Baptist; good health for his age, alert, did hard physical labor all his life until two years ago, still walks over his farm, lives in a rural community.

216--middle-aged; master's degree in education; born in Sabine parish and lived there most of her life; teaches school; Methodist.

217--70, some college work; born in Texas, came to Sabine parish at age of 5 and lived at 64 ever since; a retired teacher; Methodist.

218--50, B.A. degree; 65; mother a native of north Louisiana and father of Mississippi; housewife.

219--55, Baptist Seminary training; born in Sabine parish; lived there nearly all his life; parents German immigrants to Louisiana; lived in rural area during childhood; parents spoke native tongue and broken English; especially interested in youth work in his church; speaks with a marked accent.

220--18, Tech freshman; 65; parents natives of Many, ancestors from Texas.

221--87, "all the education that was possible in those days"; 65; parents from Alabama and Mississippi, ancestors came from South Carolina and Georgia to Alabama and Mississippi and on to Louisiana; taught school many years; postmaster in 65 for 20 years; retired 17 years ago; deacon in the Baptist church.

222--71, high school education; 65; parents natives of Sabine parish, ancestors came to Louisiana about 1830 from the Carolinas; former distributor of Gulf oil products; Methodist.

223-70, "average education"; always lived in 65.

224--38, high school diploma by G.E.D. test; born in Texas, came to 66 at age of 3; parents natives of Mississippi; Baptist.

225--18, Tech freshman; 66; parents from Mississippi; Baptist.

226--78, tenth grade education; born in New Orleans, came to 67 during youth; mother from Mississippi, father from New York; Catholic; active in church.

227--46, tenth grade education; lived in 67 nearly all his life (3 years in Texas); parents natives of north Louisiana; belongs to no church.

228--18, Tech freshman; 67; Baptist.

229--57, 3 years of college; lived in Gilbert and 68 all his life--most of life in 68; father from Mississippi, mother native of north Louisiana; Methodist.

230--28, Tech student; 68; father native of Tensas parish, mother of Natchez, Mississippi; ancestors from Maryland and Mississippi; Methodists.

231--18, Tech freshman; 68; father a native of north Louisiana, mother of Mississippi; Methodist.

232--22, Tech freshman; 69; father a native of Mississippi, mother of Ruston; worked several years before coming to college.

233--40, high school education; born on Lincoln side of parish line and lived there and on the Union side all her life; mother a native of Georgia, father of Louisiana; ancestors from Georgia; housewife and nurse; husband is a farmer and a carpenter.

234--78, seventh grade education; 69; ancestors from Alabama; farmer.

235--18, Tech freshman; born in Minden, lived all her life in and near 70 (located on the Arkansas-Louisiana state line); Baptist.

236--40, high school education; born in Arkansas, came to 70 at age of 2; parents natives of Claiborne parish; Baptist.

237--85, eighth grade education; born in Arkansas, lived all his life in the country between Haynesville and 70; parents natives of Mississippi; Baptist.

238--68, some grammar school education; born in Union parish, lived on the Lincoln side of the parish line until 1916, then moved to 70; parents natives of Lincoln parish; Baptist; four or five generations ago some ancestors were of Indian descent.

239--35, High school education; 71; very active in church.

240--78, high school education; 72; parents natives of parish; active in church.

241--17, Tech freshman; born in Union parish and always lived in the small town of 73; parents natives of same parish.

242--44, high school education; born in Kelly, came to 74 at age of 2; father a native of Arkansas, mother of Louisiana; Methodist.

243--56, sixth grade education; born in Oak Grove, lived three years in Arkansas, came to 74 at age of 3; parents natives of north Louisiana; Baptist.

244--75, grammar school education; 74; Methodist.

245--18, Tech freshman; 74; father native of Webster parish, mother of Illinois; ancestors from South Carolina; Methodist.

246--66, eighth grade education; born in Arkansas, came to 75 at age of 8, lived there ever since; parents and ancestors from Arkansas.

247--60, eighth grade education; born in Claiborne parish, always lived within a few miles of or in 75; parents natives of same area, ancestors from Alabama; Methodists.

248--79, third grade education; born in Claiborne parish, always lived within a few miles of 75; parents from Arkansas, ancestors came from Alabama to Mississippi to Arkansas to Louisiana; a retired farmer.

249--18, Tech freshman; 75; parents natives of Louisiana, ancestors from Alabama and Mississippi; married; Methodist.

250--18, Tech freshman; 75; parents natives of the same parish; ancestors from Missouri, Arkansas, and Kansas; Methodist.

251--67, fourth grade education; 76; parents from Alabama, ancestors from Tennessee; housewife.

252--19, Tech freshman; 76; parents natives of Louisiana, ancestors from Tennessee.

253--59, eighth grade education; always lived with- in a few miles of or in 77; parents natives of same parish; housewife.

254--18, Tech freshman; 77; parents natives of same area.

255--18, Tech freshman; 78 except one year in Shreveport; mother a native of Oak Grove, father of Arkansas, ancestors from Mississippi and Arkansas; Baptist.

256--44, high school education; 78; parents natives of 78; active in church.

257--61, third grade education; born in adjoining parish of Morehouse, came to 78 at age of 12; mother a native of Louisiana, father of Alabama; Baptist.

258--18, Tech freshman; 79; parents natives of same parish, ancestors from Arkansas and Tennessee; Baptist; father is a teacher.

259--18, Tech freshman; lived in West Carroll parish all his life--in Forest and in 80; parents natives of same parish; Baptist.

260--16, Tech freshman; 80; parents natives of north Louisiana; Baptist.

261--51, college graduate; 80 except two years in Oklahoma; parents natives of 80; methodist.

262--51, M.A. degree; born in Winnfield, lived in Kilbourne for 14 years, in 80 ever since; parents from Oak Grove and Texas.

263--44, high school education; 80; parents from Mississippi.

264--72, high school education; born in Caldwell parish, lived several years in Richland parish, in 80 since 1918; mother a native of north Louisiana, father from France; Catholic.

265--59, B.S. degree; born in south Louisiana, lived there until age of 7, then came to 80; father a native of Louisiana, mother of Virginia; taught home economics, worked as home demonstration agent, has kept house, has no children.

266--52, ninth grade education, born in south Louisiana, lived in Grant parish until age of 14, since then in West Carroll parish; parents natives of Louisiana, some Indian ancestors; Methodist.

267--18, Tech freshman; 82; parents from same area.

268--67, eighth grade education; 82; parents from Alabama and Louisiana; farmed; worked at the paper mill in Hodge.

269--71, fifth grade education; 82; parents from north Louisiana; housewife.

270--67, one year of college; born in Winnfield, has always lived in Winn parish; mother native of Winn parish, father of Mississippi; lived nearly all his life around sawmills; Baptist; farmer.

271--48, tenth grade education; 83; parents are natives of north Louisiana; Baptist.

272--19, Tech freshman; 84; parents born in same parish of Winn; Baptist; active in church.

273--18, Tech freshman; 85; parents from Louisiana and Arkansas, ancestors from Georgia; Baptist.

274--43, two years of college; born in Arkansas, but lived all her life in Winn parish; parents natives of Arkansas; Baptist; housewife.

275--66, seventh grade education; born in nearby Colfax, lived nearly all her life in 85; Baptist.



APPENDIX D  
QUESTIONNAIRE

The Weather

- 0101. Time when the sun comes up (sun-up)
- 0102. At six in the morning yesterday, the sun (riz, raised, rised, come up, etc.)
- 0103. Clearing up after a period of bad weather (fairing off, fairing up)
- 0104. Storm with rain and thunder and lightning (electrical storm, etc.)
- 0105. Very heavy rain that comes suddenly and doesn't last long (gulley-washer, goose-drownder, cloud burst)
- 0106. After very hard blowing, the wind begins to (not blow so hard, ease up, lay) The wind is not blowing so hard now (easing up, laying)
- 0107. Long period of dry weather (drouth, dry spell)
- 0108. 30,minutes after seven
- 0109. Period of two weeks (a fortnight, two weeks)

## Topography

- 0201. Small stream of water (creek, run, branch, bayou, brook)
- 0202. Deeply cut ditch or gully (canyon, gorge, gulch, gully)
- 0203. Backwater of bayou or river in time of much rain
- 0204. Low ground in a river valley (bottoms, bottom land)
- 0205. Sycamore tree (buttonwood, button ball)
- 0206. Paved road (hard road, hard-surfaced road, concrete road, blacktop)
- 0207. Artificial pool or pond where livestock are watered
- 0208. Poisonous plant of three-leaves that makes the skin break out (poison vine, poison oak or ivy)
- 0209. Waste land where trees have been cut
- 0210. Waste land where growth is thick and heavy because of marshy land
- 0211. Place to let cars or people through a fence (gap, gate)
- 0212. Place in a town where the train stops (depot, station)
- 0213. Place to walk at side of street (walk, side walk, banquette)
- 0214. Clump of trees growing in open country
- 0215. Chinaberry tree (China umbrella tree, umbrella tree)
- 0216. What kinds of fish do you catch for eating?
- 0217. What kinds of fish do you consider not fit for eating?
- 0218. What do you call the large birds that eat dead animals? (vultures, buzzards, etc.)

- 0219. Shore of a stream which at certain seasons of the year may be covered wholly or partially by water (batture)
- 0220. Levee by a river, tributary, big creek, bayou
- 0221. City referred to as, "the city" (New Orleans)
- 0222. Heavy black soil which tends to clod when wet and is very hard when dry (gumbo, buckshot)

## The House

- 0301. Room at front of house where guests are entertained (parlor, sitting room)
- 0302. Floor of the fireplace (hearth)
- 0303. Shelf over the fireplace (mantel, mantel piece, fireboard)
- 0304. Troughs to take water off the roof (eaves, troughs, spouts, butters)
- 0305. Closet for clothing
- 0306. Unfinished space at top of house (attic, garret)
- 0307. Porch--at front of house (piazza, gallery, etc.) at back of house
- 0308. Overlapping boards on outside of house (clap-boards, siding, weather boards)
- 0309. Room for storing articles and equipment not in use (storeroom, etc.)
- 0310. Main farm house
- 0311. House that is finished with plaster on the outside (stucco, etc.)
- 0312. Shingles or boards split from a log (shakes, clapboards)
- 0313. A long house one room wide of two or three rooms (shotgun house)
- 0314. A house with open hall or breezeway separating it into two parts (saddlebag)

## Household Goods

- 0401. Chest of drawers (dresser, bureau, chiffonier, armoire)
- 0402. Piece of furniture with drawers on one side and hanging space on other side (wardrobe, chifforobe)
- 0403. Window covering on rollers (blinds, shakes, curtains)
- 0404. Small room off the kitchen to store foods, pans, etc. (pantry)
- 0405. Long piece of furniture to sit or lie on (sofa, couch, davenport)
- 0406. Worthless household goods, usually stored in attic (plunder)
- 0407. Irons to hold logs for burning in fireplace (dog irons, fire dogs, andirons)
- 0408. Wooden vessel for water (bucket, pail)
- 0409. Metal vessel for water or milk (bucket, pail)
- 0410. Metal container for carrying dinner or lunch (dinner bucket, pail)
- 0411. Garbage container for scraps or slop
- 0412. Container to carry coal into house
- 0413. Cloth for drying dishes
- 0414. Cloth for washing face or bathing
- 0415. Heavy iron pan used for frying
  - a. without legs (skillet)
  - b. with legs (spider, skillet)
- 0416. Device to turn on water in kitchen, bathroom, or outdoors (tap, spigot, faucet, hydrant)
- 0417. Cloth used to cover a bed pillow

- 0501. Paper container for groceries, etc. (sack, bag, poke)
- 0502. Inflammable oil used in lamps (coal oil, kerosene)
- 0503. Bedding spread on floor (bunk, pallet)
- 0504. Vehicle to push the baby
- 0505. Fancy day time cover for bed (coverlet, counterpin, counterpane, spread)
- 0506. Heavy bed cover (not blankets)
- 0507. Wood used to start a fire (pine, kindling, light wood)
- 0508. Dresses made from feed sacks

#### Time and Distance

- 0509. 15 minutes before eleven (quarter of, quarter to, quarter till)
- 0510. Part of day before supper time (afternoon, evening)
- 0511. A week from next Sunday
- 0512. A week ago from last Sunday
- 0513. For quite a while (spell, etc.)
- 0514. Two miles is the farthest he can go (all the farther, etc.)
- 0515. Some distance away but still in view (as, his house is over there, over yonder)

## Premises of Farm

- 0601. Enclosure around the house (yard)
- 0602. Fence made of wooden rails (zigzag fence, railing fence)
- 0603. Fence made of slats standing upright (paling fence)
- 0604. Fence made from wire with spikes on it (barbed wire)
- 0605. Place where cows are enclosed.
- 0606. Place where horses are enclosed (lot, horse lot, corral)
- 0607. Bag attached to horse's head to feed him (feed bag, nose bag)
- 0608. Enclosure for pigs or hogs (hog pen, hog house, sty)
- 0609. Rope with loop for catching animals (lariat, lasso)
- 0610. Yard or enclosure about the barn (cow lot, barn lot)
- 0611. Band that holds the saddle on the horse
- 0612. Place where corn is stored
- 0613. Shed for wood, tools, etc.
- 0614. Flat piece of stone to sharpen knives
- 0615. Round stone that revolves to sharpen axes
- 0616. Wooden rack for sawing planks

- 0701. Amount of wood you can carry at one time in both arms (armload, turn)
- 0702. Wooden device for sawing logs for firewood
- 0703. Wooden poles (of a buggy) between which the horse stands (shaft, fills, thills)
- 0704. Bar to which a single horse is hitched (whippletree, singletree)
- 0705. Bar to which two whippletrees ( or a singletree) are attached (doubletree)
- 0706. Rope device on horse's head--used to control a wild horse or to lead him (hackamore, bosal)
- 0707. Kinds of saddles
- 0708. Waste food to be fed to pigs (swill, slop)
- 0709. Large sack made of burlap (tow sack, grass sack, feed sack, croker sack, gunny sack)
- 0710. Outer working garment (overall, overalls, levis, etc.)
- 0711. Small boat used on a river (bateau, pirogue, canoe)
- 0712. Outdoor toilet
- 0713. Piece of kitchen furniture for keeping food, dishes, etc. (safe, cupboard)
- 0714. Large log burned at back of fireplace (backlog)



- 0801. Black and white striped animal that makes a bad odor (skunk, polecat)
- 0802. Small squirrel-like animal that runs along the ground (ground squirrel, chipmunk)
- 0803. Dry-land animal that hops--supposed to cause warts (toad frog)
- 0804. Call to horses to stop them (whoa, ho)
- 0805. Call to horses to make them go (getup, giddap)
- 0806. Call to horses in the pasture (cope, quope, whistling, calling by name)
- 0807. Call to cows in pasture to get them home (co-boss, sook, sookcow)
- 0808. Call to cow while milking (so, so boss)
- 0809. Call to calves (sook caffie)
- 0810. Call to chickens
- 0811. Call to turkeys
- 0812. Gentle noise made by horse at feeding time (get the verb)
- 0813. Noise made by cow at feeding or milking time (low, moo)
- 0814. Horse on left side in hauling (near horse, nigh horse)
- 0815. Turtle, terrapin--are they distinguished?
- 0816. Setting hen

- 0901. Unbroken horse
- 0902. To try to throw the rider (buck, pitch)
- 0903. Motherless calf
- 0904. Male horse (all names and nicknames)
- 0905. Male cow (all names and nicknames)
- 0906. Small variety of jackass (donkey, burro)
- 0907. Worthless dog (cur, scrub, fice, fiste)
- 0908. Bird that pecks holes in trees
- 0909. Dragon fly (mosquito hawk, snake doctor)
- 0910. Insects that build mud nests and don't sting (dirt daubers, mud daubers)
- 0911. Hopping insect that destroys crops (grasshopper, hoppergrass)
- 0912. Bird that hoots at night
- 0913. Flying bug that glows at night (firefly, lightning bug)
- 0914. Worm used for fish bait
- 0915. Small red insect that bores into the skin and makes red, itchy spots (chigger, redbug)
- 0916. What word do you use for the coot, a ducklike bird (poule d'eau)
- 0917. Crappie, a fish (sacalait)

## Crops, Foods

- 1001. Fresh corn served on the cob (green cob, sweet corn, roasting ears)
- 1002. Green beans cooked and served in the pods, as Kentucky wonders (green beans, snap beans)
- 1003. Large flat beans, usually white (butter beans, lima beans)
- 1004. Peach whose meat sticks to the seed
- 1005. Peach whose meat doesn't stick to seed
- 1006. Hard center of peach (seed, stone, pit)
- 1007. Hard center of cherry (seed, stone, pit)
- 1008. Small cake (cookie, teacake)
- 1009. Food eaten between meals (bite, snack)
- 1010. Round, flat patty of pecan candy (praline, pecan patty)
- 1011. Homemade cheese made out of milk curd (Dutch cheese, cottage cheese)
- 1012. Sweet liquid served with cake or pudding, poured over it (sauce)
- 1013. Milk that has soured and thickened
- 1014. Milk that is beginning to sour (is blinky, is Blue John)
- 1015. Salt pork--home-cured bacon
- 1016. Flat cake of wheat flour cooked on a griddle
- 1017. Small green peas grown in spring gardens (green peas, English peas)
- 1018. Turnip tops

1019. Cane syrup--all names (cane syrup, syrup, molasses, open kettle syrup, "syrop de batterie", "cuite")

- 1101. Pressed meat loaf made of hog's jowls (head cheese, souse)
- 1102. Soft drink (cold drink, soda, soda pop, tonic, dope)
- 1103. Fried cake with hole in center (doughnut)
- 1104. Bread made of corn meal--all kinds
- 1105. Bread made of white flour with yeast (light bread)
- 1106. Stalks of wheat tied together (bundle, sheaf)
- 1107. Chicken bone that children pull apart (pully bone, wishbone)
- 1108. Outer, leafy cover of ears of corn
- 1109. Soft mushy cornbread served with a spoon (baked in an oven)
- 1110. Thick soup, usually containing okra
- 1111. Hog's intestines cut and fried

- 1201. He resembles his father in appearance (takes after, favors)
- 1202. Her relatives (relations, folks, kinfolks)
- 1203. Her parents (her folks)
- 1204. She had brought up three children (raised, reared)
- 1205. Grandmother--usual term of affection
- 1206. Grandfather--usual term of affection
- 1207. Mother
- 1208. Father
- 1209. My wife
- 1210. My husband
- 1211. Illegitimate child
- 1212. Woman who helps at childbirth (granny woman, mid-wife)
- 1213. What is a cousin? How far down the line do you count cousins?

## Social Life

- 1301. String of beads (strand, pair)
- 1302. He is courting her (wooing, etc.)
- 1303. Kissing
- 1304. Noisy serenade after a wedding (shivaree, belling, etc.)
- 1305. Harmonica (mouth organ, harp, French harp)
- 1306. Boy's weapon made of rubber strips on a forked stick (sling, sling shot)
- 1307. Greeting early of Christmas morning (Christmas gift)
- 1308. Bonus or gift given with a purchase or when a bill is paid (lagniappe, premium)
- 1309. May I take you home in my car? (carry)
- 1310. Store where all kinds of cheap things are sold (racket, variety store)
- 1311. Your preacher (minister, parson, etc.)
- 1312. A part-time preacher, a local preacher (jackleg preacher, Bible banger)
- 1313. You (plural) (you-all, you-uns, you folks)
- 1314. Hello! (Hi, hey, etc.)

# Person, Personal Characteristics

- 1401. Stingy--a stingy person (tight, tightwad)
- 1402. She's quite lively--an old person (right spry, right peart)
- 1403. Dressed in funny looking clothes or in bad taste (slouchy, tacky)
- 1404. Easily offended (touchy)
- 1405. Angry (mad, riled, het up)
- 1406. Tired, exhausted (worn out, tuckered out)
- 1407. Lazy (no-account, ornery)
- 1408. Woman whose husband is dead (widow, widow woman)
- 1409. Man whose wife is dead
- 1410. Italian (nicknames such as Dago)
- 1411. Irishman (nicknames)
- 1412. Jew (nicknames)
- 1413. Acadian French of Louisiana
- 1414. Negro a. Negro woman, b. a very old Negro man, c. a very old Negro woman
- 1415. A poor white person, especially from the country
- 1416. Back part of legs: what you squat down on (hunkers)
- 1417. Expressions of mild disgust
- 1418. The principal of the school
- 1419. A school teacher
- 1420. A doctor, a dentist



## Verbs and Syntactical Peculiarities

1501. I want to get off. (I want off)
1502. I'll wait for you ten minutes (on you)
1503. Leave very fast
1504. She cleans up the house (tidies up, reds up)
1505. Wash dishes or clothes in clear water (rinse, rench, rinze)
1506. He dragged the log (drug)
1507. Balanced board for children to play on (see-saw)
1508. It wasn't me
1509. Game in which horseshoes are pitched
1510. A good deal of cotton or anything (right smart)
1511. Jail--hoose gow, caloboose
1512. He threw a stone at the dog (throwed, chunked)
1513. Switch used for punishing children
1514. To whip soundly
1515. He ought not to go (hadn't ought)
1516. He walked diagonally across a field (catty-cornered, antigodlin)
1517. He dived into the water (div, dove)
1518. Move on all fours as a baby (creep, crawl)
1519. He climbed up a tree (clum, clim)

- 1601. I dreamed all night (drempt, drempt)
- 1602. I woke up early (waked, wakened)
- 1603. When I was sick, she helped me (holp, helped)
- 1604. He saw me (seed, seen)
- 1605. To carry something heavy (tote, pack)
- 1606. He sweated hard (sweat)
- 1607. I might be able (might, could, maybe could)
- 1608. Pretty good (right, quite, tolerable)
- 1609. An imaginary bad man that gets little children  
(booger, booger man)
- 1610. Ghost or goblin (spook, hant, sperit)
- 1611. I'll put the food on the table (vittles, victuals)

## Cotton Culture, etc.

- 1701. Farmer who works on shares (tenant, sharecropper)
- 1702. Cutting grass and weed from cotton (hoeing, chopping)
- 1703. People who gather the cotton in the fall (pickers, puller)
- 1704. Landlord (boss, big man, boss man)
- 1705. Insects that damage cotton
- 1706. Sack or bag used by people picking cotton
- 1707. Implement for leveling off newly plowed ground (harrow, drag)
- 1708. Plot of ground where cotton is raised
- 1709. Plot of ground where vegetables are raised (garden, kitchen garden)
- 1710. Amount of corn carried in a wagon (turn, wagon load)
- 1711. Crop that grows after the first crop is gathered (second crop, volunteer crop)
- 1712. Peanuts (ground pea, goobers)

## Health, Religion, Government

- 1801. Town where parish government is located (parish seat)
- 1802. Square in middle of town where court house is located (The Square, courthouse square)
- 1803. Policeman
- 1804. Your church building
- 1805. A person "has religion" (got the spirit, is converted, surrendered)
- 1806. The devil
- 1807. What do you call God? (the Lord, the Savior)
- 1808. What do you call your preacher? (Mr. Jones, Bro. Jones, Rev. Jones)
- 1809. What do you call The fever (yellow fever)
- 1810. Disease you get from mosquito bites (malaria)
- 1811. Typhoid fever
- 1812. To feel bad, but not very bad (ail, to feel puny)
- 1813. Aching bones and joints (rheumatism)
- 1814. What do you call the fever which is usually spread by flies (typhoid)
- 1815. What do you call the fever which is spread by the bite of a mosquito (malaria)
- 1816. What do you call the fever which made so many people die, 70 or 80 years ago? (yellow fever, The fever)

## INFORMANT'S INFORMATION SHEET

NAME OF INFORMANT \_\_\_\_\_

AGE \_\_\_\_\_ EDUCATION \_\_\_\_\_

BIRTHPLACE \_\_\_\_\_

LENGTH OF RESIDENCE IN OTHER PLACES (SPECIFY)

BIRTHPLACE AND HOME OF PARENTS

NAME AND LOCATION OF COMMUNITY IN WHICH INFORMANT NOW LIVES  
(including name of county)

TYPE OF COMMUNITY

FURTHER CHARACTERIZATION OF INFORMANT (Foreign language  
background? Types of social and religious contacts.  
Principal interests, activities, reading.)

## VITA

Lucile Pierce Folk was born to William G. and Tishie Hensley Pierce, June 26, 1909, in Grand Junction, Tennessee. She attended the public schools of Grand Junction and Medon, Tennessee, and of Velma and Coffeerville, Mississippi, 1917-1922; Grenada High School, Grenada, Mississippi, 1922-26. She received her B.A. degree from Grenada College in 1930, M.A from George Peabody College for Teachers in 1939. She did additional graduate work during the summers of 1943 and 1944 at Scarritt College and at Garrett Biblical Institute (school of theology of Northwestern University).

For fourteen years she taught Latin and English in Holly Springs High School and Grenada High School. For the following six years she was employed by the Board of Missions of The Methodist Church as director of Methodist student work at Northwestern State College in Natchitoches and at Louisiana Tech in Ruston. She has been teaching in the Department of English at Louisiana Tech since 1954.

June 4, 1949, she married John Thomas Folk, professor of civil engineering at Louisiana Tech.

She is a member of the American Association of University Women, Kappa Delta Pi, Delta Kappa Gamma, National Council of Teachers of English, South Central Modern Language Association, Linguistic Society of America, Louisiana Teachers' Association.

## EXAMINATION AND THESIS REPORT

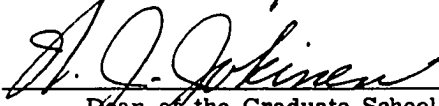
Candidate: Mrs. Lucile Folk

Major Field: Linguistics


Title of Thesis: A Word Atlas of North Louisiana


Approved:

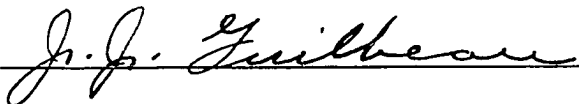
  
Major Professor and Chairman

  
Dean of the Graduate School

### EXAMINING COMMITTEE:

  
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Date of Examination:

19 June 1961